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THE WOODSTOCK LETTERS

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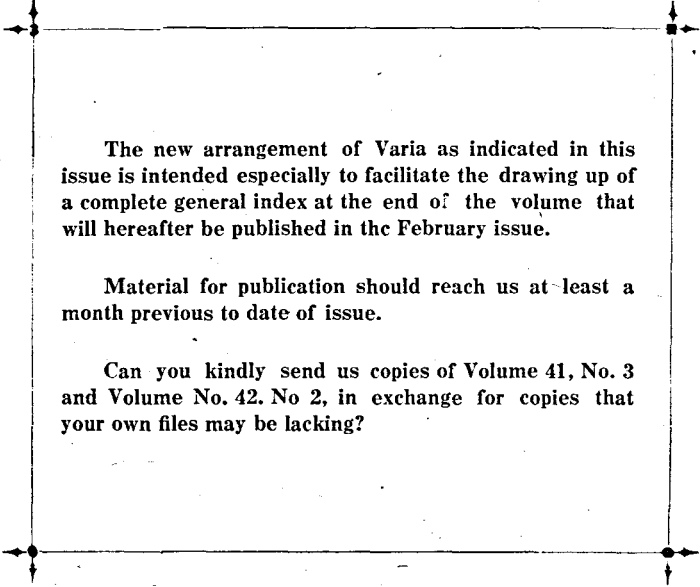
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The new arrangement of *Varia* as indicated in this issue is intended especially to facilitate the drawing up of a complete general index at the end of the volume that will hereafter be published in the February issue.

Material for publication should reach us at least a month previous to date of issue.

Can you kindly send us copies of Volume 41, No. 3 and Volume No. 42, No 2, in exchange for copies that your own files may be lacking?

THE
WOODSTOCK LETTERS

VOL. LVII, No. 1.

THE ALOYSIAN PILGRIMAGE*

A Letter from Father Tallon

DEAR FATHER EDITOR:

I thought the best way of giving you the information you ask about the Pilgrimage would be to sit down and tell you all I know.

There were just forty in the Pilgrimage. Besides those mentioned on the list a gentleman came from a Sodality of Father Carbajal down in Louisiana who did not travel under the Cook management as we did, but followed us along the way. Incidentally he told me at the end it cost him \$100 or \$200 more for the round trip and when he returned to New York he had only his fare left back to Louisiana.

There were in all from the United States just about one hundred men: besides our own forty, of whom three were from New England, three from New Orleans, and two from California, there was another Pilgrimage of forty-five from the Missouri Province, and a third of twenty-five from the California Province. The Missouri group sailed a week or ten days ahead of us and we met them first at Genoa where they boarded the train we were

*"There is question here of something more than the composition of a formula, or the mere celebration of an Anniversary. It is our wish that the young of today should take upon themselves the inauguration of a new epoch of Catholic enthusiasm, an epoch marked by ideals of conduct as high and as noble as those which animated St. Aloysius. Let our young men feel ashamed to stand idly by and confine their zeal to complaints and regrets for the abuses that surround them. It is in the hands of such as they, Crusaders in a new and noble manner, that the Cross of Christ can be once more borne at the head of the forces of civilization, a pledge of a new era, more lofty in its ideals and more intense in its Catholicity." Pope Pius XI.

on to Rome on Christmas Eve, and we met the California group the day after Christmas in Rome as I shall tell you. They had sailed direct for Naples four days before us.

We sailed from New York on the *Berengaria* December 15th. We were scheduled to sail at 2 p. m. but we didn't get off until six because of the bad weather, damp and foggy. Let me tell you, though, first of the great kindness and cordiality of Father Rector, Father O'Gorman, and Father Archdeacon, Prefect of Studies, Faculty and Students of Regis High School. We had received an invitation to meet for Mass and Holy Communion in the morning at the Regis School Chapel where the boys gathered and received Communion with the Senior class of the High School also present with great courtesy in the Chapel. After Mass we recited the Itinerarium and then again through the kindness of the School, breakfast was served for us there. This was by no means the end, though, of the wonderful send-off that had been prepared for us. After breakfast they escorted us to the main entrance of the School where the whole School was drawn up in the street to give us a cheer and a bon voyage. The photographer was there too as he had been in the breakfast hall and took another picture of the assemblage with delegates to Rome in the centre. Then the next thing was an automobile cortege that was waiting to take us to the residence of His Eminence the Cardinal Archbishop of New York for his farewell words and blessing. The automobiles were then at our disposal from that time, about ten a. m., until the time set for sailing, two p. m.

The Cardinal received us very graciously in the Lady Chapel of the Cathedral, and made a very neat address to the boys, praising their devotion to St. Aloysius and their errand of piety. He blessed them all and met them one by one and they were introduced to him, and then we all went together to the side door of the Cathedral in Fiftieth Street where he had consented to have his picture taken with the party. This picture turned out best of all and was the one that the boys of course were most proud of. It was printed at once and in our hands before the boat sailed and when we reached Rome on Christmas Eve there was a copy of the New York Tribune waiting for us in which the picture had been reproduced.

Delegations from Regis High School, Xavier, St. Peter's, Brooklyn, and Loyola School were at the boat to see us off along with a very large crowd of relatives and friends of the boys. They stayed around cheering and helloing and shouting for two or three hours. We urged them not to wait when we saw that the boat was going to be delayed in sailing and we left quietly at six p. m. from the silent pier.

We gathered for the first time on the boat immediately after dinner in a room which the Cunard management had placed at our disposal for the trip. There we recited the rosary together and I distributed to the boys a souvenir of the Pilgrimage which I had prepared, a small address book in leather with the picture of the Saint on the inside and the inscription "The Aloysian Pilgrimage, December 1926". This pleased them immensely and they set to work at once getting names and addresses. They seem to have desisted from the pursuit of names and addresses after that until the boat was a day out of New York on the return when they went desperately to work to complete their list. In the meanwhile, however, they had been at work hunting up other autographs, the Captain was one, the six day bicycle racers and a light-weight prize fighter were others much sought for. Also two of the waiters, one named Jarvis and the other nicknamed "Valentino" for his good looks, and both very popular for their polite service with the High School boys, were placed on the list of honor. Every night after that we met in the same room in the evening and said the Rosary and made any announcements that had to be made for the next day. I never had to "call" them but once when I got word that some of them had been gambling a bit at cards one evening in the cabin and I never had to say another word to them about that or anything else in the way of good discipline all the way round.

Indeed I cannot praise them enough for their fine conduct on the trip. Repeatedly passengers spoke to me about the splendid quality of the boys: one priest who was with us on the way over, volunteered the remark: "Father, you could take those boys anywhere in the world". I reflected frequently on the trip and afterwards that that was the only kind of boys that you could ven-

ture to take on a trip abroad. There is no way of control in such cases except a sense of honor and virtue. We had Mass every morning and the boys were very faithful in attendance and received Holy Communion frequently. There was a general Communion of thanksgiving the day before we landed at Cherbourg and on Sunday during the voyage the boys sang at Mass under the direction of Father Fleming, much to the satisfaction of Owen Murphy, the steward in charge of the Mass services, and the other faithful present. This Owen Murphy was wonderfully devoted to his work in charge of the Chapel and was proud to have a crowd of boys like ours to show off to the rest of the crew. He was a devout Catholic and witty and shrewd and I could see from his talk that the crew put him continually on his defense of his faith, probably largely to hear his good answers to their objections. The Marlborough Case was in the papers at the time so he was kept busy. He was proud of a book which he kept with the autographs of priests and bishops and Cardinals who had travelled with him. He had been in charge of the Cardinals who came over in the *Berengaria* for the Eucharistic Congress. No priest need ever go without a server on that ship. Murphy was always at the door of the room when Mass began and if the boy who was to serve was not present Murphy would be there to take his place.

No summer voyage could have been calmer than this December trip of ours. Only one boy was at all sick on the way over. (They paid up for that on the way back when two-thirds of them were counted out). There was a birthday party on the 17th of December when the youngest of the crowd came to the age of fifteen: we served him a birthday cake at the table with fifteen candles gleaming. There were calls for a "speech" but he ran away from the table. I thought that he had been overcome with embarrassment and after dinner went to his room, and found that he had at that inopportune time had a fear of seasickness and had left the dining room for safety. During the day they were all over the boat, out on deck playing games or down in the bottom of the ship examining the engines, and at night they were talking in the cabins until I know not what hour. A man

died on the ship the last day out. Luckily I had brought the holy oils and just reached him in time to give him Extreme Unction and absolution before he died.

Cherbourg on the twenty-second a. m. This was the first glimpse of Europe to most of the boys and they were missing nothing. That old-world city with its small houses, much-ornamented and many-chimneyed, was their first impression of France. "Look," they cried, "it's like a toy city or the back scene on a stage". Wagons were drawn by horses, and then as they went through the countryside of France the clustering stone houses with their yellow and purple tiled roofs and the church steeple in the centre of the village and the Lombardy poplars stretching in a straight and single file across the fields: all these things excited them greatly. The first place they ran for after getting through the customs was a coffee-house opposite the railroad station and found it great fun trying to make themselves understood in the new French tongue.

Then off to Paris with a stop at Lisieux. Stopping at Lisieux was an after-thought to our first planning of the Pilgrimage and even though it meant getting in very late that night to Paris and out very early the next morning for Turin I knew that the boys would not want to miss it. They were amply repaid for the hurry of the rest of the trip by the devotion that they found there. They spent four hours there lingering around the church and visiting the home of the Little Flower, and obtaining pictures and relics. One of the boys in the party was lame from an attack of infantile paralysis which he had suffered when a child. We were praying for a cure and by the kindness of the Sisters in the convent he was admitted to the sacristy of the church after benediction in the evening and the relic which they sent down to the sacristy was applied to him, but it was not God's will to give us the cure that we were praying for.

We reached Paris at 12 o'clock midnight. We were called the next morning at five. When I got down stairs the conductor of the party, an Italian gentleman by the name of Frati, was in despair. He was running up and down the corridor in excitement and waving his hands. "What is the matter?" I asked; "They refuse to get up,"

he answered. He was ready to abandon the trip right there. But with the help of the early risers we got them all out on the train in time. The same performance was repeated the next morning at Turin which we reached at two a. m. on the twenty-fourth and left at six a. m. We reached Rome that evening at eight o'clock, then midnight Mass and no sleep until two a. m. on Christmas morning; then they went to bed and slept right round the clock. One boy did not awake until six p. m. on the twenty-fifth. They easily persuaded him that it was Sunday morning the twenty-sixth and they were going to Mass.

Father Assistant, Father Mattern, and Father Donnelly, his Secretary, and Father O'Rourke, the Rector of the Biblical Institute, and the Biennists, Fathers Matthews, Moran, and Kearney met us on our arrival in Rome. Their kindness never failed from that time till the end of our week's stay in Rome. During that week's time, with the constant, unflinching attention of these good Fathers to go with them here and there the boys were satisfied that they had seen most of the principal places of interest in Rome, and were sure that they had learned more of the interesting history of places visited than they could have learned in any other way. They were deeply grateful for this extraordinary attention shown to them. Midnight Mass, as I said, they heard in the Basilica of Santa Maria Maggiore and received their Christmas Communion and saw the relic of the Crib of Christ which is exposed to public veneration on this day and carried in procession through the church. I think they were a little homesick here. Churches in Rome as everybody knows are different from the churches in our own country. I know that the boys felt the most devotion in the American Church of Santa Susanna where there are pews to worship in, and they were wishing this Christmas night that they were back each in the family pew of his parish church with the silent crowd of worshippers that would be there and not moving and swaying with the vast crowd that filled the open spaces of the large Basilica of St. Mary Major.

The forty boys of the Pilgrimage took part in all the services of the Aloysian Celebration in Rome. They were present when the head of St. Aloysius was brought

from Mantua and taken in procession to the Church of the Gesù, and ten of their number walked in the procession for Benediction (with torches) one of the nights of the Triduum. One of their number, Joseph Desmond, member of the Junior Class of Canisius College, Buffalo, led off the addresses of the different national groups. A member of the Missouri Group presented the names from America of those who had signed the Aloysian Pledge or Plan of Life in the ceremony at St. Ignatius' on the last night of the triduum. They were present at the private Mass which the Holy Father said for the members of the Pilgrimage in the private chapel of the Vatican and afterwards received Holy Communion for the Aloysian Celebration in St. Peter's.

In addition to being present at all the exercises of the Aloysian Celebration the American Pilgrims were also privileged to be allowed in special audience with Father General, and also in union with the other Pilgrims to be received in audience by Our Holy Father, the Sovereign Pontiff, and to be present at the Solemn Pontifical Mass which he said in St. Peter's on December 31st.

It was on the afternoon of the thirtieth that Father General received the American Group in the room of the German College where the Congregations are held. The boys were placed around the sides of the room and were no sooner ready and in their places than Father General appeared. They admired the nervous energy in a man of his slight frame. He outdistanced the Fathers who were accompanying him, Father Demaux-Lagrange, Secretary of the Society, Father Mattern, and Father Donnelly, as he advanced into the room. He spoke in Latin to the boys, which I then repeated in English. He spoke of his pleasure in meeting the students of the Jesuit Schools when they came to Rome and how faithful they were for the most part in coming to see him when they were there. He praised their piety and devotion to St. Aloysius that had led them to a long journey to do him honor and expressed the hope that as the industry and enterprise of America had shown the way in business and material progress to the whole world so the spiritual energy such as that of the American Pilgrims would strengthen and increase the spiritual life of their own countrymen. He

ended with his blessing and asked for the prayers of all the boys, and distributed to each of them a medal as a souvenir of the happy meeting.

It was the day before that the boys had been to the private Mass of the Holy Father and in the afternoon had their audience with him. Such a crowd of young men as were gathered in the halls of the Vatican that afternoon. They were grouped according to the nations and placed in the rooms in that way. The United States group found themselves together in two adjoining rooms. They could hear the hymns and "Vive le Pape" as the Holy Father advanced along the corridor nearer and nearer. Finally he stood in the doorway of the outer room. They fell on their knees. He said "welcome, welcome" and passed along the line and around the room giving each one his hand to kiss and saying a word in passing to this one and that as for instance to an Indian boy who had come with the California group from Seattle. As he left the rooms the boys stood up and applauded. They will never forget the day that they knelt thus before the Pope and received his blessing. Downstairs afterwards all the Pilgrims from all the Nations, about four thousand in all, were gathered together and the Holy Father addressed them in Latin, encouraging them to persevering earnestness in the practice of their faith: "watch and pray".

The most gorgeous and impressive ceremony of all of course was the Solemn Pontifical Mass. I couldn't attempt to describe that to you: one has to be there to realize all the magnificence of it, the vast throng filling that immense Basilica, the high clear bugle call of the "Tu es Petrus," as the procession bearing the Holy Father enters the inner Church, the devotion of the people to their Pontiff, the united cries of "Vive le Pape",— and suddenly in the silence of the huge cathedral a "Vive le Pape" right in your ear, the procession up the aisle with dignitaries of all kinds and the line of Cardinals at the end, and the solemn ceremony of the Pope's Mass afterwards: it passes description. They had been standing from nine to one or two in the afternoon, but though they were tired they knew that they had seen the greatest ceremony in the world and were prouder than ever in their membership in that Kingdom of Christ on Earth

that has the Pope for its earthly Pontiff. It was undoubtedly the crown of all their days in Rome.

January first it was all over and we left Rome nine a. m., sped on the way by those good friends and hosts of our stay in Rome: Father O'Rourke, Fathers Matthews, Moran and Kearney. Overnight at Turin on the second, Sunday, and on to Paris in the afternoon. We arrived there on the morning of the third. The first ship sailing home in the New Year was on the fifth. We had chosen the *S.S. Paris* for the return journey, sailing from Havre on the fifth, and the days between were spent in Paris, sightseeing. The boys never were so light-hearted and happy as on the afternoon of the fifth going on the train from Paris up to Havre. They were singing together all the songs they knew. Our conductor, Mr. Frati, was astounded. "Look, Father", he said, "they are happy to leave France". He was Italian and he rather enjoyed that, but it was not so much happy to leave France as glad to be on their way back to the U. S. A.

There was nothing exciting except the seasickness on the way back. But, oh, the joy, that morning of the twelfth of January when they came on deck and saw the familiar shoreline of New York and the Goddess of Liberty welcoming them in the lower harbor. Then on up to the dock. Craning their necks and straining their eyes to recognize relatives and friends. They were all there in large numbers to greet us home just as they had gathered for good wishes at parting. Xavier High School was out in force with a squad of cadets and the Regimental Band.

And so we parted after twenty-eight happy and memorable days together. We had said our farewells at a little banquet of our own on board the boat the last night out.

There we had had our speeches and our last pledges of fidelity to the purpose of our pilgrimage. And each one voted each the finest fellow he had ever met.

Very devotedly,

WILLIAM T. TALLON, S. J.

THE PILGRIMS

FORDHAM UNIVERSITY: William P. Boyd, Frank Carroll, Julius Heide, Andrew H. Heide, Harold J. Loughran, Cornelius Lane.

FORDHAM PREPARATORY SCHOOL: Daniel Adamson, Kenneth Brasted, Arthur P. Loughran.

LOYOLA SCHOOL (N. Y.) Charles Charlesworth, John B. Coleman, Jr., R. Vernon Murphy.

GEORGETOWN UNIVERSITY: Francis D. Cronin.

ST. JOSEPH'S COLLEGE (Phila. Pa.) Hugh G. Grady, James E. Currie, Henry Gerald Smith, Thomas Stattery.

ST. JOSEPH'S PREPARATORY: Victor L. Backer, James Miles O'Brien.

HOLY CROSS COLLEGE: John J. Dempsey.

CANISIUS COLLEGE (Buffalo, N. Y.) Joseph Desmond.

LOYOLA UNIVERSITY (New Orleans) Paul A. Gaudet.

BOSTON COLLEGE: Thomas C. Heffernan.

BROOKLYN COLLEGE PREPARATORY: Edward Kelly, John J. McGuire, Charles L. O'Connor, William V. Pascual, Blaise Scavullo, Paul Straum.

SPRING HILL COLLEGE: Yancy C. Lott.

ST. PETER'S HIGH SCHOOL (Jersey City) Justin D. Mahon, John L. Milton, Bernard J. Mooney.

REGIS HIGH SCHOOL (N. Y.) Owen P. McGivern, Kevin J. O'Brien.

JESUIT HIGH SCHOOL (New Orleans) Daniel Murphy.

XAVIER HIGH SCHOOL (N. Y.) Vincent P. McGorry.

SEATTLE COLLEGE: Duane Peabody, Richard Reaney.

SPIRITUAL DIRECTORS

The Rev. William T. Tallon, S. J., Fordham.

The Rev. Richard A. Fleming, S. J., St. Peter's.

The Rev. John Murphy, S. J., Spring Hill College.

RESOLUTIONS

(Presented to the Holy Father)

We, Catholic young men, of the whole world associated in spirit at the tomb of our glorious Patron, declare that we are ready, with the assistance of God's grace, to make a practical application to our lives of the ideals which made St. Aloysius the pride of Christian youth for all time. In particular we declare ourselves ready:

1. To keep the Catholic Faith that is in each of us, secure from the doubts and dangers of unbelief and impiety;

2. To be loyal subjects and defenders of the Catholic Church, the spouse of Christ, and our dear Mother; and to protect Her faithfully against all attacks;

3. To make Catholic ideals and principles dominant in our lives, and for this end to study to increase our knowledge of our religion;

4. To show in our daily lives that true strength of character consists in self-control; and therefore to maintain a spotless purity despite the temptations and allurements of pleasure around us;

5. To strive to acquire a truly Catholic character showing gratitude towards our parents and benefactors, being firm in friendship, kind to the weak, and gentle to the suffering.

We implore our Mother Mary and St. Aloysius, our Patron, to obtain for us from the Sacred Heart of Jesus, grace to be faithful to these solemn promises, and strength to assist, as far as we may, in the spreading of the "Kingdom of Christ" on earth.

SAINT IGNATIUS AND THE AMERICAS

By Father Timothy Barrett, S. J.

“Procedunt ei (Christophoro Colombo) obviam venienti procer magnopere excipitur novi orbis inventor.”*

These words describe the reception of Christopher Columbus on his return from his voyage of discovery. He was received with joy as the discoverer of the new world (novus orbis), the name given to the land he found, the present north, central and south America. “Novus orbis” is a phrase commonly used at the time as in the text just quoted and leaves no doubt as to its meaning.

About twenty-three years after Columbus' return another document drawn up by a great Spaniard reads as follows: “Hence whatever it be that pertains to the good of souls or to the spread of the Faith and is commanded by his Holiness, the Pope, we are, straightway and without tergiversation or excuse of any kind, obliged to carry out as far as in us lies—whether it be that they wish to send us to the Turks or to the new world or to the Lutherans or to any other infidels or believers” (Tacchi-Venturi; History of the Society of Jesus, C. II p. 299) The passage quoted is from the *Minuta* of the five points or articles presented by Saint Ignatius to His Holiness Pope Paul III, in relation to the Society he wished to have approved. Cardinal Gaspar Contarini read the five points to the Pope who immediately approved them *viva voce*. The approval was given September 3, 1539, a year before the formal confirmation, September 27, 1540. The articles presented for approval are the first draft of the “Formula Instituti” to be found in the two Constitutiones “Regimini Militantis” of Paul III, and in “Exposcit Debitum” of Julius III. Some changes were made, for instance a more perfect division of people among whom the Society was to work. The new world had been discovered in 1492 when Ignatius was an infant. It was in the heart and on the lips of all Spaniards who loved the glory of their fatherland. Did the soldier foresee in the “great enlightenment” given him

on the banks of the Cardonel that the Americas would be a field of his sons' labors? We do not know! But we do know that when he put his designs before the Sovereign Pontiff, the new world, the Americas, came almost first in the list of fields he wished to harvest for Christ.

In tracing back to the Jesuit missionary enterprise, the Americas, the new world, after the Turks, goes straight to the heart of our holy Father St. Ignatius, and Jesuits in every section of the Western world can look to that heart for encouragement and aid in their efforts to carry on God's work.

*(Words taken from a commentary on the Psalms by the Rt. Rev. Augustine Justinian, O.P., Titular Bishop of Nebbio. The title is: "Psalterium, Hebraeum, Graecum, Arabicum et Caldeum cum Tribus Latinis Interpretationibus et Glossis; Genevae, 1516) The psalterium is one of the memorable works in the Woodstock College Library. As the author was a Genoese he takes occasion to tell of the great discovery of Columbus, also a Genoese, by whom in our own days almost another world was discovered and aggregated to the assembly of Christians. The following quotation is found in a rather long marginal note to Psalm 18 (19) v. 5: "In omnem terram exivit sonus eorum et in fines orbis terrae verba eorum." The author says that it was not foreign to his purpose to insert a life of Columbus at this point, because he was in the habit of announcing publicly that he was chosen to be the means of fulfilling the prophecy.

Catholic Foundations in Secular Universities*

By Father Mario Barbera S. J.

A question of very great importance has recently arisen amongst Catholics in the United States of America; namely, whether or not they should found Catholic Colleges and seats of learning in secular universities.

Those favoring the idea of the foundations cite advantages of their position. The dangerous phase of this question, however, must not be overlooked; for such foundations, constituting a moral unit with secular universities, would attract students there to the detriment of the numerous excellent Catholic universities, create prejudice against the latter and cause great danger to the faith and morals of those attending these schools. But in order to come to a fair and adequate solution of the question, it is necessary to study circumstances, especially the religious and moral conditions in secular universities of the great American republic, according to the most accurate information that can be obtained.

I

Godless Schools

- Eighty years ago in the United States religion was taught in all the lower schools and nearly all the colleges and universities were Christian institutions in which some form of the Christian faith was inculcated. It was Horace Mann who in the middle of the nineteenth century abolished religious instruction from public grade schools. Soon after, religion lost its place of honor in many private colleges as well as in all the state universities, and its teaching was abandoned. The Creator was exiled from His own creation and His very existence together with the immortality of the human soul was denied. Professor James Leuba, in a book entitled "Belief in God and Immortality" says that only twenty-seven percent of the eminent professors in the schools of America believe in God, and that scarcely thirty-five percent believe in the immortality of the soul. Leuba boasts of this fact and because to his mind religion stands in the way of science and freedom of thought, he is jubilant over the prospect of its destruction.

*Translated from the Italian by Gabriel A. Zema, S. J.

It is not hard to foresee what will become of the future generations if our youth of school age must receive their mental nourishment from streams polluted at the source. Present conditions are so deplorable that Doctor Henry Prichett when offering (in 1917) a third of a million dollars to the Marquette University Medical School had this to say: "The Carnegie Foundation believes that medical institutions should be controlled by men of sound moral views. Elihu Root (one of the greatest legal lights in America) and I believe that you Jesuits have the principles upon which the perpetuity of our nation is based, and for that reason, presupposing, of course, your Class A medical standards, the Foundation is going to give Marquette money."

Educators of the type of Leuba, who scarcely deserve to be called learned, belong to an unreasoning generation of atheists; yet they hold important positions in our universities where their students end up by throwing faith and morals overboard.

Referring to this great national peril to our youth Cardinal O'Connell stated in 1917: "For years the Catholic Church has been cautioning America against these growing evils in the training of youth. For years, by dint of tremendous sacrifices our people have warded off this danger to their own children. Until now the only answer has been either a mocking smile or a bitter frown. But now it is not we who warn but Professor Leuba who exults. Christian parents, what is to be your answer?"

Eight years before that, in 1909, Bishop McQuaid defied the presidents of several secular colleges to deny the findings of an investigation made by Harold Bolce, who had interviewed professors and attended lectures for a long time at Harvard, Yale, Princeton, Columbia, California, Chicago, Syracuse, Cornell, Kansas, Nebraska, Wisconsin and Michigan. Not one of them dared to deny the charges of the trained investigator. "It appears that students may absorb *ad libitum*, what conventional society condemns as tainted ethics unless the professor, seeking publicity or inept in dodging it, arouses the wrath of the community. A doctrine which, universally applied, might overturn religion, society and the civil law, is accepted as placidly as a demonstration in geometry or algebra. ("Blasting at the Rock of Ages" COSMOPOLLITAN, May, 1909, page 668).

From Boston to California the investigator found professors who reviled the decalogue and who, while absolutely rejecting dogma, did not hesitate to dogmatize and circulate their own opinions as if they were gospel truth. What wonder, that a Harvard Unitarian clergyman exasperated beyond endurance characterized this type of educator as an "intellectual tyrant" a veritable Tamerlane who if he rears no pyramids of skulls leaves behind him a multitude of muddled brains." (Ibid. page 668.)

Zueblin of the University of Chicago makes merry at the expense of a divine law which according to medievalists binds the conscience of man. Sumner of Yale pours forth invective and ridicule upon those who dare to deny that the moral code is man-made and changeable. Fite of Princeton defends birth control and strives to fasten upon all who condemn the legions of onanists, the responsibility for countless crimes of abortion and prostitution.

Giddings of Columbia University assumes the role of an advocate of free love, declaring that many extramarital relationships of men and women are more sacred than those sanctioned by the bond of marriage. Ross of the University of Wisconsin regards those who limit their offspring by the use of contraceptive means as more conscientious than those who have due regard for the divine will which has made the generation of children the primary purpose of marriage. Such educators prate about the responsibility that parents have for the lives that they have bade to be, but, as Kathleen Norris says in her beautiful work entitled "Mother," (a courageous indictment of race suicide), "there is no responsibility like unto that of those parents who decree that little lives simply shall not be."

Like Sumner of Yale University, Professor Blackmar of Kansas teaches that "the standards of right perpetually change in social life, these varying standards being found not only in different races but in the same race from age to age." (Bolce, page 666).

Even William James of Harvard is carried away by the current of materialism when, for the nonce, forgetting that Infinite Wisdom used the words "Thou shalt not" in the ten commandments, he insists that it is possible to "spoil the merit of a teaching by mixing with it that dogmatic temper which, by unconditional thou-shalt-nots,

changes a growing, elastic and continuous life into a system of relics and dry bones." (Ibid. page 666).

Forgetting that the Omnipotence of God does not need to use hammer and chisel, since, as the Psalmist says, "He spoke and they were made, He commanded and they were created," Professor Earp of Syracuse University pictures God perspiring over the carving of the ten commandments in stone. His blasphemous words might have been withheld if his education had not been steeped in materialism, making it well-nigh impossible for him to know what even the little child learns about the nature of God in the penny catechism. Men who fail to note that "the heavens proclaim the glory of God" and become wise in their own conceit often descend to the level of "dumb driven cattle."

Examples of such facts can be multiplied to prove that Harold Bolce was right when he wrote in May, 1909, that secular universities in the United States, are blasting the rock of ages, teaching that immorality is simply an act in contravention of society's accepted standards and that "the highest ethical life consists, at all times, in the breaking of rules which have grown too narrow for the actual case." (Bolce, page 666).

II

Moral Decay and Religious Anarchy

When Professor Leuba published in 1916 the book already referred to, conditions in American universities were deplorable. Since then they have become worse. If Catholic universities cannot stem the tide of materialism, if secular educators fail to cooperate in the movement of "a return to God" it is not improbable that before long another Gibbon will come forward to write modern America's epitaph in some such words as these, "The Decline and Fall of the American Republic."

Oliver Wendell Holmes, one of the Justices of the Supreme Court of the nation and a Harvard alumnus, writing in the "Harvard Law Review" of November, 1918, uttered statements that are unworthy of a jurist. "The jurist's search," he tells us "for criteria of universal validity which he collects under the head of natural law" can not be approved. He seems to forget that the precepts of natural law find their strength and

validity in the immutable and necessary will of God, and that they are therefore as unchangeable as the Divine Essence itself.

Justice Holmes teaches, moreover, that truths are only relative; a theory admitted and taught in secular schools, as was made clear in the convention of the American Association of Philosophers held at Evanston, Illinois, in March, 1921. Practically all the heads of the department of philosophy in forty higher institutions of learning rejected all absolute truths and scoffed at the idea that objective evidence is the ultimate criterion of truth. Practically without exception all law schools in any way connected with secular universities reject natural law as the foundation of civil law. In courses in medicine infanticide is regarded as legitimate; and sterilization of the defective is commended, as well as 'euthanasia', which Professor Bateson of England calls, "the painless extinction of unfortunate sufferers." With Holmes modern educators look upon man as a mere 'ganglion' immersed in space, "a being produced by the universe," like a grain of sand which is as much beyond our grasp as man. They assert that "man, after all, should be put in the same category as a dog for we do know that a certain complex of energies can wag its tail and another can make syllogisms."

When two students were expelled from a secular university for serious breaches of discipline a certain professor pleaded in their behalf alleging that morality had nothing to do with education and that therefore the authorities had no right to send away students for infractions of the moral law. This is good logic if it be admitted that man is nothing more than a dog.

The modern educator does not look upon man as a being worthy of reward or punishment; much less does he accept the idea of a God who punishes with eternal fire. From a conference on "Attributes of God," held by L. R. Farnell in December, 1925, one can see exactly the trend of secular learning in the United States. "Little by little," we read, "we are abandoning the doctrine of eternal damnation, silently on the whole, without the intellectual labor of disproving it or of reconciling our abandonment with the authority of scripture; we abandon it merely with instinctive abhorrence; and with the higher intuition of God's justice we refuse to stain it with the cruelty with which the theologians of many ages,

Jewish, Christian and Moslem have constructed their visions of hell."

The President of the University of Michigan, Doctor Clarence Little, during the scholastic year, 1925-1926, repeatedly defended the legitimacy of birth control. This is another sample of unrestraint in the schools like that of David Kinley, President of the University of Illinois, who recently ridiculed the doctrine of original sin. It is evident that he never went to the trouble of looking up a single author on the subject, and so his lecture was no more scientific than that of Professor Paul, Head of the department of English at the same university, who two summers ago devoted a whole hour to some nuns (who were all too ignorant of the fact that Canon Law forbids them to frequent such schools) in an attempt to prove to them an incoherence in the petitions in the Lord's Prayer.

In August, 1923, Doctor Glenn Frank, who became President of the University of Wisconsin in 1925, published an article in the "Century Magazine" entitled: "Liberalizing the Fundamentalist Movement." The following are a few of the suggestions that he makes.

1. "Substitute the religion of Jesus for Christianity;"
2. "Make faith a matter of adventure rather than a matter of assent;"
3. "Ask men to believe only what they can use, only what is true for them;"
4. "Know God as the heart and the mind of the universe rather than as its judge;"
5. "Define sin as anything that hurts life rather than something that offends God." Comment is unnecessary here.

Anarchy in secular universities is alarmingly on the increase. There is clear evidence of this in an address delivered in March, 1924 by President Hopkins to one thousand Dartmouth alumni assembled in Chicago. He had been criticised for having allowed a certain radical speaker to address the college students. His reply was: "Were Lenin and Trotsky available I would certainly bring them in. I know no man and no interest I would not present if this would stir up the mind of the undergraduates."

In 1924 the late President Burton of the University of Michigan, at a convention of presidents of secular universities made the significant admission: "We know that the teaching of determinism in our schools (viz. secular institutions) is in great measure, responsible for the evils with which we must contend."

In consequence of such teaching, the secular university has become a real menace to the spiritual life of the nation. Crime is increasing to a frightful extent and law-abiding citizens are beginning to doubt whether Horace Mann was really a benefactor of the United States when about eighty years ago he debarred religion from the public schools.

III

Entirely Catholic School is Necessary

The teaching of strictly religious subjects, however, is not sufficient when other courses of instruction are in the hands of atheists, materialists, and rationalists. To make sure, therefore, that succeeding generations will receive a Christian character formation it is absolutely necessary that all instruction and every branch of learning be set in a religious atmosphere and be guided by Catholic principles.

This great and very practical principle was clearly and effectively enunciated recently by the Most Reverend Michael J. Curley, Archbishop of Baltimore:

"It has been said that Catholic education is merely secular education plus instruction in religion, and that secular education is merely Catholic education with religious instruction left out. Both contentions are false and evidence an ignorance of the true purpose and worth of Catholic education. In a Catholic education religion permeates the very atmosphere of the school.

"There are great numbers of Catholic men and women attending purely secular universities. For their care there has grown up a system which would add to their secular courses but a smattering of religious instruction. I find that the atmosphere of secularism in these institutions of learning has been such a great influence upon our own priests attending them that even they have become contaminated." (America, March 20, 1926, p. 537).

Further testimony might be adduced to prove how noxious is the matter taught in the secular universities, how materialistic and atheistic for the most part and therefore immoral and destructive. What has been said

will suffice to make clear the futility of the experiment of the Catholic Foundation and how dangerous is the propaganda for it started by Father John O'Brien and sponsored by many Catholics. The Foundation, consisting solely in the establishment of a Catholic college of religion in a secular university, would afford a natural excuse for Catholics not to enroll in the Catholic universities that are well scattered throughout the United States. It would be even quite harmless for them to attend secular universities it is said and a great advantage too because of the material benefits. Moreover, the character formation and other advantages derived from Catholic schools would, it is said, be secured through the Catholic Foundations.

This course of action is not unlike that started by many Catholics in Italy. Under similar pretexts they have recommended the attendance of Catholic young men in secular rather than Catholic schools. This program, destructive in the extreme and savoring of the spirit of the world, is causing the gradual extinction of some of our Catholic schools and colleges which have been erected at great cost and with many sacrifices while others no longer have the attendance or the prestige they deserve.

Now if the material advantages to be derived from secular universities are considerable, the dangers to morals are not less so since sixty percent of the population adhere to no form of Christian belief. "The United States are no longer looked upon as a Christian nation," declared Dr. Frederick Hoffman of New York speaking before the American Scientific Union. "More than ninety percent of the children are being educated in schools where religion is debarred by law and where arithmetic, mathematics and the art of reading and writing are substituted for the Gospel of Christ. Not one out of ten of those who attend public schools is afforded anything like adequate instruction in religion and morality. With the opinion still prevalent, that we can rear worthy citizens by training the mind of the child, neglecting even those fundamental principles of religion that train the will, we have become the most insubordinate, the most degenerate and the most delinquent nation in the whole world."

As far back as 1908, on the occasion of the Alaska-Yukon exposition in Seattle, James Hill, the well known millionaire and a non-Catholic did not hesitate to attack publicly the system of education in vogue in the United

States. "We spend millions of dollars to educate our children," he said, "but the result has thus far been a failure." These words were broadcasted by the newspapers but no one dared to contradict them.

IV

The Glory of American Catholicity

In order to keep their children from state schools where religion is completely debarred, American Catholics have, to their great credit, shouldered and thus far borne a very heavy financial burden. Already heavily taxed in order to maintain public schools, they have willingly set themselves the task of building parochial schools. Catholic in every sense, these schools are under the direction of the pastors, are manned for the most part by religious of both sexes at the vast expense of a hundred million dollars yearly. And if we remember that the majority of them are neither wealthy nor in a position to enjoy many of the comforts of life, and that many of them have large families to support, it is not difficult to see what an enormous sacrifice they are making in order to support their own schools.

This is indeed a veritable crown of glory for Catholics who are well aware of the fact that the future of the Church and of society depends upon them. There is scarcely a parish, however small, that has not a school nearby; these schools are numbered in the thousands, scattered throughout the country and valued at not less than \$840,000,000, with an attendance of two million children of both sexes. This means that about one half of the Catholic youth of the country are receiving a Christian education, whereas the other half unfortunately have to attend the public schools. Many bishops have given orders that no church should be built without its school, and some will not even allow the construction of the priests' residence unless the school has first been taken into consideration.

American bishops in the Provincial Council of Baltimore in 1829 have made clear the absolute necessity of establishing Catholic schools where the younger generation could derive the benefits of a Christian education. Later on, during the First Plenary Council, convoked in Baltimore in 1852, the bishops were urged to build schools in every parish and if necessary to give aid for

their support from the proceeds of the Church. This injunction was approved and ratified in the Second Plenary Council held in 1875. In the Third Plenary Council in 1884 the obligation was not only imposed upon pastors to build schools but upon parents as well to send their children to them.

Catholics are agreed, then, that the formation of the character of the child must take place in the religious atmosphere of the parochial school. But they do not seem to be as well united as to what is to become of the adolescent and college man. Hence some have not the slightest fear or scruple in allying themselves with secular universities where infidel teaching holds first place. The Church has from the beginning forbidden Catholic young men and even the clergy to attend such secular universities as is evident from the instructions given by Benedict XV. As a matter of fact a decree dated April 30, 1918 issued this order: "If the bishop may in a special case allow a priest to attend a university he must be such as has delved deeply into the study of his religion, is solidly pious and endowed with an extraordinarily strong character." In a letter written by the Sacred Congregation for the Propagation of the Faith, dated January, 1899, and addressed to the bishops of England appear the following serious admonitions:

"The danger to which the child is exposed in its tender years is not greater than that which he meets later on, but as there are no Catholic universities in England, every precaution must be taken to lessen the danger as much as possible for those who are allowed to attend these universities."

If, then, for very urgent reasons some of the clergy are allowed to register in secular universities in England, the same concession is not applicable in America where Catholic universities actually exist; indeed, no state where Catholics are sufficiently numerous lacks a Catholic college.

These institutions are chartered by the states in which they are located and enjoy the same privileges as state universities. Their reputation is unblemished and their system of education is approved. We can state without fear of contradiction that their courses, those in law for instance, have for a long time been superior to any others, because they have been established upon the sound

principles of that natural law which is rejected by the secular universities.

From St. Mary's College and from Georgetown University have gone forth lawyers and jurists who are looked upon as authorities in the courts. Among others, Creighton University, Omaha, offers degrees in medicine and pharmacy and it may well be proud of the men it has sent forth from its halls. The Westinghouse Company and the Standard Oil Company number among their best engineers some who have graduated from Catholic universities of the West and of the East. It is nevertheless too true that while the state universities can boast of an enrollment of eight, nine and ten thousand students, Catholic universities scarcely number as many as four or five thousand or even a thousand.

If we take into account the sacrifices that have been made and recall the purpose in view, this notable lack of numbers cannot certainly be the fault of the professors, but rather of the students themselves, and of the tepid and deluded Catholics who allowed themselves to be carried away by the destructive spirit of the world.

V

The Loss of Countless Young Men and Women

The harm done to the young men and women themselves and to their families, can scarcely be estimated. Consistent with the atheistic and materialistic doctrines which they teach, secular universities turn out infidel young men and women as products of these doctrines. It could scarcely be otherwise.

In a survey of ten American higher institutions of learning, including one normal school, Professor James H. Leuba ("Belief in God and Immortality" p. 201) states that only 56% of the men in attendance at these schools professed belief in a personal God. In other words 44% denied the existence of the Supreme Being. In a survey on the belief in the immortality of the human soul made in one institution of high rank, assuredly as religious as the average American college, Leuba (*Ibid.* p. 214) makes this statement: "The most striking result of this inquiry is the high percentage of believers in the lower classes and the relatively high percentage of

disbelievers in the higher classes." From one thousand answers received, ninety-seven percent of which were from students between eighteen and twenty years of age, Leuba (*Ibid.* p. 280) makes this deduction: "the students' statistics show that young people enter college, possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land and that, as their mental powers mature and their horizon widens, a large percentage of them abandon the cardinal Christian beliefs."

In the Notre Dame Religious Survey for 1924, a Catholic student, who had spent three years at a state school, is quoted as saying: "I know what a Catholic has to contend with (when he associates with secular students). I was disgusted with the State University."

A Texas University graduate writes in similar strain: "I think that, on the whole, the student is given material that would lead him towards the belief that no God existed. . . . Among students there seems to be a tendency away from the concept of God."

The students that one meets in secular schools are of such a type that recently college magazines at Harvard, Princeton, Columbia, Yale, Washington, California, Illinois and New York, had to be suppressed by the faculty, the police or the post office inspectors. Commenting on this fact a Methodist clergyman said that "the result of the teaching (of modern professors) is to produce young agnostics."

During the Christmas holidays of 1925 a large group of students representing one hundred and seventy six institutions of learning met at Evanston, Illinois, and showed their contempt for the moral law by passing the following resolution: "Resolved, that the Church take active steps to disseminate knowledge of birth control and that the conference go on record and petition the Church to sanction sterilization of the mentally unfit."

Mr. William B. Joyce in the *New York Times* (September 1926) agreed with Judge Talley that "more than three-fourths of all major crimes in the country today—murder, assault, hold-up, robbery, embezzlement, forgery, etc.—are committed by young people under twenty-three years of age. Joyce then condemns secular education in these strong words: "This fact, I think suggests conclusively that there is something lacking in our nation's educational system as a moral force." One need not wonder then that the Students' Debate Council officially

sanctioned a debate between the women of the University of California and of Leland Stanford University on the subject: "Resolved that the family is an unnecessary element in the progress of civilization."

VI

Dangers and Illusions of the Illinois Foundation

Inasmuch then as the students at secular universities are deprived of moral and religious teaching and, in consequence, jeopardize the faith and morals of Catholics attending such schools, it doesn't seem proper for a Catholic Chaplain to say that "a Catholic College at the very door of the State University" will bring about "the stabilization of the moral character of youth in the paths of truth and rectitude." But Father O'Brien expects his Catholic Foundation to accomplish much more. "Catholic Education" he says, "does not mean the teaching of physics or chemistry or mathematics by the Church. Catholic education consists essentially in the teaching of the Catholic religion. **Remove that from the curriculum of the Catholic College and you would have but secular education. Instill that into the secular curriculum and you preserve the essential feature of Catholic education.** (Bold Type ours). That is why the Catholic Foundation constitutes the heart of Catholic education, shooting its throbbing life blood throughout the whole body of the curriculum and vivifying it from head to foot." ("A Ghost and its Flight" p. 6).

In an address, delivered in 1923, the same note is sounded. The Catholic Foundation at the University of Illinois according to Father O'Brien, "enables the student to receive a religious education while mastering the secular sciences. It enables the Church to instruct and **thoroughly safeguard her students.** (Bold type ours). it removes the age-old objection (against secular universities) that students could study everything under the sun at a State University, save that which is the most important of all—religion. It is a magnificent adjustment to changed conditions. It means practically the establishment of a Catholic College at the doors of the University....a college teaching those subjects in which the Church is most interested." ("The White Harvest" pp. 9 and 10).

From these two statements it is clear that the Chaplain confounds instruction in the Catholic religion as one of the branches of the curriculum, with Catholic Education in which religion, as the very foundation of education, influences the teaching of history, sociology, botany, psychology, languages, economics, literature and all other branches in the curriculum. How otherwise can we explain his statement, so opposed to the Catholic sense: "Remove that (viz. religion) from the curriculum of the Catholic college and you would have but a secular education. Instill that into the secular curriculum and you preserve the essential feature of Catholic education." ("A Ghost and its Flight." p. 6).

The Chaplain even goes so far as to say that "there is no longer debate in any quarter upon either the feasibility or the necessity of the Foundation Plan." He speaks of Catholics being "forced by any one of a hundred circumstances to attend the State University." (ibid. p. 6). He even drags in Pope Pius X to his support and claims that all the Bishops of Illinois bless this strange alliance of a Catholic college and a secular university: "The encyclical of His Holiness, Pope Pius X, pointed the way. Chaplaincies and Foundations were established throughout the country. Blessed and approved, then, by His Eminence, Cardinal Mundelein, and the Bishops of the state, every stimulus beckons and every prayer pleads to the Knights for the immediate materialization of the Catholic Foundation at the University of Illinois." (Ibid. p. 7) And now His Holiness, Pope Pius XI, is being made to appear in favor of the Catholic Foundation at Illinois. The following statement appears in a program for the Columbus Foundation Card Party held at Chicago, February 13, 1926: "Great stimulus has been given the movement to raise funds for the building of the Catholic Foundation at the University of Illinois by the action of Pope Pius XI in delegating the Rev. Dr. John A. O'Brien, Chaplain for the Catholic students at the University, to bestow the apostolic blessing upon the Catholic student body at Illinois." The Holy Father will probably be surprised to note the significance attached to the apostolic blessing.

Stubbornly clinging to a false philosophy of education in regard to the real meaning of Catholic Education, Father O'Brien still preaches about "Catholic Education adapted to the needs of the times" (i. e. the spurious Illinois brand) and continues to confound the chap-

laincy, whose purpose is to save the souls of 958 Catholics (in 1925-1926), most of whom are at the State University in defiance of the Church's law, with the Catholic Foundation which, like the Methodist, Congregationalist, Baptist and Presbyterian Foundations forms a moral unit with the State University whose courses Catholics are forbidden by canon law to attend. Incidentally, those supporters of the Foundation Plan who argue that the Catholics should establish and richly endow a Foundation at the University of Illinois to compete with the three million five hundred thousand dollar foundation of the Methodists, forget that the Catholic Church, unlike the sects, is unalterable in her opposition to secular education. Catholics must build and support their own schools—academies, colleges and universities—as the Third Plenary Council of Baltimore clearly stated.

If Father O'Brien's theory of education, which does away with the Catholic university, is right the parochial school must go. If courses in religion, pursued by Catholics at the University of Illinois for three semesters out of eight in the four years' course make the State University Catholic, instruction in catechism, added to the curriculum of the public school will make it Catholic. The Church thinks otherwise, not looking upon religion as a branch to be taught but as something that influences the teaching of all branches; hence she wishes her children to attend Catholic schools from the grade school to the university inclusive.

VII

All Catholic Youth Without Exception in Catholic Schools

The Church permits a chaplain to work at a secular university so as to snatch as many brands from the fire as possible. The chaplain's chief work is to try to save the souls of disobedient children who have violated the Church's laws in matriculating at such schools. Not "any one of a hundred circumstances" will justify such attendance but only grave reasons which the bishop must approve and with the condition that the student promise to use the means which will render the proximate occasion of perversion of faith and morals remote.

It is not fair to argue from the Church's permission Cambridge that the same holds for America. In Great Britain, and one may add, Continental Europe, absolute necessity is the reason, as Catholic schools can not give degrees and Catholics would be debarred from the professions and all positions of leadership if they were not allowed to attend secular universities. In America colleges and universities are empowered by the State to grant degrees and, as a matter of fact, fifty-six Catholic colleges for men, sixty-five for women and nineteen Catholic universities are giving degrees at the present time. In 1924, according to the survey of the National Catholic Welfare Conference, about thirty-five thousand Catholic young men and women were in Catholic and thirty-eight thousand Catholics in secular institutions. Because of the Foundation propaganda the number of Catholics at Illinois has risen from five hundred to about nine hundred in the past five years. This does not include the large group of teaching nuns, numbering more than one hundred, who studied in the Summer School of the University of Illinois in 1925. The Foundation also acts as a lure, drawing Catholics to the professional schools of the University of Illinois, despite the fact that it is powerless to curb the academic license which in all these schools dons the mantle of freedom and preaches its gospel of moral and intellectual anarchy. Under such circumstances there is no hope of keeping medicine, law, economics, journalism and other professional courses on friendly terms with the ten commandments. The decalogue is cast aside and, in place of the divine, unchangeable moral law, the changeable, human code of the "new morality" is taught.

Very appositely did Archbishop Curley remark in a recent address: "I find that the atmosphere of secularism in these big institutions of learning where perhaps ten thousand are in attendance, has been such a great influence upon our own priests that they have become contaminated." (The Most Reverend Michael J. Curley, Archbishop of Baltimore in an address delivered at Washington, D. C. in March, 1926 to the District of Columbia Chapter of the International Federation of Catholic Alumnae.)

In that same address Archbishop Curley strongly denounced the plan of substituting secular universities plus Catholic Foundations for Catholic universities: "I

sound a warning today against this Plan. I consider it destructive of our whole educational work of three centuries. I consider it disloyal to the mind of the Church. I find the plan opposed to the mind of the Church, dangerous to the Faith and dangerous to the minds and morals of the youth." Evidently Archbishop Curley considers attendance at secular universities opposed to the natural law despite the existence of a Catholic College on the university campus. Seemingly he shares the view of the Editor of the Catholic Bulletin, Cleveland, Ohio, who wrote as follows in February 1926: "The unfortunate Catholics who must risk such an atmosphere to gain knowledge are protected somewhat by the Newman Club system, but to endow foundations for Catholics and thereby, by show of money and luxury, wean away students now enjoying the safety of a Catholic institution would be little short of criminal if the soul is considered as well as the body."

The late Archbishop Ireland, in a pastoral letter addressed to the clergy and laity of the diocese of St. Paul, August 18th, 1913 took the same stand. Pleading with Catholic parents for youths emerging from the parochial (grade) schools, who are to be sent to a high school, college or university, the eloquent prelate said: "There is on the part of some parents the illusion that the religious instruction given in lower schools is adequate to all requirements, that children armed with it may in safety be exposed to the secularism of higher schools. **The contrary is the obvious truth.**" (Bold type ours) In the grade or grammar school, pupils are yet immature in mind and are to a great degree, incapable of the deeper and more thorough instruction in religion which they should be possessed of. As they leave the lower schools they are of the age when their mental faculties lead them to think and reason, as heretofore they could not have done. This is the time when they take to themselves the more serious studies in worldly branches of learning—the time, consequently, when religion should be presented to them in its deeper and broader aspects—and it is at this most critical period of their intellectual development that they are withdrawn from the guidance of the Church and placed within an atmosphere not merely negative in its influences but frequently tainted with direct and positive anti-religious and anti-Catholic teaching."

Meeting the argument that seems so cogent to the worldly-minded Catholic, especially of the social-climber

ope, Archbishop Ireland continues thus: "I am not unaware that now and then in quarters otherwise sincerely Catholic, the notion is entertained that fashion and social ambitions advise certain non-Catholic schools, public or private, rather than Catholic. What the dictates of fashion or social ambition are I do not know, nor do I care to inquire. For this I know, that fashion and social ambition running counter to the dictates of religion, are as the kingdoms offered from the mountain-top to the Savior, as the reward of adoration given to Satan—that the answer to fashion and social ambition in opposition to religion must be none other than the answer of the Savior to the tempter: "Begone, Satan: for it is written: 'The Lord Thy God, thou shalt adore and Him only shalt thou serve.'"

Yet the creator of the Illinois Foundation would have the Church confine herself to formal courses in religion and turn over her children to such schools for the various courses included in the college or university curriculum. When this is done, he tells us (*A Ghost and its Flight*, p. 7): "The Church has gained not lost." Father O'Brien received his Doctor of Philosophy degree from the University of Illinois. He was the first priest to receive this distinction. Mindful of Archbishop Curley's warning about contaminated priests at such universities we venture to express the hope that he may be the last.

Conclusion

The Bishops of the United States in opposing Catholic Foundations at secular universities have in mind the Syllabus of Pope Pius IX and his Instruction of 1875 to the Bishops of North America, the decrees of the First, Second and Third Plenary Councils of Baltimore and Canons 1372, 1374 and 1379 of the new Code of Canon Law.

One would have to forget the natural law and all the positive laws that the Church has made in regard to Catholic education if one were to approve of Catholic Foundations at Secular Universities. A Catholic education for all Catholics from the grade school to the University is the Catholic ideal. May it soon be realized and may the work so nobly begun in the parochial schools of America be completed in the field of Higher Educa-

tion! Then the traditional policy of the Catholic Church expressed in the following excerpt from the decree of the Third Plenary Council of Baltimore "On Catholic Higher Institutions of learning" will have been carried out:—

"We therefore advise and in our Lord we beseech our faithful people that, **by united effort** they hasten the coming of that happy condition of affairs in which Catholic **academies, colleges and universities** shall be so many and so excellent that **all Catholic young people without exception** may receive **all their education** in Catholic schools." (Bold type ours.)

In full accord with the voice of their bishops, the great Catholic educators of the United States at the annual convention of the Catholic Educational Association, held in Louisville, Kentucky June 28th, to July 2nd, 1926, made the solemn declaration: "Catholic education does not mean merely a course of religious instruction but a complete system of education in all branches of learning according to the unchangeable principles of philosophy, theology and Catholic pedagogy. Religious instruction, therefore, in colleges and universities that are not Catholic can in no way supply or substitute for the education of our Catholic schools; and the attendance at non-Catholic schools cannot in any way be approved of even if it has to be tolerated under certain definite circumstances and under conditions prescribed by the Holy See and by the Ordinary."

The original articles appeared in the *Civiltà Cattolica* in May and October, 1926, and were published also in the *Osservatore Romano*, January 8, 11, 12, 1927.

NOTES ON MEXICO*

I

Conditions in General

The time of trial is prolonged. Catholics are fighting heroically, but the regime of oppression is still in force. An administration more despised and more hated by the people than the present can hardly be conceived. Fair promises, moral support, and political encouragement of foreign, communistic and anti-Catholic organizations still continue, and are backed up by money. Moreover, open warfare between those in favor of the re-election of Calles, led by Obregon, and those opposed to his re-election, is imminent. Both parties are seeking to win the favor of Catholics. The Calles' Administration itself, feeling its weakness and fearing the danger that threatens in the new struggle, has thought fit to come to terms with Catholics. It has already initiated a backward step in its tyrannical persecution by setting free and re-patriating those whom it had imprisoned in the *Islas Marias*.

In the Capital and in some states of the Republic the persecution seems to have been a little less violent for some weeks past. However, life is still made intolerable for good Catholics. The espionage maintained in large cities is beyond belief. It is asserted that in the Capital alone ten thousand well-paid spies are employed. Religious services, privately held, are hunted down and punished by imprisonment, and by fines up to \$500. The number of arrests made, especially on the charge of spreading of propaganda, is in the thousands. Churches are open, but under constant supervision. The Cathedral of Mexico City, still padlocked, has been literally sacked by the agents of the government. Attempts to rescue the Blessed Sacrament from the Police Head-

*Excerpts taken from *Noticias de la Provincia de Mexico* for September 8, 1927 and translated by John R. O'Connell, S. J. "Retreats Under Fire" and "A Foreshortened Letter" were signed with the pen-name of Father Michael A. Pro, S. J., (Miguel Enghien) who was executed in Mexico City, November 23, 1927.

quarters have been made at least eight times, but the confiscated Ciborium is still in the office of the Police Headquarters, pending further negotiations for the removal of the consecrated Hosts.

Priests taken to the Capital from many parts of the country must present themselves daily to sign the register of the Secretary of State. Several priests were killed in prison. Not so long ago it was proposed that priests be taken to the front ranks of the fighting army. The suggestion was adopted, and forthwith a goodly number had their hair close-cropped and were taken to the armory.

Bishops, those who have been able to remain in hiding in the Republic and those in exile in frontier American cities, are persevering in their frank and decided attitude, resolved not to yield.

The devotion of the people, in spite of the lack of religious services, remains intense. The churches are filled and crowds flock to the Basilica of Our Lady of Guadalupe. There are pilgrimages, hours of prayer, all that can be done without a priest. The frequenting of the Sacraments in private houses is very notable, in spite of the many difficulties and dangers to which the owners expose themselves. Laymen, in virtue of the permission granted by the Holy Father, bring the Blessed Sacrament to private houses, and especially to the jails, where the faithful are allowed to receive Holy Communion from their hands.

Ours are doing as much as they can, and their labors bear consoling results. Almost all live in private houses. Only one of our Colleges and two residences have been confiscated. The ministerial labors of our Fathers consist in the administration of Confession and Holy Communion, visiting hospitals, giving retreats and missions, etc. —always with the utmost precaution and secrecy. Our sodalities, as a rule, are still active. The St. Francis Xavier Catechetical Centers number forty in Mexico City and vicinity alone. The Catholic Association of Mexican Youth has not flagged in its zeal; while the National League for the Defense of Religious Liberty, which our Fathers assist by their counsel, is flourishing, in defiance of the imprisonment, exile and execution of its members.

Up to the present sixteen of our Fathers and five of our Brothers have been imprisoned. In face of this persecution, God has blessed us with twenty Novice-Scholastics and nine Novice-Brothers who are now at the Novitiate near El Paso.

II

Retreats Under Fire

(Given in the Federal District, Lent, 1927.)

A group of ladies would invite their friends to make a retreat. The exercises were to be held in different houses of the city, and admission would be by ticket. In the evening, the Director would announce the place of meeting for the following morning. All precautions were taken against attracting attention, the automobiles of the retreatants were stationed on various streets, gates were locked and watch-dogs were posted.

The order of exercises was: rosary, instruction, and meditation or formal talk. The Director sat in an arm-chair, near a little shrine prepared for the occasion. He was dressed in a light-colored suit, and a natty tie, and, at times, wore a flower in his coat lapel. The disguise was completed by a Charlie Chaplin moustache. Nor did his un-clerical attire provoke a smile, for this was a "retreat under fire". The last exercises were conducted in a house in Mexico City. The parlor had been converted into a chapel where the retreatants assisted at Mass, received Holy Communion at the close of the retreat, listened to an instruction on perseverance, and received the Papal Blessing. A luncheon followed, presided over by the Director.

The ladies induced their men-folk to make a retreat. These meetings were also held in different houses, after business-hours. As usual, admission was by ticket. One evening the men were gathered in the offices of a large commercial company, on the sixth floor of the "España" building. There, amid book-cases, desks and typewriters, the men knelt and recited the Rosary, and then listened to the talks and meditations as attentively as if they were in the most devotional church. The General Communion at the close of the retreat was well-attended. No

signs of fear were evident. In fact, for greater security the Mass was said in a house facing the Palace of Justice and close to the offices of the Procurator General, the very man who, under Calles, has been most conspicuous in hunting down religious services in the Capital. Every precaution was taken, but about the middle of the exercises a Police Inspector, notorious for his persecution of the Catholics, called to see us. He was apparently disgusted with his crimes and bloody work, and asked to be admitted. Because of the danger, and for the sake of the common good, he was not allowed to enter. Thus, within a few yards of the most cruel persecutors, the retreat was happily concluded.

Hundreds of retreats have been given in this way by our Fathers, and by other Religious and by zealous priests, in the Capital itself and vicinity. Indeed, we can say that no one, who had been accustomed to the annual retreats given to large congregations in the years past, failed to attend this year also.

III

A Foreshortened Letter

On receipt of a letter from Father Provincial I quitted my hiding place and began giving retreats right and left, a most beautiful ministry, but rather frightening to me, for I had never before been engaged in it. My first retreatants were some ninety pious old ladies, who with their ejaculations and sighs, their sobs and groans, aroused so great an impulse to laughter within me that I resolved to cut loose from the feminine gender and turn to the masculine. But soon too much of the masculine fell to my lot.

In a back-yard I addressed about fifty chauffeurs, worthy men, though unprepossessing in their exterior. My attire was in keeping with the surroundings, namely, that of a mechanic, my cap pulled down over my eyes. In fact to my own great surprise, I found myself adopting even their language in spite of my sixteen years away from the mines—God bless the chauffeurs of the world.

On another occasion I soared a bit higher, addressing a group of women teachers and employees of the government. There were about eighty of them, all of the pro-

gressive and outspoken type, who fear not even the devil. Not a few did not hesitate to deny the existence of hell; others insisted on defending the mortality of the soul, and gloried in an insane self-sufficiency with apparently no inclination to submit their minds to the sweet truths of our holy religion. It was hard work, every bit of it; but I was well repaid by seeing all of them going to Holy Communion, and was pleased to record more than a dozen extraordinary conversions, for by no other name can so radical a change in these poor souls be called. Thanks be to God.

Good Friday I was continually on the go: a retreat to the women teachers in the morning, the Seven Words, a week-end retreat for young men, and a consolation talk in the very distant villages.

An accident which might have ended tragically occurred the first night of the retreat to the women employees of the government. I had left for home at nine-thirty. Two individuals crossed the street and waited for me at the corner. Said I to myself, "My son, prepare to give up the ghost." And, following the maxim "He who gives first gives twice", I turned towards them and asked for a match. "You can get one at the store", they answered. I moved on; they followed. Whichever way I turned they followed. "Shades of Caesar", I thought, "Something's up!" I got into an auto; so did they. By good fortune the chauffeur was a Catholic, and seeing me in such distress, put himself at my command. "Look here, son", I said, "at the corner I point out, slow down. I shall get out; you go ahead." I put my cap in my pocket, unbuttoned my coat to let my white shirt show and got off. After a few strides I crouched under a tree in such a way that I could be seen. A second later the two men passed by, almost brushing up against me with their mud-guards. They saw me, but gave no indication that it mattered to them who I was. I made only a half turn when I was leaving the tree, because I was beginning to feel a bump which I had given myself. "Clever, my boy; now we are ready for more," was my final ejaculation as I started to limp homeward.

No one knows where I live. At four different places I

receive letters, messages, reports and gifts for my poor families, which have increased to twenty-three. I am convinced of the truth of what we read in the lives of the Saints—I do not pose as one myself—since, without knowing how, or whence, I receive, now fifty kilos of sugar, now boxes of crackers, coffee, chocolate, rice, and even wine. God's Providence is so fatherly that, when I begin to worry about more gifts I find the supply-room full. I hardly know anyone; still, I find no difficulty in finding vacant houses, which are loaned to me for six or eight months. In one we have set up a telephone. The best of it all is that my precious self does not appear in the foreground: I press the button and some generous souls do the rest.

What of the sick and dying? If I could I would multiply myself a thousand times. On one occasion I had to attend a sick woman. She was a rank Theosophist. For an hour she poured out blasphemies and maledictions against the most sacred things we have: against the Saints, the Sacraments, and even the Blessed Virgin. In six days, however, she had so changed that her lips murmured only Aves and Credos. What degradation she had reached through lack of religious education!

But, when shall we have even a half hour to talk over the thousands upon thousands of incidents of a life so active as ours? I sigh for the quiet of our houses; however, here in the midst of the maelstrom, I see the special help of God, the special graces He gives us amid grave dangers. His presence is felt very intimately when discouragement comes to overwhelm our souls. That cry of St. Paul, when he asked God three times to take him out of this world, I understand very well; but at the same time I feel the truth of the divine response: "Sufficit tibi gratia mea, quia virtus in infirmitate perficitur".

Good bye. Regards to all. Uniting my prayers and Holy Sacrifices. (*Miguel Enghien.*)

THE MISSISSIPPI FLOOD DISASTER

By Mr. James D. Carroll, S. J.

St. Charles College, Grand Coteau, Louisiana, in little less than a hundred years, has been the seat of various activities; novitiate, college, philosophate, college, and again novitiate; it has weathered the yellow fever, the flu and numbers of floods. But previously it has not been a Red Cross headquarters; this distinction it has achieved last year. The flood along the lower Mississippi States filled the papers for so many months that the newspaper public was wondering whether it was to be a staple topic; now it has been supplanted by the usual items; yet much of the flood work has been left unsung. The flood here has brought benefit and disaster, tears and smiles, work and relaxation hand in hand, and has made a lasting impression.

Late in April and early in May found us speculating as to the safety of the Jesuit houses in New Orleans: Loyola and the new High School, and the retreat house hard on the bank of the great river, whence the first flood waters might easily pick it up and carry it off. Shreveport, to the northwest on the bluffs of the Red River, offered no reason for worry, and as for our own home! Had not the far-seeing Fathers of the past chosen this spot, "Grand Coteau," the "Big Little Hill" when the Mississippi did not submit to a bridling levee system? Had not the earlier buildings braved more than one flood? Were we not fifty-one feet above sea level on a narrow plateau that borders the alluvial land from here to the Mississippi? We saved all our worry and forecasting for the New Orleans houses towards which the crest of the flood was slowly bearing down, along the river that swept about twenty feet above the level of the city.

Middle May found breaks in the rivers and bayoux to the northeast and afforded us more local conversational subject matter. The Arkansas went out, then the Red, then the bigger bayoux wore down the levees, now attacked from both sides by the converging flood waters, and daily we heard of new breaks. Bayou des Glaisses

finally overcame the gallant efforts of a thousand staunch fighters and bore down on south central Louisiana seeking an outlet to the Gulf. The Atchafalaya River, directly in the path of the flood, could hold no more and in the end was tortured into breaking its own levees at Melville and McCrea, the latter deluging the lane between this river and the west bank of the Mississippi. But to come nearer St. Charles. There were continual rumors that the Bayou Teche had overflowed when finally on Monday, the sixteenth of May, it actually broke at Cecilia and other small nearby towns. Then the waters from the northern breaks arrived and joined the Teche water. Then it was that Arnaudville, a fair sized town to the east, went under. The bayoux began to back water and next we heard of Bayou Fusilier overflowing at Frozard, and finally of our famous Bayou Baubeux, which joins Bayou Fusilier after having drained the plateau for some miles west and after coursing through the swamps behind the college. There was much of our swamp lands under water and by Thursday the waters were at the foot of the bluff behind the convent. Tuesday found the first of the long train of cattle that was to pass at all hours of the day for over a week. In the morning we heard far down the road leading in from Arnaudville the long hoarse shouts of the drovers and the report of their six-foot whips. Then the commingled sounds grew louder and all day long we saw the cattle crowding up the road. They were tired after so many hours of walking. They came from all directions and surrounding Arnaudville which is ten miles from us. The cows and the bulls gave themselves up to wholehearted bellowing which did not, however, drown out the pitiful bleating of the calves. The drivers had to urge the cattle on, snapping their heavy whips above their heads, and sometimes even pressing them forward with their finely trained horses. Listen to this story of animal instinct. One man was driving his weary herd. A bull in the herd found the grass along the road very tasty but could not satisfy his appetite as he was constantly urged forward. Then he hit upon a plan. He would run ahead, then turn and charge the drove on the run. The cows and calves would scatter and while the men reassembled them the bull

would lunch in the shade. After a short distance he would again go through the same maneuvers. The first herd, some sixty beef steers, which was to be pastured on our land reached us during Litanies; when the Juniors returned to the dormitories, they could hear the steady clump-clump of the cattle cropping the tall grass in the old ball-field of the Junior yard. The next day came more cattle and finally on Thursday we too aided in the driving of the constantly arriving cattle.

In the meantime, the people of the town realized that order was necessary. In conjunction with the Red Cross a committee was appointed to feed and pasture the cattle. Father Grace was made chairman of the committee, and there and then began his long, and tiresome task. The number of cattle on our property was growing; the Novices' ballfield was now the crowded pasture for some five-hundred cows, mules and horses; the pasture to the east around the Oxine Sea was handling its share. The total of the cattle under our care now amounted to over eleven hundred; and already the grass was almost gone. Then Sunday brought twelve inches of rain. This same Sunday, too, brought the turn in the flood. The main roads were under water and the two dips in the roads leading to Lafayette and Opelousas where the plateau fell away were deep under water; this, however, was rain water. On Monday the water drained off and the flood water came to a standstill. The cattle, however, were in dire plight. Unprotected from the rain, they had plodded round the muddy fields and tramped under foot all the remaining grass. It was odd to see them herded together in one corner of the fields heading away from the driving rain, or to watch the calves tumble helpless and weak. Father Grace called upon the Red Cross for hay. They soon acceded to his requests and trucks began hauling hay to the College. Farmers brought in their stock and left the animals to our care. They did not even volunteer to aid in dispensing the hay to their own. After almost two weeks the Committee decided that the cattle would have to be driven west to Ville Platte where wider pasturage would be afforded. Then only the farmers came and began to take off their cattle, much of which they sold at a low price to butchers. The mules

and horses, some six hundred, were kept here as they would be needed for working the ground as soon as the water subsided. It was, however, only at the end of July that the last one left. These had to be fed, and Brother Henderson called into being with his Thor-like strokes a dozen large cribs to handle the eager rush. Among the horses was a blind one that was wasting away so pitifully that Father Grace appointed one of the novices, Carissime Ramel, to feed it daily with corn; it has not, even with the most diligent care, survived the pistol. We had some feathered animals to care for, and a few sheep including one ram that delighted in butting the refugee cows.

Let us turn back somewhat in time from the progress made in handling our irrational boarders and see the rational type. Sunday the 15th had brought, first a boy who asked a night's lodging. He spread dire but inaccurate reports of the state of the flood in Arnaudville. The next day our Chevrolet truck, under the guidance of Joe Taylor, the negro chauffeur, did wonderful work. At night it hauled barrels of "Zip"—(in the parlance of the elegant,) syrup from the mill in the threatened town; by day it carried hay and supplies. The Red Cross officials who on the fifteenth had been established in Opelousas, went around and warned the people to get out, warning them just when the flood would come; they sent out a fleet of volunteer trucks to effect the exodus; forty trucks arrived at Frozaed and Prairie Basse, and the threatened farmers were told to hurry. But they would not budge for they said that the flood would never reach them any more than had the former floods that also threatened. Floods, however do not run on precedent. The officials went on to spread the alarm and offered help but they were urged to return to a warmer climate! Finally Father Grace took up the work! In a small Ford coupé which the pastor of the Church in Arnaudville put at his disposal, he hurried on before the advancing waters and told the people to leave. In him only they had implicit confidence and so at his command gathered what they could at this too late hour. His chauffeur in these and many other trips was the Beadle of the Juniors. Mr. O'Donnell has by his kindness to these poor people during the three months of

their distress earned a large and lasting remembrance in their hearts. The sign of the Red Cross on the windshield took their car where the danger lay even through the lines of soldiers who permitted all to leave the flooded lands but none to return except the officials. The old inhabitants of the "alluvial lands," as the maps call the rich swamps of our state, could not realize that they were in danger and when they did leave, they thought they would be back in a few days. They put their chickens, if they chanced to have any, in the little attics of their homes and spread the corn to keep them until they came back; they left the hogs on the galleries, but the unfortunate porkers became food for the starving dogs.

Then followed an odd procession which called to memory what the papers said of the Belgians fleeing before the advance of the Germans. The long line of hurrying, frightened men, women and children, was a heart-rending sight. They had left when it was already too late and the possessions they could bring were few. Some were on foot, some in buggies, some in wagons. One carried a chair; one carried a pitcher; some carried hay; another a crate of chickens.

The Red Cross had wired ahead on the thirteenth of May to the mayor of Opelousas that they would set up a camp there on the fifteenth and that he should select committees to handle the work. His selections were not the most capable men and almost all were Masons or Kluxers; the people whom these would handle were to a man Catholic in belief, if not in practice. The first few days of the camp were not a success. The rain on the first Sunday rendered the camp and tents useless. Thousands were crowded into a long wide shed in which they could not even sit down. The rationing was poorly handled, though trucks had gone round the country begging food from each house. Places like the convent and ourselves were sending milk and soup. The Major sent to take charge found it hard to make ends meet. The people with the money showed no interest and those without money made a thousand suggestions as committee-men but advanced not a dollar, while the government was satisfied that the Red Cross could hold out. Father Grace, mindful of the souls of the people here-

abouts and seeing also to their bodily comfort, feared that undue pressure might be brought to bear on them and ugly conditions laid down before they could get help. He foresaw somewhat dimly the amount of work that lay ahead but still undertook the Chairmanship of a Subcommittee which was to handle Ward Three, Prairie Basse, but which did the work laid out for Ward One and Two.

The poor refugees who had reached Grand Coteau settled themselves in the houses of their friends and relatives and refused to budge. No flood would stir them. They would not flee until the dwellers of the college should flee and that was unthought of. The average Louisiana country house is a frame house of one or two small rooms. Most of them have a gallery or a veranda. Grand Coteau boasts of very few large houses and into these little boxes huddled twenty-five or thirty people; of course, too, the gallery served as a sleeping porch. In an old cotton gin, some forty people had settled down and were unwilling to move until Father Grace urged them to move into better quarters; they had been there little more than a week when they had a dance! Soon after the advent of the refugees the classes in the parish school were suspended and thirty people moved into the building. The "old white house" which was formerly the presbytery and, in the dim beyond, a novitiate, but now the visitors' house, was handed over to a large family.

A meeting was called in the Knights of Columbus Hall of Grand Coteau. The sentiment of the meeting, which did come to some wise and valuable resolutions, under the guidance of Father Grace, were expressed by the mayor aspirant of the coming elections, John Oge: "Now, Father, we'll put the whole thing in your hands and do whatever you say". This was a little before Father had been named chairman of the sub-committee, and he retorted that he would have plenty to do with the cattle, and the magic word would be, system and cooperation. His advice was taken and the results show how well it was put into practice. A Red Cross center was set up in Sunset, a town a mile away and on a railroad. The supplies we had been sending to Opelousas were diverted to this headquarters, and the milk which Mr. Cooney, the

house chauffeur of our Ford, had been carrying to the same town, was distributed through the town by Mr. O'Donnell. Those first few days found many of the refugees in a horrible condition for want of food; yet gradually through the aid of the Red Cross they were helped to conditions almost better than that which they and their ancestors have endured for many years past.

Father Grace now secured corn from the Red Cross to feed the cattle and the chickens. Someone had to distribute the corn carefully and evenly; Mr. O'Connell stepped into the breach, or rather into the heat of the storeroom in the barn. He was the pioneer, and his best aide was one of the refugees, Elie Quebedeaux; Elie had been staying at the schoolhouse and he was only too glad to give a helping hand. Elie was a gem since he could talk French, or rather, which was far better, "Cajon", the only language that the majority of these people knew. Mr. O'Donnell in the beginning tried a French dictionary, but after he culled the terms "mai", "foins", and other farm words, he resorted to the oldest language in the world, the Esperanto of the hands, face and shoulders. He learned only on the morning he left Grand Coteau why the men always laughed when he asked them "Avez-vous une sac." The work progressed to a degree that it was necessary to keep books; there were over a hundred families drawing feed for their horses, mules, cows, hogs, and chickens. The people who came to the barn were black and white, and received the same proportion of feed. There was no question of religion, it was Catholic. There were varied opinions as to God's reason for the flood. Some looked on it as an awful catastrophe. Others shook their heads and asked what else they could have expected living as carelessly as they had, and so acknowledged God's hand in it all; others just didn't bother much since they were having less work than usual. A few came regularly to the barn and gave a lift in handling the sacks of corn and oats. It might be well to follow to the end the work from the hot tin-roofed corner of the barn. When the men started back to their farms the Red Cross agreed to give them seeds; they came to the barn and collected their bags of seed corn, of soya

beans, of clay peas, of sorghum and of garden seed. When they returned they had to have extra hay and oats for their team and two weeks' corn for their hogs and chickens. Men would come to the barn late in the evening after they had been to some distant farm in the west where they had gotten a load of sweet potato vines; on top of these they would put their sacks and then the hay. Then off they went driving horses and mules over the muddiest of roads; they would not reach their homes before ten or eleven at night; imagine the sad home-coming of these poor people. The week when the first great number went to Prairie Basse was a week of rain; they planted their seeds but the seed or tender plant rotted in the mud. But their spirits were not crushed. They returned for more seed. This dispensing of hay, corn and seed continued until early August when the supply was exhausted. These people are honest and the honor system in distributing supplies was followed. Without it the great throngs could not have been cared for with the dispatch and promptness that was attendant throughout the whole work. At the beginning of July the Red Cross wished to shut down. In other words relief work had ceased, but ours continued. To keep on helping the needs of the people Father Grace begged the officials at Opelousas to wait a little longer; he had of course, the list of the feed and seed dispensed and showed the need of more, but it was really more or less as a compliment to his judgment that they allowed him to continue the distribution. Rest assured that the work done at St. Charles for these poor, timid folk could not have been handled by externs; remember we are among the remnants of the Acadians who look on the priest as an official judge and governor who is better than the real incumbents of those offices. They trust Father Grace, and us, the smaller edition of him. They obey implicitly; there was no appeal from his decision; when he told them he could get no more from the Red Cross they were satisfied; in the case of an official they would feel he was withholding something from them. They were to him, not only a mass of mouths to be fed but they were souls; they were individuals and they knew that he treated them as such.

The corner of the barn is not startlingly office-like; the workers there did not look official; the staff of typists and book-keepers used no Burroughs machines; but all in all there was more effective relief work accomplished there than throughout many natty offices and busy halls.

Another field in which Father Grace did untold good, was in providing clothing. Shortly after the refugees were somewhat settled in temporary quarters, he sought to give them something to replace the clothing they now wore, or the clothing that had been completely cut to shreds by the grinding silt of the flood waters. The Red Cross did send some clothing but our Bishop, the Rt. Rev. Jules B. Jeanmard of Lafayette, sent much more. Our K. of C. Hall was the clothes-distributing station. Hours before it opened for business, buggies, and farm wagons would come into the yard in a cloud of dust, and there the people would sit waiting.

All these months the good porter was busy. Everybody wanted to see Father Grace. John Oge has certainly deserved the office of mayor which he won during the flood week; he has aided in no small amount the efforts of Father Grace and has relieved him of much work. Seated in the parlor of the college, he has interviewed many of the refugees looking for help; of course his predecessor did great work too, but Mr. Oge has proven equal to his task. There were long questionnaires to be filled out, and the average Cajan is fearful of too much prying into his private affairs. Mr. Oge is a man of over six feet in height and nearly that in girth; he frightened the visitors at first but they soon learned that his bark was not a bite. The long questionnaires had to be gone over by the sub-committee of three and then the award noted down. All of this was a part of the chairman's work. Then requisition slips in duplicate and triplicate had to be filled out; all of these had to bear the name of Father Grace, though he was forced to call on the pen and hands of some of the Juniors on account of the numbers. When the time came for the people to return to their homes, the Red Cross demanded that they clean their property and make it habitable before they could be discharged. Then they had to receive a discharge from

the chairman of the Ward; here again Father Grace had to unleash his fountain pen! The card read as follows:

I,..... the undersigned refugee, do hereby state that my premises are clean and ready for occupancy. I further state that my land is clear of water and that I fully understand the regulations in regard to drinking water.

(Signed)

I hereby state that the above named is known to me and that his statements are true.

.....
Chairman Sub-Committee

Father Grace had to sign these cards and often even write the name of the refugees who are mostly unlettered. It was a task of no little patience. The precautions taken before allowing them to return were not idle. No sickness, not even malaria has yet appeared. This has been a marvel to all. While they were in Grand Coteau the refugees were all vaccinated three times against malaria, yellow-fever and typhoid.

Here in Grand Coteau, there was no disturbance raised by proselytising Protestants, but it was otherwise in Lafayette, the Episcopal See eighteen miles south. A letter from the Bishop will explain:

Editor, *The Lafayette Advertiser*.

"Dear M. Editor:

In yesterday's issue of your paper, I read with a great deal of pleasure and interest of the recreational activities at the refugees camp in this city, and I wish to congratulate those in charge on the signal service they are rendering the poor people gathered here. I dare say that, after religion, there is no influence more potent than wholesome recreation to conserve their morals, perhaps, the most desirable thing at this critical juncture.

"In the same article I read that 'Protestant church services are expected to be arranged soon.' May I express the hope that will not be done at the Y. M. C. A. center at the Fair Grounds! There are no Protestants to speak of at this camp, certainly not in sufficient numbers to justify holding services in the recreation hall and compromising the great work be-

ing done there by drawing upon it the suspicion that those in charge may be using its beneficent activities as an entering wedge to proselytize among our poor helpless people.

"Yesterday, I personally visited about a hundred families at the Fair grounds and was grieved and pained to learn that every one of them had been approached by preachers who left their literature in their tents. A dear old lady weepingly told me that their only comfort and consolation in this dark hour was their Catholic faith and, having lost everything else, it did not seem right that attempts should now be made to rob them of this. I am glad to say that our local ministers, for whom we entertain the highest regard, are not implicated in this nefarious work. It is the favorite sport of certain French-speaking preachers, known to us, who have flocked here from other sections to harass a prostrate people and whose stock-in-trade is the vilifying of the Catholic Church and its ministers, the misrepresenting and ridiculing of Catholic practices of devotion, and the breeding of hatred among their fellow-men.

"It goes without saying that we have not the least objection to the few Protestants in this camp being cared for by their legitimate ministers, but we do expect, in the name of humanity and religion, that no advantage will be taken of the crushing misfortune that has befallen our people to disturb them in their religious beliefs and rob them of the only comfort left to them—their Catholic Faith. The priests have followed them in their flight from their homes and are well able to give them the spiritual care they need now more than ever.

Sincerely yours,

JULES B. JEANMARD,

Bishop of Lafayette.

Thus His Lordship states the situation briefly. The two adjoined anecdotes were received from very good authority but I shall not be able to give figures or names as I know neither. One of the priests was hearing confessions in the camp; the place he picked out was isolated but not hidden from the eagle-eye of the "separated brethren." Shortly after, a gentleman arrived and commenced to serenade the priest on a hurdy-gurdy; it was not penitential music. Some of the refugees wanted to remove the pest, but the priest with a view to keeping

peace, moved his impromptu confessional some distance out of ear-shot. But the artist followed, stopped only when near the priest, and began his melodies once more. I said before that the Cajon is timid and awkward in the presence of strangers; but the Cajon stirred up is a cross between a panther and a mountain lion, and fights in somewhat the same way substituting for the sharp claws a knife or two, according to his dexterity. In this case perhaps they feared that their victim would die too soon if they used the blade and so they proceeded to beat him. It was only by the priest's intervention that the man's life was saved.

The other anecdote is equally demonstrative of the temper of the refugee. The Bishop pontificated in the camp and the throng was unnumbered; the same day the protestant ministers held their ceremonies in the same camp. The paper announced that there were present two ministers and a gentleman. Louisiana is still Catholic.

What was the result of the flood and what is in store for these afflicted people? The result was encouraging. On the whole the flood was accepted as a scourge from the hand of God in punishment for their careless living, and they are turning back to God and His Sacraments. There were hundreds of people who had buried themselves in the swamps on Prairie Basse and further east, out of reach of the priest. The refugees now know the willingness of the priest to aid them even in their physical needs. The life of the Jesuit has been put clearly before their eyes by example, and the example has borne fruit. Elie Quebedeaux, the knight of the granary, first attracted to the life of the scholastic has fallen under the sway of Brother Brinkhouse's simple, kindly example and is now in his postulancy. This is a blessing for which we looked not, but which God has found pleasure in bestowing on our endeavors. Local Louisiana has never been prolific in vocations; even in New Orleans there have been comparatively few aspirants in recent years; the beginning of increase in vocations seems to be the answer to our prayers.

Of the future? Ah, that is hard to prophesy! Even with Father Grace's earnest care, the people are suffering. Their crops are proving failures; the June corn has fallen prey to the weevil; there may be some beans and peas; sweet potatoes will be late and probably little more than fit for seed. What are the people doing? In a recent tour of the flood-district Father Minister found the people eating the corn given for their cattle because they had nothing else. People who have not eaten for days have come to Father Grace's begging aid. At one of the Laymen's Retreats given from the fourth to the eighth of August, there was one retreatant, Mr. Charles Olivier, who was among the heavy losers in the flood. He was telling one of the Juniors that he and the other land holders are ready to stand by their losses without a murmur, but what will they do with their tenants? You see in this district certain rich men own great tracts of land which they let out in small farms to white and negro farmers. The tenants are on shares, either a half or a third of their produce going to the landholder. The owner in return furnishes them their food, seed, and supplies during the whole year when they have no money. He is not receiving any more than a just rent. Now, however, the owner will have to support his farmer until next Fall without any return. Mr. Olivier said that they have tricked the Red Cross into supporting these refugees until now; what was to be their course was the question. With no crops this year, the situation is really perplexing. Will they survive the winter? If it lies in the power of Father Grace the people hereabouts will carry through; but this is only a small portion of the flooded area. In our ward there are some one hundred and twenty five families which Father Grace is trying to support and keep from suffering. He will have four hundred dollars, if he can get in another hundred to carry these people through for the next two weeks. Figure it out and you will find that the Chinese who live on a few cents worth of rice a day, are well off compared with these poor folk who are rationed on two and a half cents a meal; and food is not abundant here as is Chinese rice. The Red Cross which has so valiantly fought in the floodwork is

almost at the end of its resources and must either receive definite financial aid or cease functioning. The people of the country have forgotten the refugees, they are not hardhearted but forgetful; and those who have never seen a great river flood cannot realize what it means in the after-math. The Red Cross had at one time a million people to care for, not only to house and feed but to rehabilitate, and now to support over until Spring. The water, remember, is not yet out of Louisiana. The lines through Melville will be a long time idle as the bridge is gone. Louisiana has suffered a blow, but with all its dark outlook, I am of the opinion that, led on by their priests, the simple faith of the Acadians will carry them through.

Red Cross work as done at St. Charles College has won the hearts of the people; they are grateful, and will not forget it. The work done for their lives has aroused them to the inner life also. They bless you with their whole hearts and in their best Cajan. They do not forget those who have labored in their regard; Father Grace is on a pedestal in each heart; beside him is Mr. O'Donnell for whom many of the men have asked since his departure and for whom all have a good word. Though these were indeed outstanding workers, the house catalogue alone would suffice to include all who helped most generously. We have sacrificed our time, mainly our pleasure time, but it was a real work of zeal. The harvest hereabouts is white; but the laborers are still few; we can only keep praying that the good God will bless our zeal with more harvesters.

The following is an extract from a letter addressed to the St. Vincent de Paul Society, New Orleans, by Father Grace and dated August 30th.

"When the flood waters of the Atchafalaya came down upon our prairie, some twenty-four hundred people moved up on the bluff or what is termed Grand Coteau. They brought with them something over 1,200 head of horses and mules, 625 milk cows, some 3,800 head of hogs, close on to 21,000 chickens. Add to this something over

800 head of horned stock, and you will have an idea of what was thrown upon us within a few days.

"The Red Cross wisely opened up an office in Sunset for the people and a second office at the College in Grand Coteau for the stock, etc. At the end of the first week in June, the ridges out in the prairie began to show themselves and the families at once started moving back, having of course cleaned all wells according to the requirements of the Red Cross. By the middle of June most of the families had got back to their homes in our section, which is Prairie Basse and Prairie des Femmes. These two prairies will make up about two hundred and fifty families.

"Mr. Hoover instructed the Red Cross to send them back home with three weeks' rations and then let them fight it out. The unfortunate part about it all was this; the June rains set in about the middle of June and ran on until the beginning of August, with little breaks here and there. This threw them back in getting in their potatoes, peas and corn. Speaking of corn, out of the 1,000 or more acres planted not more than fifty bushels will be made. In other words the corn crop is a total failure owing to the protracted rains in June. The peas and potatoes are just now beginning to make headway, so the thing we had on our hands from the end of June up to the present time, was to see that these poor people had something to eat. The Red Cross have been standing by us with funds, with anticipation always that they would soon close and that these people would have to do the best they could for themselves. Their last allotment was just before the middle of August, \$400.00. This we have made go a long way. At present we are at the end of our tether. This morning for instance, we have given out to the needy families, out of private funds, which we chance to have, some fifty odd dollars. We will see the Red Cross to know if we may expect more.

"There is some little work here now but not much. Cotton picking will be very short. From what I can see of the rice fields there is not much need of extra labor here.

"What the government will do about the levees remains yet to be seen.

The trouble with these people is this, most of them are share tenants. The land owners have lost heavily, and many of them are not in a position to finance them. The stores as a rule are not in a position to advance, being heavily involved themselves, hence there will be some forty or fifty families that will have to carry on until the the crop of the spring is planted.

We are going to try truck farming but this will be something novel to our farmers and just what will come out of it remains to be seen.

Then again we have to look out for sickness. There is a fair amount of malaria among some of the families now, with the prospect of more. All told we have a good fight on our hands, but God's grace will not be wanting.

Through the kindness of friends in the North, we were able to secure some \$1,600.00 and more. This amount we are now using to get shoes and winter underwear for the families in our Church Parish.

THE JESUITS IN LITHUANIA.*

Ever since the unfortunate election of May, 1926, which proved an anti-Catholic victory, Ours had been constantly threatened with expulsion and confiscation of their house and College at Kovno. Spurred on by the newspapers, a program, anti-clerical in the extreme, was immediately launched throughout the little land. As early as July a bill was introduced in the Seim to prevent the Church from holding property, and was defeated by the narrow margin of a single vote.

The program adopted by the Liberals and Socialists comprised: 1) Refusal to acknowledge the Papal Bull "Lithuanorum Gens", which established the new ecclesiastical province of Kovno. 2) Refusal to recognize the newly appointed bishops. 3) Nationalization of education and the closing of all Catholic schools. 4) Civil marriage and divorce. 5) The expulsion of the Jesuits. In respect to the last article, the Freethinkers in the Congress held in Kovno in August emphatically demanded its execution, and confirmed their demand with the following argument: "The Society has been suppressed in Lithuania for 150 years. Neither the Russian nor the Lithuanian governments have ever established it. Hence no Jesuit can be allowed to reside in Lithuania."

Father Suedhoff, S. J. was to be the occasion for the inauguration of the warfare. On the 15th of September, the Father, a German by nationality, (the Lithuanian Mission is manned by German Jesuits) was told that permission to stay within Lithuanian borders could not be extended, and he was asked to leave the country in three days. This first attack must be interpreted in its true light. It was not Father Suedhoff, but the Jesuit, that was being expelled. In fact the Government organ openly stated that "the battle against Jesuitism had become the watchword of the nation". The first en-

*Translated by G. A. Weigel, S. J., from the "Aus der Provinz", (Jan. 1927) the bulletin of the German Provinces of the Society. In accordance with the request of the author, Ours are asked to abstain from relating the following information to externs.

counter lasted three months. Lithuanian Catholics and Ours residing there realizing what this gesture really signified, entered the combat with courage and determination. Four times the Father's expulsion was demanded, but nothing that could save him was left untried. The Catholic papers, the German Embassy at Kovno, the Foreign Department at Berlin, the Papal Legate at Kovno and Berlin, every possible appeal to the Seim was made to play its part. The victory was finally ours, thanks to the insistent intervention of the German Government and the German Embassy, an action which immensely puzzled the Lithuanian authorities.

While this strife was going on, a journal called the *Socialdemocrat* published an article whose contents though not altogether novel still proved interesting: "Protect your children from the Jesuits, who, imported as they were by the Clericals, have found here no home to propagate their race. The hope entertained by the Clerical party that many monasteries might soon be filled with native Lithuanians has not been realized. Just as the Jesuits found themselves at their arrival, so indeed do they find themselves today, without any expansion whatever. Recognizing their failure they were quick to adopt other means." Then follows a comparison taken from the Turkish wars. After the Turks had sacked a village or town, they captured the younger boys and sent them back to Turkey, and left them under the careful instruction of Janizaries, who taught them to plunder the land of their birth, and butcher their brothers in the flesh. The *Socialdemocrat* draws the parallel in the Jesuit. "In like manner the Jesuits are attempting to make Janizaries of Lithuanian children. They deceive them with fine words to enter the Order, secretly drag them away without consulting, nay, in very opposition to the wishes of their parents, and send them to foreign monasteries, there to poison their minds with a hatred for their fathers and brothers in 'Godless' Lithuania. With our own children do they hope to form their Jesuit Janizaries who are finally to be let loose on the helpless Lithuanians. Fathers and Mothers, protect your children from these unwelcome guests."

A complaint which had been registered with the States Attorney professing to give an instance of such guileful craft follows. It stated that at the end of the 1925 retreat one of the students of the Jesuit College entered a German novitiate. The whole thing was, of course, ridiculous, but with the Suedhoff case in full blaze, this charge had to be answered publicly. The Rector triumphantly replied to the charge, and his words were confirmed by the Novice who unconsciously had been the cause of the attack. The States-Attorney went so far as to assure the Rector that libel charges would be lodged against the paper.

Hardly had the first storm blown over, when the greatest danger threatened, not only Ours, but all Lithuania. The Socialists had passed a bill granting general amnesty to all political prisoners. In consequence about one hundred Bolsheviks regained freedom. With comrades in power and assistance from Russia, a veritable deluge of propaganda inundated the land. Hand in hand with the Anti-Clerical Program the Bolsheviki labored to suppress the Church. Protests of Catholic associations, national societies, Catholic journals, joint letters of bishops, appeals to the Seim, all proved in vain. The Red Liberals with the aid of Jews and others were determined not to help the "hated Christian" government of former days to regain its pristine power.

Then came the events of the 21st of November. An immense gathering of Catholic and National Student organizations met to protest against Bolshevistic activities then so rampant in the land. They likewise manifested their indignation at the forbearance, or rather abettance of the government. After the assembly the students formed a monster parade and marched through the city streets. Suddenly they were charged upon by the police, who were sent by the Minister of the Interior, himself a Bolshevik. The commotion caused by this action spread all over the country, and intervention by the Seim was voted down, thanks to Jewish and Polish representatives.

The climax came when two officers were arrested, one a commander of Huzzars, both for boxing the ears of a captain who had given vent to Bolshevik sentiments, and also for upbraiding the Army Inspector, in whose

presence the captain had spoken, for tolerating such language in his hearing. The second officer to be arrested had already left the service, and was publishing a paper whose policy was hostile to the government. His last issue stated in bold headlines that two leaders of the Bolsheviks in Kovno were emissaries from Moscow with orders to plant Sovietism in Lithuania. He further prophesied that a *coup d'etat* would be attempted about Christmas time.

An indescribable feeling of unrest seized the country. The younger members of our community were beginning to speak of martyrdom at the hands of the Reds. In the event of an outbreak, due to its position, our house would in all probability be the first object of attack, and its defence seemed impossible.

In the midst of this turmoil came the hour of liberation. On the 17th of December Ours who had ascended the roof to say their beads, saw the central square and streets patrolled by Huzzars. The Military Academy had released its two commandants, who were now leading the revolutionary troops. They marched upon the President's palace, ordered him to dissolve the Seim, and himself to resign. Upon his refusal he was made captive in his own house. Twenty soldiers accompanied an officer to the Seim. He promptly mounted the speaker's stand, and in the name of the dictator dissolved the Seim and gave its members two minutes to leave the premises. A few refused to leave and were arrested. All the State Ministers were made prisoners in their palaces, and on that very evening the Ministry resigned. On the 19th the conservative Right elected a new president. The four leaders of the Bolsheviks were court martialed and shot. The revolution was bloodless. Every garrison in the country joined the new government and there was no tumult anywhere.

Smetona, the new president, is a Catholic, and the first man in Lithuania today. His oath was administered by the Archbishop of Kovno, who, wearing his mitre and with crozier in his hand stood in the Seim chamber which had but recently heard speeches refusing to recognize him

or his episcopal powers. The new president took his oath on the constitution, in contrast to the last president, who merely made a promise to the flag.

Ours have, at last, nothing to fear from the government. Smetona has sent his only son from the Government School to Our College. His wife is one of the chief patronesses of our institution. In imitation of the president, the Ministers and leading men of the land are also sending their boys to receive their education from their Jesuit instructors, and peace has finally succeeded the long weeks of constant anxiety.

THE NEW "REDUCTION" OF BOGATÁ

A Letter from Mr. William H. Feeney, S. J.

Bogotá, April 28, 1927.

Dear Father Editor,

There are many interesting and instructive works directed by the Fathers of the Society here in lofty Bogotá but in this letter I am going to confine myself to the social work of Father Campoamor, S. J. Three reasons effected my choice. *First* the Philippine Mission, where the character and condition of the people give strong hopes of success in this same work. *Secondly*, because it may be of interest to know that the famous Reductions of Paraguay, those glories of the old Society, are being resurrected with the same consoling success as in former times. *Lastly*, because the social problem, as universal as intricate, is here solved as the Church would solve it, for we have here the Catholic theory put into practice, and, as you may judge for yourself, successfully.

"El Círculo de Obreros" is the title with which all of Father Campoamor's works are surrounded and in describing the "Circle", I shall avail myself of the "Cartas Edificantes de Colombia", "Leon" and "Castilla". There is also at my disposal "El Boletín del Círculo", a weekly paper. Moreover, since I am interested in the work, I have visited the different sections to be described and have had several interviews with the director.

The director is the kind, jovial and energetic Padre José María Campoamor, S. J., a native of Spain. After his ordination in 1903, he travelled through France, Belgium, Holland, Austria and Germany in order to study the splendid organizations of laborers, both Catholic and Socialist, of those countries. After completing his observations, Father Campoamor began his practical work in Spain, but poor health caused him to come to our "Sabana", and in 1910 we find him inspecting the "barrios" and by-ways of Bogotá. Among the poorer class he found utter poverty with the accompanying evils of ignorance

and immorality. Wages of one dollar a day, even now in 1927, mean luxury for the laborer, and you can easily find homes where ten or twenty cents a day must feed, clothe and house a growing family. To insure morality among any people there must be houses with accommodations that permit the necessary separation of the sexes. As you realize, the above wages did not permit the necessary separation. In short, the conditions which Father Campoamor found were such that if Socialism had succeeded in striking a spark here, one would imagine that Colombia's buried treasure of oil had been scattered over the surface of the country.

After studying the character of the people, our organizer made daily trips through the streets of Bogotá collecting the abandoned children. His kind and happy spirit inspired confidence in the homeless little ones, so they readily formed files and followed Father Campoamor to the Catechism Classes where they were later fed. Here was another example of founding your Institution over the child. Bogotá's wealthier class appreciated the work and material aid was given.

But men and women, young and old, had to be helped, so "El Circulo de Obreros" was formed, which is increasing continually in numbers and achievements and which can be defined as, "A Society, not political, which has for its aim the perfection of the laboring class in the economic, intellectual, moral and religious lines". Let us say a few words about each of these divisions.

The Economic Order is well cared for by the following Institutions: the Savings Bank, the "Barrio" of St. Francis Xavier, the Insurance Company, the Employment Office, The Common Stores and the Marriage Fund.

The Savings Bank was badly needed because, it is said, that in Bogotá more so than in any other region, the laborer lives for the day and spends his Sunday wasting his earnings of the week. The same trait of character is described by Fathers Daniel Sullivan, James G. Daly and Joseph McGowan of the Philippines. In this spirit is the chief reason of the miserable houses of the laborers which are a menace to the health, both physical and moral, of the families that live in them. These two evils

are overcome by the Savings Bank which foments a spirit of thrift and provides better houses. It was necessary to study the situation of the laborers and counteract the very source of their misery. The cure was the bank which has proven itself successful and which takes the place of the common storehouse in the Reductions of Paraguay. There were of course plenty of obstacles in the way of establishing these banks, but they were overcome.

The struggle was between the three percent interest of the "Circle's" Bank and the nine percent, ten percent and eleven percent of the City Banks. One solution in this case was the receiving of deposits amounting to five cents and upward. The capital raised, by the poor alone, is now about \$50,000.00. The "Boletín" in one of its energetic appeals thus speaks: "Let us not be foolish, laborers, and continue to waste our Sundays in useless things, if not in vices, since at the same time we waste a salary that is not ours but our family's. Let us place our money in the Savings Bank, which is the salvation of the laborers." While the bank is doing splendid work in strengthening a spirit of thrift, it is not an end in itself, but rather the schoolboy's stick ever advancing and directing the hoop.

The "Circle" realizes that it is not doing enough for the laborers until it gives proper housing accommodations, so the capital of the bank is used in erecting and improving the splendid barrio of St. Francis Xavier. The site of the barrio was bought many years ago at a low price and today St. Francis Xavier's is the pride of Bogotá. After a ten-minute trolley trip from the city, you find yourself at the artistically wrought gate of the barrio. At the further end, the "corderillas" of the Andes, spread out in a semi-circle, begin their ascent to the height of about 11,900 feet while the barrio and Bogotá in general are content with the rarified atmosphere of 9,750 feet. In front of the barrio the vast wheat and cattle raising "Sabana" or prairie, as level as a calm sea, extends itself for miles. The mountains that protect the rear of our barrio extend their giant arms eastward and finally meet in the north after enclosing the entire "Sabana". Father Astrain, S. J., the historian of the Society, has a description in his

work of the best preserved Reduction of Paraguay which he visited in 1910. St. Francis Xavier's is almost a reproduction.

The entire barrio is surrounded by a high wall and from the gate each of the hundred or more uniform houses with their white walls and red tiled roofs seem like palaces. This comparison is natural especially after passing the windowless walls and rickety hovels that line your road to St Francis. Each house has four large rooms with a garden attached. The well-kept streets are spacious and have their shade trees. A garden of fifty metres width runs from the four outermost streets of the barrio to the wall. On the left as you enter is the eternal Sentinel in the Chapel that is soon to be replaced by St. Francis Xavier's Church. The barrio has also two schools which we shall mention later, a playground with football fields, an outdoor theatre, a common store, and a widely known regiment of school boys. I suppose it is difficult to believe that the rent from each house is two dollars a month. The police of the barrio is the Fear of God and little is indeed needed. Nothing would succeed in an Institution such as the "Circle" unless the regulations of each section were readily enforced. Hence you sometimes see the sad spectacle of a family being expelled from the barrio for moral offences.

There is also successfully functioning an Insurance Department. Since the needs of the laborers were many, it often happened that the money at their disposal in the bank was drawn out and spent just as sickness arrived. Now the laborers deposit five cents a week at the Insurance Office, and in case of sickness, thirty cents a day are paid for a period of three months. This sum to North Americans, is small, but, nevertheless, well proportioned to the wages of our workers. The food, etc. necessary for the laborers and their families is usually bought at the common stores, which were brought into existence by the capital of the bank, and which now are yielding good results. These stores are on a co-operative basis.

Enmity to idleness is one of the principles of the Circle and to find labor for all is the work of a well organized

Employment Office. This office, filled daily by the rich and poor, employer and employee, reminds one of that Institution in which there flourishes the necessary friendly intercourse between the two extremes of the social order, the Catholic Church. Father Campoamor's laborers are chosen before all others because the purity of their ideals and their skill in the trades are well known.

A word now about the Marriage Fund. The youths are advised to marry when young and the "Palacio de Relaciones" facilitates matters. At the "Palacio", and only at the "Palacio", the young men may meet the ladies of their choice. Miss Marie Theresa Vargas, perhaps the greatest benefactress of the Circle, offered her home for these meetings, and she, herself, acts as the mother of all. When the young laborer finally decides to marry, he is given sixty dollars provided he has finished the course in the "Instituto Nocturno". This sum has the double purpose of fostering interest in education and providing for the future family by securing proper housing conditions. All the above works are well advertised by the printing press of the "Circle". Besides turning out "El Boletín del Círculo de Obreros" it also prints the text books of the various schools, to which we may now turn.

Francis Thompson put the keys to the future in the school-boys satchel, and so does Father Campoamor. Hence there are eight schools; two Grammar Schools for boys and two for girls; two Trade Schools, one for either sex; the Instituto Nocturno and the "Agricultural School of St. Theresa". Father Campoamor's words can best describe the children's schools; "This is Monday" he says, "so come with me to the Central House of the Circle where the children will be waiting for us. You must remember that these children are in our schools mostly because they have been refused admittance to other schools. Insufficient clothing kept them from the classes. Harden your heart and let not the relations of misfortunes move you because if you weaken ever so little none will pay a single cent. These files of boys and girls are waiting here in order to pay twelve cents which insures them three meals a day for a whole week. I do not think this sum is ex-

travagant and I insist on it, because, according to our system, all must help." After breakfast the classes begin with the recitation of prayers. Then follow, in chorus, the conjugation, declension and multiplication drills. In the curriculum there is also music, declamation, dramatics, etc., which enable the children to present sketches which are the delight of the general public. Two of the schools are in the city and two in the barrio of St. Francis Xavier. Over five hundred pupils attend the classes and the teachers are chosen from the older members who show special aptitude for this profession.

In the Trade School for young men, carpentry, blacksmith work, stone cutting and masonry are taught. In the Trade School for the older girls, painting and general household work such as sewing, knitting, washing, ironing, preserving, etc., are taught. Painting and drawing are common to both schools.

Our tireless director realized the need of night schools for the younger laborers and his endeavors erected the flourishing "Instituto Nocturno". Over one hundred and fifty young men attended this institution which is divided into five sections and which awards the degree of "Bachillerato Obrero" at the completion of the courses. This school has received the following recognition from the Government, (I quote from the official national records): "The Inspector of the National Night Schools of Laborers, duly authorized by the Minister of Public Education, realizing that it is necessary to stimulate the laborers to their greatest efforts in the five year course that leads to "Bachillerato Obrero", resolves that in the Central Institute of Laborers there shall be one section of lower studies and five years of higher studies thus arranged:

First Year, Spanish, History of Colombia and Arithmetic. Second Year, Rhetoric, Geography and Geometry. Third Year, Physics, Book-keeping and Universal History. Fourth Year, Philosophy, Natural History and Chemistry. Fifth Year, Philosophy, Agriculture, Trades and French. Each year shall have two hours of religion each week. To the graduates a degree will be given which will admit them to the National Technical Schools. These Schools

are of University standing. This diploma will also give the holder the right to obtain scholarships in said schools in preference to all others." The decree was approved by the then Minister of Education and President of Colombia, Miguel Mexdez, who is now in office.

Most of the young men who attend the "Instituto Nocturno" live in the dormitories directed by the "Circle". Only those are admitted who promise to receive Holy Communion each week. Moreover all regulations that deal with their moral conduct must be obeyed. After 6:05 p. m., none may leave the house without permission and there is little desire to go out because the evenings in "Patio" are happy times. In one corner several youths perform a comedy while practising a comedy. Stringed instruments send strange sounds from another corner until the wind instruments of the band get started. Others prefer drawing and some seek the books. There is not a trace of human respect in any section of the "Circle" and the spirit of this group will reveal itself by the following incident.

Although the "Circle" is not a political organization yet it is a strong and valiant body if the Church is being attacked, and it proved its worth a short time ago. The Communists have been spreading their propaganda very actively here in Colombia during the past few years with the accompanying anti-religious manifestations. In 1924 the Communistic Congress was held in Bogotá and plans were made and decrees passed for further development. All proceeded quietly enough and before the Congress was dismissed a decree was passed naming the date July 20th, 1925, for the next Congress. Then our young laborers began their work. Well-formed and instructed commissions went to the most conspicuous personages of the Government and after obtaining the support of these dignitaries, they secured ecclesiastical approval and launched the new society of Catholic Laborers. The date fixed for the first National Congress of Catholic Laborers was July 19th, the eve of the next Communistic Congress. After the Governors, the Labor Organizations and the Bishops (who are "Personae Morales" in the government) of the country had been instructed about the movement, the

first National Congress of Catholic Laborers was opened on July 19th, at 2:30 p. m. The President of the Republic, many of the Ministers of the State, and an immense throng took part in the celebration. Holy Mass and Communion of all the laborers was the preparation for the event. The Mass was celebrated by Father Campoamor in the Dominican Church. This Church was chosen because the Dominican Fathers have a famous shrine of Our Lady of Chiquinquirá under whose patronage the Laborers placed their organization. The Communistic Congress planned for the twentieth was of course a complete failure.

The Secularist is badly puzzled today with the first crop reaped from the secularized schools. Father Campoamor is also reaping the first fruits of his schools, and it was certainly consoling to hear this decree, which pertains to the fundamental principles of the Catholic Society of Laborers: "We decree to consider the Catholic Religion as the foundation of the Social Order; to respect the Christian family; to approve private possessions; to insure morality; to advance education; to encourage bank deposits, and to procure the association of all Catholic laborers."

Here we have the principles of the encyclical "Rerum Novarum" which were loyally received by our party while the Marx theory was being upheld by the Communists a few blocks away. For eight days the Congress lasted, and was closed by an open-air meeting at the "Park of Independence". On the last day a parade was held. Everybody in the City from the Orphanages to the President's Cabinet seemed to be there. In the Plaza of Bolívar, in front of the capitol, the lines were formed and they reached all the way to the "Park of Independence" where an orator closed the session with a brilliant and well prepared speech. The success of the Congress may be judged from the fact that the Communists tried to join forces with the Catholics three different times with, of course, no success. This narration takes me away from the school question, but it serves its purpose if it shows what can be expected from organizations similar to the "Circle".

About twenty minutes by trolley from Bogotá brings us to the "Agricultural School of St. Theresa". Girls of fourteen years and upward, mostly orphans, study and board here, and Father Campoamor points out St. Theresa's as the most cherished of all his works.

The aim of St. Theresa's is to train the young girls for all the duties of country life. About thirty acres of the most fertile part of the "Sabana", with perfectly arranged flower and vegetable gardens, surround the school. There are also excellent dairy and poultry farms. With the produce from these four sections all the expenses of the school are paid, and hence there is no tuition charged. The spotlessness of the school and the beautifully arranged garden walks are often described by the newspaper reporters, but from Father Campoamor's own words we know why St. Theresa's is the dearest of all his works.

"This school of girls", he says, "is exactly like a religious community", and for many of the young ladies it is but a preparation for the Sisterhood. The Superioress is eighteen years old, one of themselves, and all are glad to obey her. There is never need of punishment. If the Superioress tells the girls their faults, they listen in silence and at the end they add a sublime "*Dios se lo pague*". Besides promising to correct the fault, they even kneel down in the oratory, and after kissing the floor, they ask pardon for all the faults committed. Daily Mass and Communion and great appreciation of Father Campoamor's labors in their behalf make St. Theresa's a heaven. During most of the day, the girls work in the gardens. Various species of flowers and vegetables are raised. Fertilizers are prepared and the poultry and dairy farms are organized so as to get the greatest results with the least expense. From about twelve noon to three o'clock, the classes are held within the school, and reading, writing, arithmetic and household work are taught. This system is necessary because, although we cannot boast of four fixed seasons in the year, we have the four seasons crowded into each day: The nights and mornings necessitate at times two overcoats while the heat at noon is torrid.

Here are some other achievements of the "Circle" in connection with the schools. The schools have their res-

taurants which can accommodate as many as one thousand persons at the prices above noted. There is also a sort of an Asylum, where mothers who must work may leave their babies during the day. A dormitory for young men and another for young ladies has saved hundreds from moral ruin. Only lately two more schools and a bank have been opened in Chapinero, the next city.

Perhaps those who know the character of this people are asking themselves whether this change for the better is deeply rooted or only surface growth. From my observations, I believe it is a change that will last just as long as there is a capable director, and in such organizations, South and Central America and the Philippines may seek their salvation. To me, this work is the circling Gulf Stream, warming the colder waters of indifference through which it passes and causing virtues to blossom in many a barren soul. Let me give a few examples of the energy with which the individuals of this organization uphold the right.

In St. Theresa's there is a rule of never going out alone, and wisely made as will be shown. One day two girls of the school were returning from Bogotá. A few men of bad character approached them. Each girl bravely armed herself with a stone and warned the men not to touch them. One man who scorned the warning paid for his attempt with a badly smashed nose. St. Theresa's has many other examples of the same class.

In the schools the children are no less zealous than the Father Director in demanding proper speech and manners. If billposters appear in the City and are in any way offensive, they last only a few hours. At times one of the pupils of the schools is driven out by his companions because of carelessness in speech. This laudable "esprit de corps" among Catholics is made manifest by the following incident. During a walk through the City the teachers and pupils of the school were angered by the taunts and sneers of a bad living woman. The children surrounded and stoned the woman's house and were successful in silencing her. But the teacher and older pupils were locked up at the Central Court. When Father Campoamor heard of the affair, he did all in his

power to free the imprisoned. He even went to the Chief of Police with \$1300.00, very generously offered by the laborers from their savings. The prisoners were finally released and the "Circle" organized a splendid manifestation for two purposes: first to show the City that the action of their brothers was praiseworthy rather than disgraceful, and secondly, to refute the enemies of the Circle who were trying to ruin the characters of the prisoners.

One night a man was not too gently ejected from the theatre because of bad language. The next day the ejected one returned with a crony, and with no less intent than to break the head of the laborer who had taken part in the exitus the night before. It was a rash threat for the whole body of laborers swarmed out and were glad to help their brother to put down the unruly boaster.

With regard to the Moral and Religious Training I may say that the morality of a people can be judged from their living conditions, recreations and their rule of life. Father Campoamor has done much to improve the living conditions by founding the "barrio" and the city dormitories. Nor has the "Circle" ignored the second danger to morality, but very wisely secured plenty of good recreation for young and old. There are two theatres and the home talent has plenty of opportunity to keep the laborers amused. Furthermore, there are Field Days with races, parades, etc., at regular intervals.

The deep religious spirit manifest everywhere is the result of Father Campoamor's strenuous efforts. All the laborers are divided into seven groups, and each day a conference is given to one of these sections. The Christian Doctrine is explained and the observance of the Commandments is stressed. Some elemental questions on Social Work are explained. Father Campoamor is accustomed to say that in catechism is the one and only solution to the social problem.

Daily Mass and Communion is the greatest factor in the religious spirit and the Chapel in the barrio is their greatest source of happiness. Every morning and evening young and old stop at the Chapel to say their "Pater" of

thanksgiving and petition. When Holy Mass is said, the Chapel is thronged and the voices of the school children greet their King with well-learned hymns. If someone in the barrio is sick, Holy Communion is brought to the house after Mass, and in a very consoling manner the men lead the procession with lighted candles; the boys sing hymns of welcome and allegiance; the girls strew flowers along the way, and the women are on their knees with their offering of incense. Of course, the necessary decorations of house and street are never forgotten.

It is no wonder then that vocations to the religious life are not infrequent. The boys usually become Christian Brothers, Franciscans or Brothers of St. John of God. The girls become Salesian Sisters, Little Sisters of the Poor, and twelve from St. Theresa's have decided to go to the Indian Missions of Uraba.

The system of management of all these works may be described in a few words. There are four committees, each of which is completely independent of the others. The first section is composed of men of the Circle. The second of the women of the Circle. The third of the wealthier men of Bogotá, and the fourth of the wealthier women. Each section has its executive board and two presidents are elected. Father Campoamor and the two presidents of each division have the supreme authority and they form the administration board.

It is not unusual for the President of Colombia and several Ministers to attend the activities of the Circle. There are, moreover, a few extraordinary benefactors; for instance, Miss Mary Vargas has sacrificed her entire fortune and life for the benefit of the Circle.

A NOTABLE EVENT

On Labor Day, September 5th 1927, New Castle, Pennsylvania, witnessed a memorable event in which a Jesuit took a prominent part. The event was the dedication and formal opening of a new church, and the Jesuit honored was Father Patrick H. Brennan of Holy Trinity Parish, Georgetown. He completed his eighty-third year on October 8th, 1927, and he looks young. Despite his great age he is still vigorous, still retains much of his singing voice, and has a remarkable memory. Father Brennan himself describes this event as one of the greatest days of his career, especially because on this day he celebrated the first Solemn High Mass in the newly erected St. Mary's Church of New Castle. This town is the ancient ancestral seat of the Brennan family in Pennsylvania. It was from that obscure village of Western Pennsylvania that Patrick Brennan, then but a boy in his teens, emerged more than sixty years ago, a drum at his side and a peaked hat on his head hastening to join the Federal forces in defense of the Union. He went off to war as a member of Company D of the 134th Pennsylvania Volunteer Infantry and fought through the stirring times of that monstrous struggle till the very end. Afterwards he studied medicine at Georgetown but ultimately followed his early inclinations, entering the Society to study for the priesthood. That was fifty-seven years ago and it is forty-seven years since his ordination.

It was in memory of these long years of service, as a token of esteem to its eldest son in the priesthood and the splendid example he had offered to many who followed him, that St. Mary's Parish and its distinguished Pastor, the Reverend E. F. O'Shea, welcomed Father Brennan back in early September to open the handsome Gothic Church. Surrounded by hundreds of the Pittsburgh clergy in the presence of the Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh, and Rt. Rev. Mark Gannon, Bishop of Erie, Father Brennan declares that he sang the Mass with all the fervor and vigor of the pent-up enthusi-

asm of seventy years and more. His recollection went back to the days when the Know Nothing movement was rampant and a man was in continual danger because of his Catholic faith and practise. He told of the time when Bishop O'Connor of Pittsburgh came to administer confirmation to the little boys and girls of New Castle and the bigoted Protestant population gathered round the plain wooden structure, used as Church, to break every pane of glass and to storm the doors. His Lordship was warned that if he dared to exercise any episcopal function in New Castle he should be mobbed and stoned and probably killed or maimed for life. But Bishop O'Connor was not the man to be deterred from duty by the threats of bigots, and he declared his determination to visit his flock at all costs. His courage appealed to non-Catholics, and a delegation of them met him outside the town and escorted him to a home where he found protection and hospitality for the night. When the bigots were thus foiled in their plans, they wrecked the little church, and the following day Confirmation was administered in the open air. During the ceremony an armed guard of Protestants kept watch, determined to shoot the first bigot that dared to show his face or hide it beneath a mask.

Father Brennan vividly recalls that he was head altar-boy and first recipient of the Sacrament of Confirmation at the hands of Bishop O'Connor. Sometime after this he applied to the Lordship for entrance into the Secular priesthood but the Bishop advised him to wait a while. Afterwards the war came and then his study of medicine, and finally his entrance into the Society. Years later, meeting him at Woodstock, for his Lordship had abdicated his See and become a Jesuit in 1860, he remarked that it was clear that his refusal to accept him for the secular priesthood had been dictated by God in order that Father Brennan might enter the Society directly. Father Brennan adds that this judgement was undoubtedly true and that then, as later in his career, the ways of God's Grace operated wonderfully indeed for him.

The Catholics in New Castle were a mere handful at the time: to-day they number thousands. The recently dedicated church cost nearly half a million dollars, and the whole group of buildings, including church and school,

convent and rectory, cost more than a million. St Mary's parish had given fifty-two girls to the convent, and a fair number of young men to the priesthood.

While serving on the Ambulance Corps, Patrick Brennan sang for two or three years in the Choir of the Jesuit Church in Alexandria, where he learned to admire the Pastor, Father Krees. He had a ticket for the play the night Lincoln was assassinated: but when he discovered that the date fell on good Friday, he gave away his ticket and went to church instead. He thus missed the greatest tragedy of that bloody conflict. At the close of the war, Mr. Brennan studied medicine and became a doctor but he found his true vocation before many years.

Father Brennan is now assistant Pastor at Trinity Church, Washington, D. C. He is in his eighty-third year and in 1930, if God spares him, he will celebrate the Golden Jubilee of the priesthood and Diamond Jubilee of his entrance into the Society. Father William J. Tynan is the only other member of the Province who was a novice with Father Brennan. Father Tynan is Father Brennan's junior in religion by a year.

OUR UNIVERSITY IN TOKIO

A Letter from Father Herman Heuvers, S. J.

DEAR FATHER EDITOR:

There is little to be reported about the past of our school but let us hope that it will have a future. Without the background of a university we are rather powerless concerning the many missionary tasks of the Catholic Church in Japan. With a university the words of the missionary will gain a hundredfold, without exaggeration, in importance and weight. A missionary who is at the same time a university professor can easily publish articles, if he is writing some, in the leading periodicals. He can give lectures in other universities and schools, on Education, foreign school systems or anything else if he has a sufficient control of the language. And if he has Japanese friends many n or 2 doors, otherwise locked, will open to him. All these activities would be inaccessible to a simple missionary, no matter how learned he may be. All he can do now is to speak to some Catholic student organization or other.

We must first make the Catholic Church known in Japan and to bring this about it is enough to appear in public. As experience has shown this is done most advantageously with the background of a school. Otherwise nothing will make an impression. My emigration work also looks altogether different with such background. This I say in all humility. During my vacation I have been again in Haji and Matsue. Here in Matsue there is no hope unless signs and wonders will happen and one can grasp them with one's own hands. In general we must not deceive ourselves about the prospects in these backwoods missions; the front must be set up on another side, namely from Tokio, the schools, the industrial centers. The Jesuit province which has charge of the Catholic University in Tokio does not seem to realize what a gem has thereby fallen in its lap. Should other provinces have an idea what possibilities are hidden in this school they would give up many a necessary home enterprise in order to get this gem. We hope that we

shall succeed this year to do the big thing (viz. acquire a university charter).

The next thing is to have a number of geniuses like Father Adam Schall and Father Ricci, splendid talents I mean, to master the Japanese language. They must be men of a certain caliber. Firstly, they must have acquired a reputation as writers in their native tongue; secondly, they must be able to find always new aspects of life in the world in which they live; thirdly, they must have shown by their knowledge of language other than their own that they can master a foreign tongue like natives as far as their pronunciation is concerned. Otherwise they will be a nuisance all their lives to themselves and to others in the land of the Rising Sun. To tell the truth there are very few missionaries blessed with this most essential prerequisite but he who is so fortunate is the favored friend of the Japanese people, like our good Father X. who two years ago spent his vacation here in Matsue. Every day I can hear new marvellous stories about his wonderful pronunciation and his truly Japanese phraseology. He has charmed the hearts of the people to such an extent that they returned with tears in their eyes when he left the mission. I could have written more details about our work in Tokio but it is still early spring in this matter and no one knows how much white frost may fall during this spring night.

BOOKS OF INTEREST TO OURS

Heart Talks with Jesus. By Rosalie Marie Levy. Published at 14 E. 29th Street, New York. Postpaid \$1.10.

This is a handy manual of prayer printed on good paper and bound in flexible leather. Its object is to propagate devotion to the Blessed Sacrament, and it contains numerous sentiments in prose and verse adapted to that purpose. It may safely be recommended to pious souls who wish to love Our Lord more and more from day to day, and who are weary of commonplace thoughts and poor English. The compiler is a convert from Judaism, and her zeal is an object lesson for Catholics who inherit the Faith. The book contains due ecclesiastical approbation as a guarantee of its orthodoxy.

Whispers of the Caribbean. By Rev. Joseph J. Williams, S. J. Benziger Brothers. Illustrated. Net \$2.00.

Nature has been both kind and unkind to Jamaica. She gives and she takes, as if she took with one hand what she had given with the other. She made the place a tropical paradise, "the Isle of Springs, the Garden of the Indies," the Mecca of tourists, the haunt of poets and painters, a refuge from the cold, a fountain of youth for the old, and a source of health for the sickly. On the other hand, Jamaica is the golf links of cyclones, the summering place of earthquakes, the proving ground of fortunes, the reef of wrecked hopes, and the graveyard of wasted lives. Moreover, it has been the home of pirates, the rendezvous of buccaneers, the prey of Cromwellian soldiers, the camping ground of evil spirits, the land of weird and grotesque customs transplanted from the African jungle, the scene of Anancy stories and a hotbed of gross superstition. All these things are made real and vivid for the readers of this book by graphic style and apt illustration. Here fact is oft more strange than fiction, and always more instructive. As the author was a missionary in Jamaica, he writes from personal observation.

Keep the Gate. By Rev. Joseph J. Williams, S. J. Benziger Brothers. Paper 25 cents.

The title of the book was suggested by an incident which happened in Jamaica during, or soon after, the terrible earthquake of 1907. A boy who acted as porter of the Rectory was trampled and crushed by a mob howling for food. He died a little martyr of duty, "Keeping the Gate." The analogy is clear, the application easy. Every man, woman and child should be ready to die keeping the gate of the soul and defending its treasures. The book will make appropriate reading for missions and week-end retreats. Each chapter is followed by a short prayer, which sums up the lesson to be learned, and by a list of readings from the *Imitation of Christ*.

Concrete examples are drawn from sacred or profane history to enforce a moral or to illustrate a point. The cheap edition in paper cover is a suitable book for mission stands. When one has read it, it can be lent or borrowed without the obligation of returning it. The spread of such literature is a real apostolate, adapted to slender means.

Mangled Hands. By Rev. Neil Boyton, S. J. Benziger Bros. New York, Cincinnati, Chicago. Net \$1.25.

Catholic boys who eagerly look forward to each new book of Father Boyton will not be disappointed in reading this latest one from his gifted pen. They will find in it all the thrill and adventure that delighted in "Cobra Island" and "Where Monkeys Swing;" but in addition they will read of a hero who lived in the flesh, who suffered as few mortals have suffered, who displayed a courage that won the admiration even of his savage captors. That hero is Father Jogues, one of the recently beatified martyrs. The story is told by a little Indian boy who accompanied Father Jogues in captivity and worshipped him as "his other father." The Indian hunting and fishing trips, their warfare and savage treatment of their enemies, their belief in medicine men,—all are told with a vividness that will grip every boy who loves adventure and heroism.

Things Catholics Are Asked About. By Rev. Martin J. Scott, S. J., P. J. Kennedy and Sons, N. Y.

By his latest book on popular apologetics Father Scott spans a chasm which has long separated the ordinary Catholic layman from his Protestant neighbor. Ignorance or bigotry or both are the causes mostly responsible for the strained relations frequently existing between the members of the Catholic Church and the followers of those who have separated from her. Many of the questions that lie at the root of this misunderstanding are discussed in a masterly way in this very useful book. The doctrine of the Church on miracles, salvation outside the Church, marriage, divorce, birth control, freemasonry, etc. are set forth in that simple and popular style that characterizes all of Father Scott's works. "Things Catholics Are Asked About" ought to appeal to the man who cannot get to lengthy tomes on these subjects or who would, moreover, hesitate to do so. Father Scott's excellent presentation of matter ought also supply a Catholic with a convenient and abundant store of religious knowledge and better fit him to meet ordinary objections. How often has not a disquieted soul been lost to the true Faith because a Catholic could not satisfactorily answer a simple question by the anxious inquirer. Here we have a book that ought to fill the need that has been long felt. We hope Father Scott's excellent book may be used extensively by Ours in their instructions and its use spread among intelligent Catholics and others who are well disposed towards the Faith.

A Primer Of Moral Philosophy, by the Rev. Henry Keane, S. J., M. A., Catholic Social Guild, Oxford, England; P. J. Kenedy & Sons, New York. Price \$1.20.

Needless to say the present Provincial of England did not write this Primer during his tenure of office. This book is the work of the Master of Campion Hall. That busy, zealous man used to squeeze in lectures on Ethics to working men; to the miners and engine drivers and others whom the Catholic Social Guild sends for a two years course to Oxford. The men get all that Oxford and the Guild can give them in the field of Social Science, and they read for a University Diploma in Economics. The diploma gained, they take up again their former work; but with new lights on old problems, with minds informed by Catholic Thought, and with hope of a more intelligent and articulate part in the work of the Labor organizations of their country.

This book, therefore, is written along simple and clear lines. In the theoretical parts it omits nothing that is fundamental in Catholic teachings. But its emphasis is on points where moral philosophy comes in contact with the problems of actual social, political and economic life. Thus the treatment of Socialism is outstandingly well done. I know of no work that treats in the same space so temperately, so accurately, so plainly of the many sides of Socialist theory and of the Socialist movement. Of course Father Keane has English needs especially in mind; but the manual might be put with profit into the hands of many types of American students.

As an Oxford "Greats" man, Father Keane is intimately familiar with the Nicomachean Ethics; and as a one-time professor of Ethics to Curs, he knows the *Secunda Secundae*. The result is that the reasoning tends to be, at times, a trifle more rigorous and sustained than is welcome to some beginners. However, the answer to that is that a Primer like this is expected to go with a teacher; and that a carefully reasoned exposition is the best safe-guard against misunderstanding that may arise from oral teaching.

Edmund Ignatius Rice and the Christian Brothers. By a Christian Brother. Dublin: M. H. Gill and Son. New York: Benziger Brothers.

The story of the Irish Christian Brothers has a special interest for us Jesuits, inasmuch as Father Peter Kenny, S. J., Visitor of the Maryland Province, was an intimate friend of Brother Rice and had much to do with securing Papal Approbation for the new Teaching Brotherhood. The book contains a brief sketch of Father Kenny, which is a model of its kind.

Edmund Rice was born in Kilkenny in 1762. At the age of seventeen he went to Waterford and worked for an uncle in business. From the first he gave proof of efficiency and fidelity to daily duty. He was quick to learn, prompt in executing orders, and faithful in promises. When the uncle died, the nephew inherited the business, and continued to improve it. The world smiles on success, and it held out many inducements to Edmund Rice, but he was thinking of other things. He had made up his mind to join a Religious

Order or Congregation on the Continent, and give up business, when a friend, in whom he confided, reminded him that charity begins at home, and that the urchins in the streets of Waterford were nearer, and should be dearer, to him than urchins far away. That casual remark changed the current of his thoughts and the course of his life. He then and there decided to labor for the neglected children of his native land, but the details of his plan were as yet unknown to him, and he sought guidance from the Spirit of Light.

In 1802, at the age of forty, he opened a modest school in Waterford. His own education had been rather elementary and apparently too meager for him to become the founder of a teaching body. Yet founder he became, and he astonished the world by his success. He had to overcome all manner of difficulties and annoyances, ranging from apathy to direct opposition. Barren critics abounded then as they do today and played the dog in the manger. But God was with him. The institution he founded gradually took shape. He adopted the Constitution of the French Christian Brothers and he adapted it to the needs of Ireland. In 1820 he secured Papal approbation for his Congregation. The Centenary of that event was celebrated in 1920, and the present volume commemorates a century of glorious achievement. It is indeed a splendid record, and another instance of the mustard seed mentioned in the Gospel. From three men the membership has grown to three thousand or more, and from a single house to hundreds at home and abroad.

The information contained in this volume explains the purpose of an undertaking which is at once religious, philanthropic and national. While the Institute of the Christian Schools is national in scope and spirit, it has never been identified with narrow views of patriotism or with transitory phases of political thought. Noble as patriotism certainly is, Brother Rice had a higher and a holier motive in founding a teaching Brotherhood. His sons are first and foremost, Religious Men; men whose aim in life is to practise that twofold precept which is the fulfilment of the entire law.

The book contains a vast amount of collateral information which will interest educators. The story of the Penal Laws in Ireland forms a suitable background for the work of Brother Rice, and the statements made are supported by citations from Protestant historians, who are certainly not biased in favor of Ireland or Catholicism. Brother Rice was opposed to the National School System of Ireland because it divorced secular and religious education. His attitude on that question is fully justified by our own experience with the Public Schools of America. The tone of the book is moderate even when dealing with opponents, and it may safely be commended to all impartial readers, whether Catholics or non-Catholics.

The Institute of the Christian Schools in Ireland has attracted to its ranks the best blood of the country, Not to mention others,

Gerald Griffin was a Christian Brother, and his early death was an irreparable loss to English literature produced in Ireland.

The Vision Beatific. Rev. John D. Walshe, S. J. The MacMillan Company, New York. Cloth \$1.00.

The author is a priest and a poet, and this, his most ambitious work, is a poem and a prayer combined. It was first published for his Golden Jubilee a few years ago in California; and now a prominent New York publishing house has thought so highly of it as to bring out a new edition with some improvements. While the theme is lofty, the language is simple, and the poem might be used as a text book in our High Schools. It can be understood by the average student without the aid of a commentator. When a commentary is twice or thrice as long as the text, there must be something wrong somewhere. The writers thus explained at great length are either clear or they are not. If they are, the commentaries are wasting their own time and ours by trying to explain what needs no explanation. If the writers are not clear, they are at fault and to blame; for a man who thinks clearly will write clearly, provided he knows the language in which he writes. We suspect the commentators often draw meanings out of the texts which never entered the mind of the writer. Occasionally the writers themselves disclaim any such meanings or intentions.

Edward Markham, himself a poet of no mean ability, has written a flattering Introduction to the *Vision Beatific*. The poem is "dedicated to the memory of the saintly Padres, the fragrance of whose Christian virtues still lingers in the earthly paradise of Santa Clara valley." The book has due ecclesiastical approbation and is copyrighted by the author.

Father Walshe has received encouraging letters from men prominent in ecclesiastical and civil life. Among them are Cardinal O'Connell, Archbishop Hanna, the General of the Society, and John R. Richards, Associate Justice of the Supreme Court in California. Judge Richards is not a Catholic, and his letter may be taken as a proof that the "*Vision Beatific*" appeals to people outside of the Church.

American Masonry and Catholic Education, By Michael Kenny, S. J. Catholic Truth Society, 407 Bergen Street, Brooklyn, New York.

At the Catholic Education Convention of 1918 Father Michael Kenny, S. J., read a paper on the above topic. That paper was not included in the official report of the Convention, and the omission is significant. It was omitted for fear of offending friendly masons. The subsequent history of the Oregon legislation against the Catholic School shows the wisdom and foresight of Father Kenny, and the folly of the officials who suppressed his paper. The president of the International Catholic Truth Society, recognizing the timeliness of the topic and the value of the exposure, published the paper in booklet form, and has now brought out a second

edition with a supplement covering Masonic activities to date. The present edition contains a Foreword by the Archbishop of Baltimore, in which His Grace scores those Catholics who are afraid to speak, and who almost apologize for their very existence. Such an attitude is an indication of cowardice, and contrasts strangely with the avowed policy of our enemies. "The Masonic brethren were not afraid to let the world know where they stood in the all-important matter of our schools. *Delenda est Schola Catholica*: "The Catholic School Must Go." Father Kenny's exposure gives timely warning, and has done a valuable service to the cause of Catholic Education. The paper deserves careful perusal and wide circulation.

The Mexican Crisis: Its Cause and Consequences. By Rev. Michael Kenny, S. J. International Catholic Truth Society. Price 10c.

In the Preface to the present publication Bishop Pascal Diaz is quoted as saying: "I make Father Kenny's article on the Mexican situation entirely my own". That brief recommendation is a sufficient guarantee of substantial accuracy on a vital question, if indeed the known scholarship of the author should need any confirmation from without. Father Kenny has made a thorough study of the problem, and he gives the results of his investigation with the unbiased calm befitting an historian. Even those who have read the Pastoral Letter of the American Hierarchy will find in this booklet much which they did not know before. The International Catholic Truth Society deserves our patronage and support for placing such treatises within the intelligence and the means of the millions.

Principles of the Religious Life. An Explanation of the "Catechism of the Vows" by Father Pierre Cotel, S. J. Carefully revised and adapted to the Code of Canon Law by Father Emile Jombart, S. J. Translated from the Fourth French Edition by Father T. Lincoln Bouscaren, S. J. Cloth \$1.75, net. Postage, 10 cents. Benziger Brothers, Barclay street, New York.

After writing the "Catechism of the Vows", Father Cotel, the author, wrote an Explanation or Commentary, which was intended for Directors of the Spiritual Life, such as Superiors, Masters of Novices, Confessors, Preachers and Chaplains of Religious Communities. The Canonical parts of the work needed a thorough revision to make them conform to the New Code. That revision was done, and done well, by Father Emile Jombart of the Province of France, who is Professor of Canon Law at Enghien, Belgium. He left the Ascetical parts unaltered, save for an occasional footnote, where he deemed a fuller explanation necessary. Without changing the matter, he changed and improved the style by removing archaic expressions and awkward sentences. The English translator has preserved those improvements and added some more of his own along the same lines; and as a result the work reads like a piece of

original English. The translation was undertaken at the suggestion of Superiors, who knew the value of the treatise in question, and wished to extend the sphere of its influence. It throws a flood of light on the spiritual life and makes a valuable addition to our ascetical literature in English.

Religion: Doctrine and Practice. For use in Catholic High Schools. By the Rev. Francis Cassilly, S. J., of Creighton University, Omaha, Neb. Price: \$1.60 retail, \$1.20 wholesale. Published by Loyola University press, 3441 North Ashland Avenue, Chicago, Illinois.

This book, intended primarily as a text for the teaching of religion in high schools, has had an enthusiastic reception from Catholic educators. Released from the press in July, 1926, it was adopted at the opening of the school year in September by 146 schools, one school ordering 900 copies. It was found necessary to print the book four times before the demand was satisfied and many schools which had made other arrangements are planning to introduce it during the coming year. It has been taken as the official text in the various Jesuit high schools of the country.

Father Cassilly has profited by his forty-nine years spent in the Jesuit Order, and his ripe experience gathered in university, college, high school and teachers' courses, to produce a book based on the best modern pedagogical principles. He has introduced a number of novel features which will hold the attention and awaken the interest of both teachers and pupils, while at the same time he holds fast to the traditions of the Church. The centuries-old division of matter, stamped by the approval of the Catechism of the Council of Trent, he has retained in all essentials.

One prominent characteristic of the book is that it aims, not only to convey a knowledge of true doctrine, but also to make application of this knowledge to life and conduct. It teaches one not merely to know Christianity, but also to live it. It is a spiritual guide which inspires the young Christian with a generous love for the Church and its teachings, and awakens in him a personal loyalty to Christ as well as a desire to express this loyalty by living a supernatural life and extending the Kingdom of Christ on earth.

Whoever wishes to obtain an up-to-date handbook of religion for use in school or in convert classes, or for the general information of Catholics, will find this book admirably suited for his purpose.

Compendium Dialecticæ, Criticæ et Ontologiæ. By Father Francis Marxuach, S. J. Published by Eugenio Subirano, Barcelona, Spain.

This is the first volume of a three-year course in Philosophy. In many respects it is an ideal text book. It is not too brief to be clear, nor too compendious to be comprehensive. Its brevity is secured to a great extent by the omission of useless questions, which in other books are discussed without profit and without end. It is adapted to professor and pupil alike. It allows the teacher an opportunity to develop and expand; and for the scholar it serves as

a clear synopsis of the lecture given. Even apart from the explanation of the class room, it is generally intelligible to students of average talent. The typography is excellent. The divisions and subdivisions, theses and proofs, objections and answers are well marked by different styles of type, and that feature alone recommends the book, for it gives a local memory. The form of argumentation is strictly Scholastic, and the doctrine is that of St. Thomas and Suarez. The author is Professor of Theology and Scripture in the Collegium Maximum of Barcelona. Though still in middle life, he has written several other important works, including a course of Scholastic Philosophy in Spanish.

Making the Eleven at St. Michael's. By John R. Uniack. Benziger Brothers—\$1.00.

A clean, wholesome story that will make a stirring appeal to the ordinary Catholic youth who idolizes a school-boy hero. It relates the first semester doings of Tommy Barry, who comes unheralded to St Michael's. "Short and pudgy" though he be, a mere strippling of fourteen summers, Tommy has the dogged tenacity and unconquerable ambition to make the eleven in the first year. Rebuffs and caustic puns merely strengthen his resolve. He almost unravels a plot to throw "the big game" that involves the Coach and Graduate Manager; he becomes the hero and idol of his companions; he pays the heavy toll of associating with flattering and worthless friends, who nearly blasted his collegiate aspirations. Mr. Uniack makes Tommy live in scenes far more realistic than fictional; he chooses the proper kind of episodes, companions and harrowing experiences to endear the hero to his readers; he has well portrayed the life and reaction of a normal youth to the salutary influence of a Catholic boarding-college.

Candles' Beams. By Rev. Francis J. Finn, S. J. Benziger Brothers.

This is one of Father Finn's recent publications, a collection of six short stories that give a deep insight into the various characters which are interesting, as all the characters of this popular writer have ever been. The title is splendid and fitting for such a book; for in it there are significant, valorous and virtuous deeds, the consequence of one noble act performed under trial and temptation. The book holds the interest of all classes. Sufficiently diversified is the setting to suit any reader, and each page contains some lessons for good, for on each page are great, grave thoughts that continue to the end. And it is thoughts such as these that will inspire and remain in the memory of youth and man to help and guide each of them through their different paths of life.

Teachers' Manual. By Francis P. Donnelly, S. J.

"I have prepared a Teachers' Manual for model English," says Father Donnelly in a letter to his friends, "containing an explanation of the method of models, many specimen lessons carried out in detail, a full bibliography on imitation, a series of questions for tests and many other helps for teachers.

This Teachers' Manual is absolutely *free* and entails no obligation on the one asking for it. All language teachers of primary, secondary or college grade will find the booklet useful in teaching any language. Get a free copy for yourself, and your friends from Allyn and Bacon, 50 Beacon Street, Boston; 11 East 35th St., New York; 1006 South Michigan Avenue, Chicago; also Atlanta, San Francisco and Dallas."

Praxis Celebrandi Functiones Ordinarias Sacerdotales, By Reverend Michael Gatterer, S. J., Professor and Doctor of Theology at the University of Innsbrück.

This second edition includes the latest rubrics and is therefore quite up to date. The author proposes the ordinary doubts and perplexities which are likely to occur in the celebration of Mass or the administration of the Sacraments, and his answers are brief, clear and satisfying. It makes a handy volume, and it should be a vade-mecum for every priest. It has a double index: one at the beginning and the other at the end. The former gives the order of Chapters; the latter is arranged alphabetically and serves for convenient reference.

OBITUARY

FATHER ALEXANDER J. BURROWES

One might write a whole chapter of Province history around the name of Father Burrowes. From the time he came West after finishing his theology at Woodstock up to his decease, he filled almost continuously one position of administrative or quasi-administrative trust after another. He was Minister, Socius to the Master of Novices, four times Rector, Socius to the Provincial, Provincial, Visitor, Procurator to Rome, and Master of Tertians. The "fierce light that beats upon a throne" has in a measure its counterpart in the religious life; and so we find it, I should say, a very persuasive testimony to the merits of the man that through all these official contacts and intimacies with Ours he wore so remarkably well. There was indeed very much in Father Burrowes to inspire confidence and engage affection; an obvious simplicity and sincerity of manner, a kindly, patient, tolerant temper, unfailing geniality, a delightful sense of humor, a steady, unobtrusive piety. He looked far and his ideals were set high; but he had the instinct not to lose contact with realities. Briefly, it was the combination in him of engagingly human traits with Jesuit virtue and spirituality that made him through long years so likeable a figure in the Province. For one thing, his charity was a thing to arrest attention. It was delicate and pervasive, showing itself among other ways in an habitual reticence in regard to personal failings and shortcomings. This guarded speech he managed to cultivate at all times with peculiar success, and it was apparently only with difficulty that he could bring himself even as superior to give information of an unfavorable tenor about others.

Somewhere in the Old Cathedral parish in St. Louis Father Burrowes was born October 14, 1853. His parents, Michael Burrowes and Mary Quirk, both natives of Ireland, met each other in the Missouri metropolis, where they were married. Three children were born of the union, Nicholas, Alexander, and Mary, who still survives. Michael Burrowes was carrying on the support of his growing family when one day in 1862 a hemorrhage seized him suddenly and carried him off at the early age of thirty-six. In the home-circle and among his friends this unexpected demise came of course as a great

shock; by none was it felt more keenly than by the pastor of St. Malachy's, Father Tobin, who had found in Michael Burrowes one of the most exemplary and devoted of his parishioners. Mrs. Burrowes later married a Mr. Sweeney, himself a widower with six children. In this second marriage Mrs. Sweeney became the mother of a daughter, Florence, and two sons, Alfred and Frank, the last named, of Dallas, Texas, being the only one of the three now surviving.

Alexander's earliest steps in education were taken at a private school conducted probably by a Mr. Duffy, for doubt is raised as to the name of this obscure pedagogue of pre-Civil War St. Louis. Later, with his brother Nicholas, he attended the Christian Brothers' College at Eighth and Cerré Streets, covering daily on foot the not inconsiderable distance which separated that institution from the parental home at Twenty-ninth Street and Clark Ave. At First Communion he chose Joseph for his middle name; and when a member of the family expressed disappointment that he had not taken his father's name, Michael, he replied: "Oh, but I have a great devotion to St. Joseph." Was it only a coincidence that he passed away on a Wednesday? With the Christian Brothers he remained until the close of the session 1870-71. In later years he was heard to recall with high praise the efficiency of a lay-teacher of the college who taught Latin with a certain breadth and sweep of manner, taking the students for long, generous excursions into the classic authors. Father Burrowes' lifelong love of music asserted itself early in his college days. In the college catalogue for 1867-1868 he is listed among the honor students in history and mathematics and is singled out for progress in the study of the violin.

Mrs. Sweeney had one ambition in regard to her son, Alexander, and that was that he might become a priest. Somewhere among the family connections, so it appears, there was a Vincentian Father; and this circumstance it probably was that induced her to send the young man to the Vincentian college at Niagara Falls, where he might possibly develop a vocation for that congregation of zealous priests. He was accordingly registered there for the session 1871-1872. The family tradition is that while thus a student at Niagara Falls he read a Jesuit book, probably the life of St. Ignatius, which gave him his earliest information about the Society and inspired him with the idea of entering its ranks. His confessor having signified approval of the contemplated step, Alexander wrote at once to his mother to acquaint her with his desire of becoming a Jesuit. Mrs. Sweeney, then

resident in St. Lawrence O'Toole's parish, not many blocks from the old St. Louis University buildings on Washington Avenue, brought Alexander's letter to the Jesuit Father Provincial, Thomas O'Neil. Father O'Neil thought he read in its lines every indication of a genuine vocation to the Society and he was for summoning the young man back at once from Niagara Falls that he might enter the novitiate. But Mrs. Sweeney preferred to let her son remain where he was for the remainder of the scholastic year, which he did, returning to St. Louis in the summer of 1872, and almost immediately entering the novitiate, August 10 of that year.

Of Father Burrowe's early career in the Society we say only one or other thing, for instance, that he was manuductor of the novices, that in his scholastic days he prefected and taught various branches in St. Louis and Chicago, and that he made both philosophy and theology at Woodstock. Of this place he always entertained the pleasantest recollections. As Father F. X. McMenemy put in at the Woodstock golden jubilee in 1919, the younger Missouri men, who had never gone east for their studies, came to have almost a personal knowledge of the great Maryland scholasticate through the kindly traditions it handed down to them by the older men of the Province who had received training within its walls. To these traditions no one perhaps made happier contributions than Father Burrowes, whose genial, well-told anecdotes of Woodstock life furnished many an hour of innocent diversion.

Two years at St. Louis as Socius to the Provincial, Father Frieden, were followed by Father Burrowes' appointment in December to his first rectorship, that of St. Xavier's College, in Cincinnati. He held the post a little over three years, vacating it in February, 1897, to return to Florissant where he resumed the position he had previously held of professor to the Juniors. On the evening before the day on which he was relieved of office in Cincinnati Father Burrowes delivered a public lecture, "Why Study Latin and Greek?", which afterwards appeared in pamphlet form and met with high commendations as a clever and well-put plea for classical studies. In September 1900 came his installation as Rector of Marquette College, Milwaukee, at the head of which he remained some seven and a half years. It was a turning point in the history of that institution, for it saw Marquette rise to a university status with the acquisition in 1906 of a charter to this effect, followed promptly by the opening of professional schools.

Perhaps the outstanding feature of Missouri Province history during the past twenty-five years has been the

movement for university expansion. In St. Louis in 1903 Fathers Rogers set the ball rolling by the purchase of the Marion Sims-Beaumont College. Then, chiefly during the following decade, opportunities for similar ventures thrust themselves on college heads throughout the Province with the result that the latter soon saw itself equipped with several forward-looking, if imperfectly organized, universities. There were temporary embarrassments galore; but it was felt that despite initial difficulties, the policy would in the long run justify itself. Father Burrowes had the university idea strongly. Opportunity to give it expression came to him at Marquette and he seized it. The Milwaukee Medical College was acquired in 1907; the Milwaukee Law School in 1908. In Chicago, where Father Burrowes became rector of St. Ignatius College, February 11, 1908, he found another fresh field for the realization of the university idea. In 1909 the college adopted the style, Department of Arts and Sciences of Loyola University. In 1908 the Lincoln College of Law was established. In 1909 the Illinois Medical and 1910 the Bennett School became affiliated to Loyola, and in 1911 a department of Engineering was opened in a building erected through the generosity of Michael Cudahy. Following a banquet tendered Loyola benefactors, this gentleman had called Father Burrowes on the phone to express disappointment that he had not been invited to attend. It was explained to him that invitations had been issued only to such as had already come forward to aid the university. Then followed a personal meeting between Father Burrowes and Mr. Cudahy, previously unknown to one another, and the result was the splendid offer made by the latter to finance a new Science and Engineering building on the North Side site. After four years spent in Chicago in starting Loyola University on its career, Father Burrowes passed to St. Louis to head the Province's oldest university, his installation as rector taking place February 4, 1912. The vacancy which he had been called to fill had been created by the sudden death of Father Frieden. Another sudden death, that of Father Meyer, left the provincialate vacant, and this post Father Burrowes began to fill January 16, 1913.

Father Burrowes' administration as Missouri Provincial overlapped at either end of the period of the War. In April, 1917, the United States was swept into the conflict. The Catholic hierarchy of the country having already pledged its sympathies and support to the government, Father Burrowes issued on April 7 a letter, admirable in phrase and content, in which he impressed upon the men of the Province their solemn duty under the circum-

stances. "Let all frequently call upon the Holy Spirit," so the letter concluded, "to diffuse the spirit of charity among the members of the Province, so that the strife of arms may leave no bitterness in its wake nor cause any diminution in the fervor of our religious life." While thus happily piloting the Province through these troubled times, Father Burrowes had also to give attention to the educational problems in which we happened then to be engaged. Those were the days of committees and reports and questionnaires and other tokens of activity looking to a better organization and standardizing of our high-school and college studies. The movement, begun under Father Meyer, acquired momentum under his successor. Father Burrowes always took keen interest in the educational situation in the Province. A favorite contention with him was that the range of reading in the classical authors required of our students was much too limited and he was for extending it by a considerable margin. Again, he was in complete sympathy with the movement to bring our colleges, as far as expediency seemed to demand, into harmony with outside academic standards, believing it could be done without sacrifice of anything essential in Jesuit educational ideals and methods. These viewpoints he was able to give expression to in the forceful preface which he wrote for the 1915 report on the course of studies. "The day is not far distant," so he declared, "when our college diplomas and high-school certificates will be of little value to the owners unless our institutions have the standing recognized by the state. As we cannot set the standard, we shall have to follow."

It may be of interest to note here one thing in connection with Father Burrowes' methods of work as a superior. He had the faculty of despatching a great deal of business in a short time. Probably one meeting him only in moments when he was off duty, so to speak, would not receive such an impression. But the fact is that, once seated at his desk, he went through his correspondence, official papers, and so forth, with a more than ordinary degree of despatch. He wrote rapidly, seldom if ever resorting to the device of a preliminary draft, but things were said clearly, energetically, and with a certain neatness and precision of phrase.

Space limitations crowd us and we can say nothing of Father Burrowes' career at tertian-master, an office he discharged during seven years, 1919-1926. He loved the work and though in declining health in the summer of 1926 was eager to resume it, which he did in the new house opened in Hot Springs, North Carolina. With astonishing courage he managed to conduct the Tertians'

Long Retreat to the end. Then he collapsed and was brought to the Good Samaritan Hospital, Cincinnati, which he reached December 7. Here his malady was pronounced to be cancer in an advanced stage with no human prospect of recovery. On December 29 he was anointed, and on the morning of Wednesday, January 19, he passed away; one of his Tertians, a patient in the hospital, being at hand to give him the last absolution. The good Sisters of the institution repeatedly declared their admiration of Father Burrowes' tender piety and spirituality. The habits of a lifetime had asserted themselves to the end. To a Father who visited him shortly before the end he said, "God has been very kind to me", and he went on to express his gratitude for the good things that had been heaped upon him in the course of a lifetime. At the funeral services in Cincinnati, Archbishop McNichols was present. In St. Louis the funeral Low Mass was said by Very Reverend Father Provincial and the last blessing was pronounced by Archbishop Glennon. Then in the bleak and piercingly cold January weather the remains were borne for interment to the novitiate, of all the Province houses the one best loved of Father Burrowes. His memory will long remain with us as of one who contrived in the happiest manner to mingle together in his own person, Jesuit ways in the highest sense of the term with those saving touches of nature that make the whole world kin.

FATHER MATTHEW McMENAMY, S. J.

Father Matthew McMenemy was born in St. Louis County, Missouri, near Normandy, November 20, 1860. At the age of twelve he entered the class of Rudiments in the Academy of St. Louis University. The year following he began his high school studies at St. Mary's, Kansas. His uncle, Brother Matthew McMenemy, had just been appointed to take charge of the farm there. The bright, handsome, athletic lad spent two very pleasant and profitable years at St. Mary's. He then returned to complete his high school course and two years of college at St. Louis University. In September, 1879, he entered the Novitiate. About ten miles away across the Florissant valley lay the beautiful home of his childhood. His father had died four years before; but his mother, always so very dear to him, and his brothers and sisters were there.

In August, 1882, Mr. McMenemy was sent from the Juniorate to St. Ignatius College, Chicago, where he remained for five years as teacher of Third Academic

and Prefect of both College and Academy boys. What a magnificent young man he was and what a wonderful Prefect! During those five years I was a student at St. Ignatius. I am sure that not one of the hundreds of boys and young men who spent a year with Mr. McMenemy at St. Ignatius failed to look upon him as a model in every way—a model athlete, teacher, prefect, religious, friend.

A certain modest reserve and quiet dignity of character impressed the boys deeply. While firm in his insistence on strict adherence to all regulations laid down by Superiors, he never gave undue manifestation of temper. And his manner in dealing and conversing with the students, whether of college or high school, clearly indicated his desire and readiness to show due regard for the personal dignity of those placed under his authority. It made a boy feel that it was a pity not to be a gentleman under all circumstances.

Mr. McMenemy gave himself—head, hand, and heart—to the work entrusted to him. He was intensely interested in every detail of that work. It was he who got together sufficient funds to fit out a small gymnasium and game-room. He, with the help of Mr. Rogers, put on a college play. The proceeds, as he had desired, were used to begin a Sodality Library. No function took place without his active and self-sacrificing co-operation. How often, as a boy, I have listened most attentively to what he had to say about books really worth while, and the great actors, Booth and MacCullough and Joe Jefferson, and the art of education and English composition. The students did not know that he had come to them direct from Florissant. Years afterwards he told me with what care he prepared to talk philosophy with the philosophers. And he could discourse sweet melody on the flute! We were very proud of his college baseball team. With comparative ease we beat Chicago University on their own grounds. Each year we played about twenty-five games and I can recall but three defeats—how keenly felt! Mr. McMenemy saw to it that no defeat could be ascribed to lack of strenuous practice. His second winter with us he revived an ancient custom and converted our baseball field into a perfect skating rink. Many pleasant hours were spent there after classes. As a Prefect, Mr. McMenemy was perfect. We all thought so then, and I think so now, as I look back across the intervening forty years and reflect on the details of his character and work as Prefect at St. Ignatius.

From 1887 to 1890 he was at Woodstock studying philosophy. I know that he went there determined to become thoroughly conversant with all parts of scholastic philosophy. He succeeded even beyond his expectations.

He distinguished himself at Woodstock as a student of philosophy. In the summer of 1890 I met him at Florissant—the same old Mr. McMenemy in manner, but very thin and seemingly quite frail. He told me that he was still sound and strong but that he had been working hard. Evidently he had given himself to the study of philosophy as he had to the work of prefecting and teaching. His heart and soul were in his study, all his energy was concentrated on it. In a word, he really studied philosophy, scholastic philosophy. And there is no work harder than real study.

It seems, therefore, quite providential that in 1890 the Rector of St. Mary's College earnestly sought the Provincial to send him another Scholastic—one to act as First Prefect in the Big Yard. The decree went forth that, before taking up his theology, Mr. McMenemy should spend another year—his sixth—as Prefect. To be an eminently successful prefect in a large boarding school requires great tact and energy and self-sacrifice. But during that year, when so much of each day was necessarily spent in the open with the boys and away from books, he regained his former wonderful strength and vigor. He was ready for four years of theology at Woodstock.

His familiarity with scholastic philosophy enabled him to pursue his theological studies with the greatest zest. I have heard those who studied with him express admiration for his keen zeal in searching out the clearest expression of every smallest detail in each treatise. Here again we see the secret of his success in all the work given him to do. "Age quod agis" might be written large at the head of his obituary. It indicates the outstanding quality of Father McMenemy's character and life. After his third year of theology, June 25, 1894, he was ordained to the priesthood by James Cardinal Gibbons.

In the summer of 1895 he returned to St. Ignatius College, Chicago, as Vice-President. The following year Father Higgins, then Rector of St. Mary's College, who esteemed Father McMenemy highly, requested that he be assigned to the same position at St. Mary's. In those days the office of Vice-President included that of Prefect of Studies and Discipline in both College and High School. At the close of the year, September, 1897, he was sent to the Tertianship at Florissant. Just the other day Father O'Reilly, Pastor of St. Margaret's Church, St. Louis, recalled a mission given at Holy Angels' Church, where Father O'Reilly was then assistant, by two Tertian Fathers, Father McMenemy and Father Brown. Both pastors and people thought it a most inspiring mission. On the same occasion Father O'Reilly spoke of several fine talks Father McMenemy gave to the Seminarians in

the old Kenrick Seminary. He said that the Seminarians looked upon Father McMenemy as a brilliant talker. The fact is that owing to his thorough knowledge of philosophy and theology and his finished delivery and very careful preparation and fine presence, his talks and sermons were excellent. He shone more brilliantly as a professor than as an orator, but whenever he ascended the pulpit he spoke with great clearness and earnestness and due illustration, and the Gospel of Christ was preached with dignity. For that reason the priests in St. Louis esteemed him highly as a preacher.

In 1898 Father McMenemy began his career as Professor of Philosophy in the Scholasticate at St. Louis University. He taught Logic and Ontology one year and was then appointed to lecture on special Metaphysics to the third year Philosophers. He continued in that position for twenty-five years, and during all that time the Scholastics who attended his classes looked upon him as a really great teacher—clear, enthusiastic, inspiring and wonderfully courteous and kind. He considered the matter he had to teach of supreme importance, and I know that up to the last class he held he prepared carefully for every lecture. His heart was always in his work and it was a severe trial to him when a paralytic stroke kept him from the class-room during the last two months of 1923. After the vacations he again took up the work and with heroic effort succeeded in finishing another year. He told me he found it very difficult to present the matter as he knew it should be set forth. The ideas, once so familiar to him, would not come with the same clearness and order. Then came a second stroke and his final sickness which lasted from September, 1924, till March 25, 1927.

While professor of philosophy, Father McMenemy accomplished much other work of great importance to the University. From 1908 to 1924 he was Regent of the School of Law. During his regency the administration of the school was left entirely to him; the fine new law school building was erected and finished; an excellent law library developed and paid for; a class A law faculty secured. His duties as Regent required close attention and very skillful management. He did his work quietly, without bluster or pretence. It was his work, and he did it, holding himself responsible for it, rejoicing in the success with which God blessed his labor.

For two years he had a confessional in St. Elizabeth's Church for colored people. He was then appointed regular confessor in our own Church of St. Francis Xavier. For twenty years he was most faithful in the performance of all duties of that office. I have often

heard members of the community advert to his remarkable fidelity. He began early and continued till late and never missed a day assigned for regular confessions. I know that for some years it had become quite a burden to him. He took care of a large number of penitents and was frequently obliged to go to the parlor to give spiritual advice. He made many converts whom he instructed with great care and labor. In 1920 the time and attention demanded for the proper fulfilment of his duties as Regent of the School of Law made it necessary to free him from the confessional.

During several years he lectured once a week in an evening course of philosophy that had been established at the University. From 1900 to 1910 he was Moderator of the University Alumni Association; from 1907 to 1915 Director of the Children of Mary at the Sacred Heart Academy. When we reflect on the variety and importance of the regular work he so successfully accomplished and consider the number of sermons and talks he was asked to give during the year, the University functions he was frequently requested to take charge of, and the retreats he conducted during the vacations, we realize with what method, energy, earnestness, and whole-hearted devotedness he gave himself to the real work of a Jesuit—the work given him by God through his superiors. In that work he spent himself. Nothing else seemed to have any attraction for him. He was ambitious to make that work shine before God and man. Without any pretence he was deeply religious. Those who knew him most intimately knew that his religious life was the life of his life. He had a great number of friends in St. Louis, rich clergy and laity. Yet, during all his years in St. Louis very seldom did he accept an invitation to take dinner with a friend. He once told me that he had neither the time nor the inclination to do so. It simply did not enter into his work.

In his last illness Father McMenamy was very gentle, patient, and brave. To be unable to work was a great trial to him. In fact, he could not resign himself to the idea of giving up the class he so loved and the Law School he cherished as his own, until his Superiors definitely decided that he should put aside all thought of work for the present. A year ago it was quite evident that he would never again regain his strength. Up to within a few weeks of his death, with great effort, at seven o'clock every morning he offered up the Holy Sacrifice of the Mass. Frequently the effort left him quite exhausted for two hours. Still it never occurred to him to forego that supreme privilege, not did Superiors advise his doing so, until it was physically impossible for him to continue. He once quietly remarked that the day would

be almost intolerable, if he could not say Mass. During the last two months of his life he had been failing far more rapidly. One morning as he was about to leave his room for the chapel with the intention of saying Mass, he fell. That fall set him back considerably. He was taken to the infirmary. But after a few days, without a word to the Infirmarian, he made his way back to his own room. He had not been told to stay in the infirmary and he felt out of place there. Two or three days after his return, when alone in his room, he again fell, breaking his hip and suffering other grave internal injuries. That hastened the end. He was taken to St. John's Hospital. A week later, March 25, at 4:50 A. M., he died. So quietly did he pass to the reward for which he had toiled so long and hard, that the nurse at his bedside did not realize the end had come until her attention was called to it by Father F. X. McMenemy, who had been with his brother constantly during the last three days. That beautiful death, the close of what he knew to have been so beautiful a life, was a great consolation to him. There at the bedside he had prayed earnestly that the Virgin Mother of God might obtain for his dying brother the grace of a holy and happy death on the Feast of the Annunciation. That last great grace was granted Father Matthew McMenemy.

FATHER JAMES BRENT MATTHEWS

Father Matthews, Pastor of the Sacred Heart Church, La Plata, Clarks County, Maryland, died at Mercy Hospital, Baltimore, on April 13, 1927, after a long illness. The following brief account of Father Matthews' life and labors appeared in the "Baltimore Catholic Review:"

"Father Matthews could point with pride to his ancestors—pioneers of fortune, brave-hearted men and women, Catholics whose lives spoke the precious calibre of their faith. To him was bequeathed love of God, love of Church, love of native Maryland and native land, love for the order of the spiritual sons of Ignatius Loyola.

"This beloved Jesuit was born February 7, 1865, near Saint Thomas' Manor, Charles county. He was the son of Judge Matthews and a lineal descendant of the Matthews and Brent families who came over with the first settlers of Maryland in 1634.

"One of his ancestors was Thomas Matthews, a man of martyrs' mould, who refused to subscribe to an oath that was authorized by the Maryland Legislature, but which violated his conscience. This Thomas Matthews guarded

Jesuit property in Maryland during the period of the suppression of the Society of Jesus until its restoration in the early part of the last century. In recognition of this service, the General of the Society of Jesus ordered that a bronze tablet in memory of Mr. Matthews be erected at Saint Thomas', Chapel Point. Another ancestor was Giles Brent, famous in Maryland history and of whom the State is very proud. Thus it will be seen that Father Matthews came of the purest English Catholic blood, of a race of simple, God-fearing men, Catholic to the core.

The future Jesuit priest spent part of his boyhood at Leonardtown. He grew up in a section which is historic in the Catholic and national life of the United States. He began his classical studies at Loyola College, this city. Among his fellow-students there were the Right Rev. William T. Russell, late Bishop of Charleston, and Monsignor William A. Fletcher, late rector of the Baltimore Cathedral.

Father Matthews entered the novitiate of the Society of Jesus at Frederick, August 14, 1884. While at Frederick he taught at Saint John's Literary Institute. His philosophical studies were made at Woodstock College. Upon the completion of his philosophy course he taught at Georgetown University and Loyola College. In 1896 he began his studies in theology at Woodstock and was ordained in 1899. His tertianship was made at St. Louis in 1900. In 1901 Father Matthews was assigned to Jamaica, West Indies, where he served three years as a member of the faculty of Saint George's College and as chaplain at the military post.

Back to his beloved Maryland came Father Matthews in 1904. He took up his work at Saint Ignatius, Saint Mary's county, where he held the post of Superior for fourteen years, until 1918. He labored zealously and built the new rectory at Ridge. In 1919 he was transferred to Saint Thomas', Charles county, dear to him because of its traditions and because it was near the place of his birth. He was superior there six years. One of his last works as a priest was to build the beautiful new rectory at La Plata. He became the first rector at Sacred Heart Church there in 1925.

All these years he directed the labors of the other Jesuit Fathers of the community. Priestly in all his ways, without affectation, deeply sincere in his friendships and with the staunch faith of his ancestors he served his God and Church. A native son of the Old Line State and possessing a sympathetic knowledge of the people among whom and for whom he worked, he possessed, because

of these twin assets a great influence over all, including those without the faith."

Father John LaFarge has written the following short character study of Father Matthews:

"The work of Father Brent Matthews in Southern Maryland should be an encouragement to every priest who has an apostolic soul. Father Matthews for many years past has been the Dean of the Jesuit Fathers in the counties. For the past twenty-five years he has labored unceasingly and devotedly in the interests of the spiritual, intellectual and temporal welfare of our Southern Maryland people. His illness may be truly said to have been due to his total lack of any sparing of self in his labor for this scattered district.

Father Matthew's work was taken up out of obedience. When he began his labors in lower Saint Mary's county nothing could have seemed more unpromising. There were but two priests living in St. Inigoes, whose task it was to attend to not less than eight missions, one of which was eighteen, another twenty-four, another thirteen, another thirty miles distant. These four missions Father Matthews attended during the long period of over fourteen years, traveling to them by horse and buggy over well-nigh impassable roads; and his remaining years of service in his home parish of Bel Alton in Charles County were not so very much easier. He would be at times on the road for a week or ten days, sleeping wherever he could, carrying the Blessed Sacrament from house to house, and living on whatever fare was provided for him. Father Matthews, like all who have come to know the Southern Maryland people, found them always most hospitable and ready to provide for all his personal needs, but this irregular life, extending over a period of so many years with its longfasts and inconvenient hours, exhausted finally even his robust physique.

As monuments to his untiring labor as well as practical foresight and good taste, there stand the beautiful concrete church of St. Nicholas at Pearson, in Saint Mary's County, and the handsome new Rectory at La Plata. The complete renovation of Saint Thomas' Manor House, Saint George's Hall, and numerous minor improvements and renovations were engineered by Father Matthews under circumstances that would discourage a less hopeful individual.

Father Matthews was close to his people through his ancestry. As a native of Southern Maryland and a member of one of the original families that occupied the very highest position at the foundation of the colony—a family noted for its unflinching devotion to the Faith—he was

identified with the whole past history of the Maryland missions. In this history he took the keenest possible interest and was always a storehouse or information concerning persons and places. Father Matthews' attitude towards his own family, so numerous and prominent in local affairs, was always thoroughly priestly and detached, yet cordial and helpful to the utmost degree. All, young and old, looked to Father Brent or "Cousin" Brent, as their spiritual guide, and they were rewarded for their confidence in receiving sound counsel and advice on every topic that they could propose.

At all times Father Matthews was a man of great zeal and unquenchable optimism. He always believed the best in men and had a high belief in the possibilities of our country people, as well as great trust in God's Providence. This optimism, this capacity for taking a lively interest in every possible opportunity for good made him an ideal missionary character. He made it a point to know every individual in his scattered territory not only by name and face but also in close personal relationship.

He had an especial interest which he inherited from his mother, Mrs. Victoria Matthews, in the colored race. The different movements for the benefit and education of the colored race that have been set on foot in Maryland in recent years began with his suggestion, co-operation and leadership. Father Matthews was instrumental in the establishment of the Cardinal Gibbons' Institute at Ridge and took a personal interest in its further development. His position as the representative of the old Southern Maryland aristocracy gave his words with regard to the colored people a peculiar weight and he was never unwilling to express himself plainly and clearly in their behalf to the white members of his congregation. He maintained that our white Catholics have a heavy responsibility to bear before God for the welfare of these people whose salvation and entire future depend so largely on the interest taken in them by their more fortunate brethren.

He believed that the Pastor should make personal investigation as to the religious atmosphere of every individual home. This he considered of special importance in the case of families that are isolated by distance or other reasons from the advantages of the Church and Schools. No matter how much time might be consumed or what it might cost him, Father Matthews was always willing to spend hours with the humblest family instructing the children and trying to establish some system by which proper provision could be made for their home

instruction. He was also interested in good reading and enabled many young people to obtain reading matter and thus the foundations of self-education. Himself a practical farmer, he was always glad to encourage any movement for the benefit of the farmers' material condition, and devoted special attention to the Maryland Tobacco Growers' Association.

He also did all that he could to promote recreation and social life among our country people. He gave generously of his time and talent for different social events and was always anxious that the young folks should have every possible bit of healthy joy that the Pastor's ingenuity could provide for.

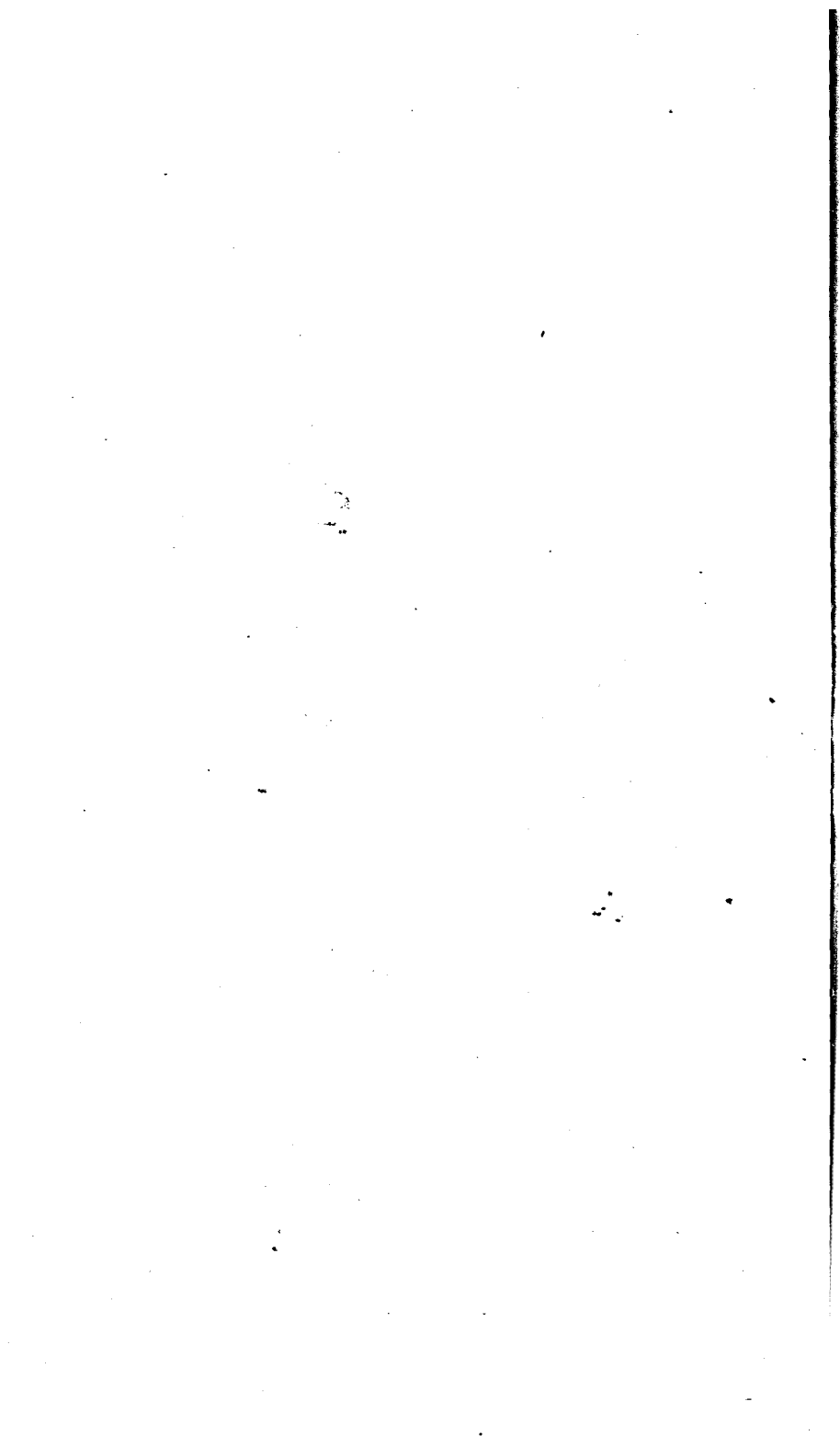
The question of Catholic schools had occupied Father Matthews' mind from the very beginning of his work in Southern Maryland, but like all the Jesuit Fathers, he realized the practical difficulties that lay in the way of such work as long as there were no means of communication between the different localities. As soon as conditions began to improve ever so slightly Father Matthews set to work at once to provide for country schools and under his rule as superior at Ridge the first parish schools for both white and colored were established in St. Mary's county, with the exception, be it noted, of previous efforts a good many years back that had been discontinued. In his last months of illness his incessant thought dwelt on the possibility of Catholic school facilities for the parishes of La Plata and Bel Alton which were in his charge until the end.

Father Matthews' nature was built on generous lines. He was a man of strong convictions, very warm and constant affections, conservative and solid views, and rather plain speech. This plainness of speech, however, has sometimes been misunderstood. I do not think that it was entirely natural to him. In his youth, near the time of his ordination, he suffered extremely from scruples. The memory of these scruples pursued him all his life and caused him at times intense anxiety in matters where others would go quietly ahead. Some of his plainness of speech was due perhaps to a resolute effort to throw aside this haunting indecision and scrupulosity. Again it was even resorted to humorously to cheer up and stimulate the minds of simple people who had fallen into a gloomy or discouraged way of thinking. Hence to those who knew him, his vigorous expressions were a source of amusement and of good fellowship but never of offense.

Again Father Matthews had an intense dislike for every form of pretense. He wished to probe everything to the bottom and could not tolerate any duplicity or lack of sincerity. At the same time when occasion called for it he could practise great gentleness and tact. He was much beloved as a confessor and brought peace and light to countless timid and anxious souls. His simple maxims were long remembered and have left an enduring spiritual heritage to Southern Maryland. There are many instances of his secret acts of charity, especially to poor and aged negroes. Others will never be known in this world because this side of his nature he always kept most carefully concealed.

As a Superior, Father Matthews was strict and exact in his own life as a religious, but most considerate of the needs and feelings of his companions in the Order, and interested in the work of others as much as in his own. No one could be more agreeable to live with for all his blunt and sometimes blustering ways, he was even-tempered and ready at all times to discuss matters openly and above board. The company and friendship of priests other than Jesuits was likewise most welcome to him and he earnestly desired the establishment of cordial relations and friendship among all the rural clergy of Maryland.

Father Matthews represented in his person the fine breeding, piety, traditions and principles of all the past generations of the old Maryland families. They were for him, as it were, still living and it was his ambition to live up to what he considered their lofty ideals. We may consider that in losing this tower of strength, both mental and spiritual, the Archdiocese of Baltimore has suffered a loss which can not easily be replaced."



VARIA



FROM THE ETERNAL CITY



LETTER TO DONOR OF HOUSE OF RETREATS FROM VERY REVEREND FATHER GENERAL.

Rome, October 15, 1927.

"My dear Mr. Bender:

I have been duly informed of your great kindness and generosity in donating to the Society of Jesus a magnificent home and property to be dedicated as a House of Retreats in memory of your mother. A set of splendid photographs and descriptive articles received has given me a still better idea of the beauty and magnitude of your gift. It is no less a duty than a pleasure for me to join with the Jesuit Fathers of New York and New Jersey in expressing to you my deep appreciation and my heartfelt gratitude for this princely donation.

"I look upon the work of closed retreats as among the noblest and the most useful that our society can undertake, and it is always good news to me to learn that another house has been opened under favorable auspices. The Morristown foundation is surely of this kind, thanks to your farsighted generosity. The good that will be done there among all classes and conditions of men is beyond our calculation, and will no doubt increase and become intensified as the years go by. Yours will be the consolation, both in this life and in the next, of rejoicing in its existence and development.

"Moreover, your gift has secured for you a place of honor on the list of our distinguished benefactors and has entitled you to a share in all the prayers, Masses and good works that are daily being offered throughout the whole Society of Jesus. That our Bountiful Lord, Who leaves no good deed unrequited, may reward your zeal for His glory and for the welfare of souls with the most abundant spiritual and temporal blessings, is my earnest wish and prayer.

"I am, very sincerely in Jesus Christ,

(Signed) Wlodimir Ledochowski,

"Superior General of the Society of Jesus."

CHURCH CONGRESS.—A very successful effort for the Union of the Oriental Churches was made at the Congress which met at Velehrad in Moravia on 20-24th July last. More than 400 assembled in Congress to discuss the question of re-union, from the historic, dogmatic, liturgical and traditional aspects, and to suggest means for counteracting the prejudices existing between the Oriental Churches and the Church of Rome. The withdrawal of the Nuncio from Czecho-Slovakia and the suspension of relations between Prague and the Vatican prevented the Holy Father from sending a Papal Legate as he had done in 1924. Nevertheless, in his anxiety to further this great project of reconciliation, the Holy Father sent a letter full of paternal affection to Mgr. Pretchan, the President of the Congress, and accorded the work his blessing.

Mgr. d'Herbigny, the President of the Oriental Institute at Rome, acted as the Pope's official representative with instructions to prepare a report of the proceedings for His Holiness. The government of Czecho-Slovakia was represented by Dr. Roztotchil, Counsellor to the Minister for Foreign Affairs.

The assembly was a family gathering of all the Slav races and the atmosphere was one of cordiality and fraternal love. Representatives of the other European nations collaborated with their Slav brethren towards the realisation of the prayer of our Blessed Lord: "Ut omnes unum sint."

The subjects treated at the Congress were jurisdiction; the oriental liturgies and the efficacy of the sacraments in the Oriental Churches. After three days of conference and discussion a resolution was passed exhorting all who work for union and love with the Oriental Churches to pray and receive communion frequently for the reconciliation of the Oriental Churches with Rome.

OTHER COUNTRIES

BRITISH HONDURAS

St. John's College, Belize

ANNUAL FLOOD. During the month of October the College suffered its annual flood. Steady, tropical rains and intermittent squalls finally succeeded in getting ahead of the drainage pump, though it worked day and night, and covered the major portion of the property to the rear of the College with several inches of water. Loyola Park was changed into "Loyola Lake," and fish had to be introduced to prevent the propagation of mosquito larvae. The embankments around the property proved sufficiently high and solid to keep out the flood waters of the Sibun River, and so it was only the rain water which fell within our grounds that had to be pumped out. The water was at its highest point about October 17.

The Psyche, a second-handed boat purchased by the College about a year ago, was finally fitted up and put into running order by Father New, Mr. Leonard and Brother Stewart. It has rendered good service hauling chips to fill in the property, as well as taking small groups of boys for picnic trips up the different rivers or on excursions to various points along the sea coast.

NIGHT SCHOOL.—Monday, Oct. 3, saw the opening of Night School at the College. The courses offered together with their respective teachers are: Commercial Arithmetic, Father B. New (Principal); Commercial English, Father M. Schaefer; Bookkeeping, Mr. L. Trumbach (from Belize; Spanish, Father C. Palacio; Typewriting and Shorthand, Father L. Rooney. The course is adapted to the needs of young men who want to better their condition in a city like Belize.

INDIA

RANCHI: SUCCESS OF PAROCHIAL RETREAT. On the 27th of August in the evening, Fr. Soenen opened the three days' retreat for women. Though first intended for the 180 lace-women of the Ursuline Convent, the retreat was immensely popular; and many mothers accompanied by their numerous progeny came from all

over the town to the four daily instructions or at least to as many as they could attend. The crowd became about 300. The Sisters from the outset realized that their chapel could not accommodate such a number of women and was besides unbearably hot. They readily admitted that the parish church, if perhaps less devotional would be conducive to greater spiritual profit and hence from the very first afternoon all the exercises were gone through in the parish church. The whole burden of the retreat fell on the Tertians as the parish clergy only helped to bring in more recruits. At the conclusion the parish priest stepped in again to settle, after taking the advice of the women, a suitable day for a short monthly recollection. The retreat has been an unqualified success, and in the panchayat the parish priest did not fail to congratulate the women and exhort them to send each two men to the retreat that was to begin for them on September fourth. The women can best attend the exercises during the day and still have time for their household duties morning and evening; but the men are the whole day at work and for this reason there was for them a morning and evening instruction only, but for six days at a stretch. As in the morning the parish church is not free for such devotions, it was found more convenient to have the exercises of the retreat in St. John's School chapel and send the boys to mass in the parish church. Fr. Turkenburg with the occasional help of Fr. Sevrin or another Father did the preaching and saw in private as many persons as he could. Though many people are away from Ranchi this year, yet the attendance at the retreat rose to an average of 380 men or about 80 more than last year. The preacher spent much zeal and was very fiery: time was no consideration to him. He too insisted on a monthly recollection which will take the shape of a short instruction on the eve of the First Friday. Priests will be in attendance and hear confessions immediately after. This may bring about a considerable increase of devotion to the Sacred Heart in the parish. Two points in this retreat deserve notice. The evening sermon was preceded by a short familiar talk on a practical topic, v g. mortal sin, confession, state of marriage, etc. Another was a discreet start of total abstinence by a few picked men to set an example to others. Here we do not swim at once in deep water as in the Munda district. Remarkable was the number of daily communicants at Ranchi, not only among school children, of whom there are more than a thousand in Ranchi, but also among women and somewhat less among men. The retreat has given to this pious practice a new

impetus to the greater fervour and a consequent increase of faith in this already fervent Christian community.

THE SONEPORE MELA. The Mela is a religious fair, and religious fairs are common enough in India. Still, our readers are not in India, and even common enough happenings in India are not common elsewhere. We are glad, accordingly, to have for this issue an account of India's greatest religious fair, the Sonepore Mela. Fr. O'Leary writes:—

"Ten thirty found us leaving the Sonepore Railroad station. We had not far to go before we were at the fair. Rows on rows of candy stands met our eyes, with the Indian sweets piled high in the dust, and with swarms of wasps (as well as human beings) hovering around. There were elephants here and there, and snake cures working in connection with a snake charmer. Someone had been (it seemed) bitten, and all the motions of death agony were before us,—splendid acting, and the crowd really seemed to believe the snake had bitten, and that the snake sure was curing. We did not baptize.

"Nearly all the horses of India were at the Mela. After we had witnessed demonstrations of horses, camels and elephants, which included a great variety of each, we came to the temple, our main objective. We could not of course, enter (we are "outcastes"), but the holy men and other interesting features were worth seeing. When visiting the Mela every Hindu comes to the temple and offers sweets and money. The sweets are carried away, the money stays with the high-priest, who, however must give the Government a share as a tax. Around the temple were many sweet-shops and holy men. These latter were standing around with cocoa-nut shells, waiting for the pilgrims. Every one coming to the temple, it seems, must also contribute to the holy men. One sight we saw was of a dozen of the holy ones angrily going after a Hindu who had refused one of them an alms. We were approached by one, but some Hindu shouted at the fellow, "They are Fathers, Sadhus also, as poor as you. Don't bother them." He didn't.

"The sanctity of these holy men seemed to be inversely proportional to the amount of clothes they wore. Certainly, a number of them were not to be excelled in sanctity, and others, in fact most, were practically "perfect." Such as these were lying unconcernedly on mats before the temple. Others, less holy, were going about with cocoa-nut bowls, in search of alms. The bodies of all were covered with filth and ashes. I do not know how they manage their hair, but a few were fixing it

as we passed, long tresses that reached to the ground, matted and filthy.

"The first picture was the laughing Sadhu. We gave him a pice and told him to smile. He broke out into a laugh. Beside him was a dwarf, a little fellow of two feet high, a man, however. Near him was a cripple, whose left foot was bent at the ankle so as to touch the knee. We added to this man's store of pice also.

"The weeping Sadhu came next. The holy one was weeping large tears, sobbing out that he had had nothing to eat. We got his picture and gave him the usual pice. Taking the money he rose up, and solemnly and profoundly bowed thrice to the ground in salaam,—surely a great honor, this. As we passed on the weeping began again, and we heard him sob out, "How can I fill my pet (pronounce "pate", please. It means stomach.) with a pice?" Someone in the crowd answered, "If you can't fill your pet with it you can fill your mouth with betel nut."

"Somewhere further down the line another one asked us to snap him, and then demanded twelve rupees of us after we had done so. We laughed and walked on. He followed a long time, shouting after us that the picture would be no good unless we paid the rupees.

"We came to the bazaar next. Store after store it was, with wares of any and every kind piled high, and dust and crowds and heat and dogs and babel of voices. Somewhere in it two Hindus stopped us and wanted us to read their letters of recommendation for some post or other. They wanted rupees also, so we let them be. Letters of recommendation are heirlooms here, many a grandson claiming a position on the strength of the letter given his grandfather back in '54. Not all letters are as eloquent though as one of which I have heard. It read; "If you are looking for a rascal, hire this man. I had him in my house two weeks, and could not keep a bottle of whiskey anywhere."

"At several places along the fair grounds we found elaborate houses and compounds prepared for Rajas and Maharajas who came here during Mela time. Somewhere too a fine motor car with a soldier and a bayonet on each running board carried one of the princely ones past us. Speaking of cars reminds me that in the English Section there was a booth for the Ford.

"Somewhere about three found us again at the station, stepping gingerly over a thousand sleeping Hindus curled up on the long platform. Our train was to leave at four. It finally left at five. We were soon after at the Ghat and

in an hour happily home again. I say happily because we were thoroughly tired and very thoroughly sweaty and dusty. We had too, escaped the somewhat unnerving experience of the steamer that left with us. So tightly were the crowds packed on it that it began rocking heavily in the waves, and for a time there was imminent danger of the whole turning over.

"The Mela is emphatically worth seeing. It is all you want in a World's Fair, and more."

ST. MARY'S KURSEONG. Several things happened all at once the other day. We had just read in the papers how a cobra that had bunked in a motor bus over night had bit four people when the morning rush tried to crowd him out of his quarters. Two of the victims died on the way to the hospital, and one afterwards. Then, too, a missionary returning from a two or three days trip around his mission lay down for a well-earned rest, and got an eternal rest when a cobra coiled itself from under his pillow. I myself was just home from a ten mile hike and had just heard of these bits of news. Tired and weary from the walk I had thrown myself on the bed for a nap. I was dozing when a sharp rap at the door brought a spontaneous, "Bhitar ao" (come in) to my lips.

Through a corner of one eye I saw a dusty little lad slip past the door jam and come to my bed. His pockets were filled with tin cans and he held a larger one under his arm. "Kiya mangta." I shouted at him (What do you want?) He proceeded to answer by opening the cans and setting them on the edge of the bed. I felt like giving him the boot but raised myself up on one arm and made an effort to open the other eye. There were all sorts of pinching bugs, butterflies and what-nots in the smaller cans and in the larger one...a snake! My eyes were pretty opened by this time, and I started to move, and overturned the can of pinching bugs. ALIVE? Yes, and striking out for everywhere I didn't want them to!

One dropped into the large box, right on top of the snake. Imagine it, being in bed with a crowd of pinching bugs and a snake! I was amused though (on the other side) to see how quickly the snake reacted when the big bug got hold of his tail. One second they were in the box; the next and they were out, and the snake making for under my sheet. I didn't appreciate this much, but luckily the beast changed its course and slipped under the mattress. I felt a sigh of relief, though there are various other places where I would prefer a snake to be rather than under my mattress. The boy got into action, however, and soon had the somewhat blunt tail (the sign of a bad snake up here) in his grip. He pulled, and in a

minute the heel of my big shoe, was on the thing's head. and I knew I was safe from it. A minute later he had it back in the box, and was feeling around the sheets for the pinching bugs (luckily I didn't feel any). The bugs safely in their boxes, I told the kid to "Beat it" and come back when I wasn't so busy.

I was down in the cow barn a short time back "just to see what I could see." These cows, by the way, give what we use to call "blue john." A separator is needed to eliminate the water. This isn't to be wondered at when one considers that on account of the scarcity of grass the cows live almost entirely on leaves from the forest trees. The wonder is that the poor cows don't give sap instead of milk.

One of my trunks which weighed exactly 100 pounds was recently carried up from the station. Of course it was carried on the head (that's the fashion for carrying things in the country), and the carrier was a woman. The distance to St. Mary's is two miles, and the climb up the hill to the seminary by means of the rough stone steps that we call "Jacob's Ladder" is as much as a climb up Washington Monument (555 feet). All this weight on her head for that climb, and her pay was ten cents! These coolies must have "strong" brains!

Speaking of rain, we have it—46 inches for June and 52 for July, and everybody is remarking, "What a lovely season this year. I have been able to get out of the house almost every day." From this you can conclude that it never rains so hard that it can not rain harder."

ST. JOSEPH'S JESUIT COLLEGE IN TRICHINOPOLY, has at present 1928 students, of which 1341 are non-Catholic (Hindus, Mohammedans and Protestants) while but 587 are Catholic. In entire ignorance of circumstances, it has been asserted that owing to the large majority of non-Catholic students, the college can not be called a Catholic one, and that it is a missionary error of the Jesuits to concern themselves more with heathens than with Catholics.

That this is not an error is illustrated in the result, that for the very reasons that higher education, which is mostly in the hands of the Jesuits—the six universities of India are all conducted by Jesuits—Catholicism and Catholic missions have risen from their pariah standard to one of great prominence in the estimation of the people. Furthermore one must not forget that the Catholic communities can hardly supply additional students as the Jesuits opened another college last year in Palamcottah, diocese of Trichinopoly. Moreover in the last two years, 37

candidates for the priesthood have been graduated, of whom twenty continue their studies in different seminaries, 4 are preparing for entrance to seminaries, 10 have entered the Jesuits and 3 the native Carmelite order.

It is just because of the great number of heathen students, who are mostly of well to do circle, that for many Catholics, mostly from poorer circumstances, access to higher education is made financially possible. And how many prejudices against the missions, formerly so despised by the heathen, have been eliminated; how many seeds of truth sown in the souls of the students, God alone knows.

FORT BOMBAY—Royal Asiatic Society.

Fr. Heras' lecture last spring at the Royal Asiatic Society drew an unusually large audience, in which Parsee priests were conspicuously numerous, the subject being "Three Moghul paintings on Akbar's Religious Discussions." Sir Lalubhai Shah presided and Dr. Jivanji J. Mody, at the conclusion of the lecture, expressed keen appreciation of Fr. Heras' treatment of the subject. The three paintings were discovered in Poona and had evidently been brought there from Agra, said the lecturer, during the Peshwa regime. He presented them as material documents of considerable importance. Akbar was something of a mystic himself, and he also realized the value of religious harmony as conducive to political unity. He therefore promoted and personally assisted at religious discussions between theologians of various religions. For this purpose, too, he erected "A House of Worship" (Ibadat Khana), of which the lecturer showed us a plan. Hindu influence predominated with Akbar from 1573 to 1579 and was primarily due to his marriages with Rajput princesses and also to his friendship with Birbal, the Court humorist. Dastur Mehrji Rana brought in Parsi influence on Akbar and it was said that, though at heart a Sufi, Akbar was a Parsi in his rites. Akbar also invited three Jesuits to his Court and for some years was said to be inclined towards Christianity. In the third and finest of the paintings reproduced, Fr. Heras claimed that the single European present represented Blessed Fr. Rudolph Acquaviva, who spent three years at the Maghul court.

Since the middle of last year a school of historical research, under the name of **Indian Historical Research Institute** has been giving to some of the students of St. Xavier's College the difficult training in doing research

work in the field of Indian History. A small museum, a library and a lecture room are the quarters of this institution. The library contains four sections: 1, historical literature; 2, historical journals; 3, published sources; and 4, manuscripts or photographs of manuscripts. These two last sections are considered the most important since history must be based only upon documents. Besides this, the students are coached in their work by Fr. H. Heras, the professor of Indian History. Six students worked in the Institute during the past year and the papers written by four of them are going to be published in different research journals. This year the institute has 15 research students: 11 are College students, the remainder are from outside. The subjects of their study are most varied: "The Development of Jainism in Southern India," "Sivaji according to Foreign Sources," "The Three Kadamba Dynasties," "The Jesuits at the Court of Jahangir," "The Valabhis of Saurashtra," "The Cession of Bombay to England," "Raghunatha Rao Peshwa" etc. These subjects are studied through original sources, after consulting the works referring to them.

On the occasion of the Institute's first public appearance, Saturday, the 28th ult., Fr. Heras read a paper on "Greek and Indian Ideas on Art" before a select audience. The Hon. Mr. Justice Madgaokar presided. The lecturer exposed the theoretical principles of fine art as given by Aristotle and then traced like precepts in Sanskrit literature. Finally several masterpieces of Indian Art were projected to the screen and explained by the lecturer. One of the carvings shown by Fr. Heras has a special interest for all the Catholics of India. In 1510, Frey Luis, a Franciscan Friar, was sent by Alfonso de Albuquerque from Calicut to Vijayanagara as his Ambassador to the great Hindu Emperor, Krishna Deva Raya. He remained in the imperial capital for a year, and was finally killed by an emissary of the Sultan of Bijapur, whose purpose was to impede the prospective trade in horses between Vijayanagara and Goa. Fr. Heras in one of his visits to the ruins of Vijayanagara discovered a carving representing this early missionary on the basement of the desecrated temple of Vithalaswami. All along the basement of the main shrine, built by the said Emperor, runs an endless procession of horses and men, who are faithful portraits of the Portuguese hidalgos of the 16th century. In front of them and turned towards them there is a strange figure of a bearded man, dressed in a long gown falling down to his feet. His head is covered with a queer bonnet, showing at least two of its angular points. His left hand holds a long staff. Evi-

dently the person represented is a padre, a priest of the Catholic Church. Since there is no record of any other Catholic priest having visited the city of Vijyanagara, there is no doubt that Krishna Deva Raya ordered to be commemorated in this plastic way, the visit of the first European Ambassodar to his Empire.

IRELAND

BELVEDERE COLLEGE.—In the summer examinations, sixteen Belvedere boys qualified for matriculation. In the Intermediate Certificate examination, thirty-three passed out of forty who presented themselves. Of these, fourteen passed with Honours and three were awarded scholarships. In the Leaving Certificate, eight passed out of twelve; three passed with Honours and one secured a scholarship. The first place in the Junior Executive was obtained by a Belvedere boy, Brendan O'Riordan. Two were successful in the Junior Clerical, and one in the Customs and Excise examination.

MUNGRET.—During summer vacation two week-end retreats were given in the College. Fifty-two attended the first, given by Fr. Meaney. They were, for the most part, members of the St. Vincent de Paul Conference.

Father Hurley directed the second, consisting of forty-two workmen from Limerick.

The successes by our boys last June at the Thomond Feis were remarkable.

1. 1st place in inter-school competition in Irish conversation.
2. Gold medal for Irish story-telling.
3. First place in Irish dialogue.
4. First place in short extempore Irish speech.

In public examinations, out of thirty-one candidates for Matriculation, National University of Ireland, twenty-nine passed. Fifteen presented themselves for the Intermediate Certificate Exam.; fourteen were successful, four with honours.

God has blessed our work by calling seven from the lay-school alone to His service. Four went to our own noviceship, one joined the Augustinians, and two joined diocesan seminaries.

VISIT TO THE PHILIPPINES. The following extract is quoted from a letter by Father D. J. Finn, in the "Province News" of Ireland & Australia for June 1927.

"Let me tell you of Davao (island of Mindanao, Spanish P. P.), and Manila (American). Davao is a tropical town, a centre for hemp-farms worked largely by Japanese. The town is a mile and a half from the wharf, and I rushed off the ship to reach the Church (only one and S. J.) about noon. I rang at the house-bell; a

dusky head, owned by a 12 year old or so, looked down from a balcony over the door inquiringly—I tried English, and what I thought might pass as Spanish—all in vain. At last I induced the head to come down, and now a dusky eye scanned me from a hole down in the door—but the door remained shut. It was near the Equator—12 noon—and I had given up my lunch on board to get there—things were looking uncomfortable. At last I induced them to open the Church—so I tackled my Office to wait till the Padres had done eating (so much I learnt half by pantomime)—now an elder boy appeared who could speak a few words of English—"the Fader still eats"—so I gave him my *litterae patentes* to take to the Father, and resumed my Office. Soon the Father arrived in person, charitable but business-like—half English, half Latin, he asked my business—"to see him, meet him"—then he asked what I belonged to! He could not read, alas! Fr. Sullivan's S. J.—When I interpreted the magic letters, he nearly fell on my neck, and in a few minutes I was sitting in front of a bowl of soup and a bottle of wine—enjoying too, the blessed benefits of the *Bulla Cruciat*a on that Friday. So Fr. Rius and I conversed in Latin, and Fr. Perez helped out; after dinner they took me all around the place, with its pot-pourri of nations (American, Philippino, Chinese, Jap, Indian, Native Wild Tribes), picking up a lazy (except for Japs) living amid luxuriance of hemp, banana, tobacco, cocoa-nut, etc.

"At Manila I made for the Ateneo, the crowded (1,000 boarders) college in the old walled city; a car brought me through the narrow, Spanish *calles* with much honking of its horn. I brought a fellow-passenger, Sutcliffe (Wollen manufacturer, of Halifax, York, a non-Catholic), with me to see the Observatory. At the Residence attached to the Ateneo, the Philippino hall-porter (laymen) told me ('twas about 2.15 p.m.) that all the Scholastics were in class, and all the Fathers asleep. This was a woeful libel on the good American Fathers, who are always very much awake—and that youth was told the truth later on. So I left a note for the Minister, and went off to the Observatory. There we met Fr. Coffey, an Irish-American. A delightful old Spanish Father showed us over the famous institution. The simplicity of the real holy Jesuit, mellowed by age, withdrawn from the bustling world outside, with no interests beside religion and science, was never so typically portrayed. He chuckled over every instrument; set the dome of the telescope revolving with as much delight as

a boy sets his Xmas toy a-going for an enraptured grown-up. We enjoyed with him the anemometers, the sidereal time instruments, the—graphs of all ilks—and the usual loving glass of wine. It was of interest to see the wonderfully elaborate arrangements for detecting typhoons and their whereabouts; that day the Observatory was interested in a typhoon some hundreds of miles away to S.E.—“born completely out of time,” for it was not the season—the seismographs were also recording wave action on E.W. component—but that typhoon helped to keep the monsoon in abeyance for our ship most of the way between Manila and Hong-Kong (a bad stretch at this time of year)......



AMERICAN ASSISTANCY



CALIFORNIA PROVINCE

GOLDEN JUBILEE of Father Gleeson, S. J. The celebration of the Golden Jubilee of the Reverend Richard A. Gleeson, S. J., held the attention and the heartfelt interest of the city of San Francisco for the three days, from November the 13th to November the 16th. The Jesuits of St. Ignatius College, the clergy, and citizens of all creeds united to pay tribute to one whose priestly nobility and unflinching kindness had earned their respect and love.

Richard A. Gleeson was born in Philadelphia, December 24th, 1861. On the following day, Christmas, he received the Sacrament of Baptism in St. Augustine's Church. Educated by the Christian Brothers in St. Paul's School and at La Salle College, he entered the Jesuit order at the age of sixteen. Half a century ago, candidates for the priesthood in the Far-West were comparatively few, and so it became necessary for the pioneer Jesuits to seek recruits in the eastern states and even in Europe. It was while on one of these recruiting expeditions that Father Aloysius Varsi met Richard Gleeson—a meeting which resulted in young Gleeson's departure for California. He began his novitiate at Santa Clara on the feast of the Holy Angels, October 2, 1877 and remained there until the completion of his course of philosophy and science.

During his studies he met with a severe accident which almost proved fatal. For five years he was kept in a plaster cast and will be remembered by former St. Ignatius students as a tall, thin young man who walked about with what at first seemed to be assumed military poise, but what in reality was a dire necessity and a source of constant suffering.

In 1891, Richard Gleeson still in the plaster cast, went to Woodstock, Maryland, to study theology, and was ordained to the priesthood by Cardinal Gibbons on June 25, 1894 after seventeen years of preparation.

His Third Year of Probation was made at Florissant, Missouri. After that he served as Prefect of Studies at Santa Clara and at the Novitiate in Los Gatos, relinquish-

ing the latter post to take over the pastorate of St. Joseph's Church in San Jose, where he remained from 1899 to 1905. He then was appointed President of Santa Clara College, retaining that office till 1910 when he was assigned as Pastor of the Jesuit Church in Santa Barbara. Fr. Gleeson was then chosen to direct the destinies of the newly founded Loyola College in Los Angeles, and served as its first President from 1911 till 1914, when he was made Provincial of the California Province. During his term of office he took part in the General Congregation held in Rome in 1915. Since 1918 Father Gleeson has been attached to the Church of St. Ignatius in San Francisco. Such briefly is the career of the beloved Jubilarian.

The jubilee celebration opened with a Solemn High Mass at St. Ignatius Church on Sunday November 13th. His Grace, the Most Reverend Edward J. Hanna, D. D., honored the occasion with his presence in the Sanctuary. Many of the secular clergy and of the various religious Orders were also present, while a veritable host of friends filled the great church to capacity. An eloquent sermon was preached by Father Edward J. Whelan, President of St. Ignatius College.

An informal reception was held in the evening in Fr. Gleeson's honor in the Gold Room of the Palace Hotel.

The Jubilee banquet was served at the Palace on the 14th. Both the Rose Room and The Gold Room were pressed into service to handle the largest crowd it is said that ever attended a banquet at the Palace Hotel. A program of speeches and music followed the dinner. The audience was gripped by the eloquence of His Honor, Mayor James Rolph of San Francisco and by that of Mr. James Bacigalupi and Mr. Frank Jenal. His Grace the Archbishop paid a beautiful tribute to the jubilarian and his sentiments were those of the thousand admirers of Fr. Gleeson.

The concluding address of the evening was given by the gentle jubilarian himself. It was a speech which evidenced his kindness and humility and his priestly and spiritual outlook on life.

The Jubilee is now a memory, but it will live in the hearts of Fr. Gleeson's countless friends for many years to come.

FATHER CATALDO'S DIAMOND JUBILEE

To honor Father Joseph M. Cataldo on the occasion of the seventy-fifth anniversary of his entrance into the Society, Gonzaga University and the City of Spokane had made preparations for a giant celebration to be held during the first two weeks in January. Mt. St. Michael's honored the jubilarian with a domestic celebration some day during Christmas week. His actual jubilee day is December 23.

Father Cataldo will be the first diamond jubilarian we have ever had in the West, and despite his ninety-one years, his mind is still as keen and active as that of a young man, and he is still faithfully discharging his missionary duties, preaching, hearing confessions, singing High Mass, and assisting in the other activities of the mission.

Father Cataldo was born on March 17, 1837, at Terracina in the diocese of Mon Reale in the northwest corner of Sicily, then belonging to the Kingdom of the two Sicilies under Ferdinand II. His parents were Antonio Cataldo and Sabastiana Borusso. He had two brothers and one sister.

His education was begun at the common school taught by a priest at Castellamare in Sicily. He began the study of Latin under the supervision of his father.

He entered the Novitiate at Palermo, Sicily, on Dec. 23, 1852, during the generalate of V. R. Father Roothaan. In accepting him for the Society, Father Joseph Spedaliere, the provincial of Sicily, wrote merely the following lines: "Let postulant Cataldo come; I accept him in the Lord."

He had been in the novitiate seventeen months when the doctor declared that his health would not permit him to continue; so the provincial ordered him to return home to recuperate. He was permitted to keep the cassock during his six months at home in Castellamare.

He pronounced his first Vows on January 6th, 1885, in the novitiate at Palermo, where he remained for his juniorate. During his second year of juniorate he again took sick, and was sent to the villa.

After some time spent recuperating, he was transferred to the scholasticate in Palermo, which was in the same building that housed the novitiate and juniorate. The building has since been confiscated and nationalized.

He completed his philosophy in two years, after which he was sent to teach for two years in the Jesuit college in Palermo. In the first year he taught lowest grammar

(first high), and the following year he taught highest grammar (fourth high).

When on May 27, 1860, Palermo fell into the hands of Garibaldi, and the Jesuits were expelled and their property confiscated, Mr. Cataldo with about seventy other Jesuits went to Rome. There he had an interview with V. R. Father Beckx and spoke to him about going to the missions.

He was sent from Rome to Louvain to do his theology and prepare for the missions. While there he studied French and English on the side.

By special permission he was allowed to prepare for the priesthood at the end of two years of theology. About that time he wrote to Rev. Father General for permission to go to another scholastic to study English. His letter reached Rome in the same mail with a letter from the Visitor of the Rocky Mountain Mission, Father Sopranis, asking for recruits. Rev. Father General remarked that the two letters were twins, the one asking for priests, the other asking for the missions. Rev. Father General instructed Father Sopranis to arrange for the transfer of Mr. Cataldo from Louvain to the theologate then situated in Boston, Mass.

Mr. Cataldo began his annual retreat on September 1 of that year, and on the fourth day of his retreat received the approval of his ordination to the priesthood. He had been ordained subdeacon in Palermo before the dispersion and had been ordained deacon in Louvain. On the seventh day of his retreat he proceeded to Louvain and was ordained priest on the following day, September 8, 1862 by Bishop D'Argenton, who was then eighty-two years old and had been a captain in the army of Napoleon I.

Father Cataldo said his first Mass in Maastricht on Sept. 9, and on the next day sailed for Boston in company with Father O'Connor S. J., former bishop of Pittsburg.

In Boston Father Cataldo began his third year of theology, but soon took sick again and was declared to have consumption. Father Sopranis, who was then on his way to the West for the second time, took Father Cataldo with him via Jamaica and Panama to Santa Clara, California, where they arrived early in 1863.

There Father Cataldo resumed his third year of theology, and, after the summer vacations of 1863, studied privately in preparation for his examination "ad gradum."

Instead of being sent to tertianship, he was then assigned to teach philosophy to the scholastics at Santa Clara. Among his pupils were Messrs. Neri and Berceolo.

When Father Giorda, then Superior of the Rocky Mountains, heard of this, he wrote to Rome. Father Boero, the Assistant for Italy, wrote to Father Cataldo in the name of Rev. Father General, to inquire about his health and his desire for the Indian Missions. Father Cataldo consulted old Brother Boggio, the infirmarian, who was of the opinion that he would enjoy better health in the Rocky Mountains. When Rev. Father General was informed of this he wrote to Father Villager, then Superior of the California Mission and Rector of Santa Clara, to have Father Cataldo make the long retreat and then go north.

Before October, 1864, he left San Francisco via steamer for Portland, Oregon, then a city of about 6,000 people. In Portland he was received by Archbishop N. Blanchet. He worked for a while in Vancouver, Wash., while awaiting Father Giorda who was to bring him up to the mountains.

In the spring of 1865 Fathers Giorda and Cataldo proceeded up the Columbia by boat to Wallula, and thence about 25 miles by horseback to Fort Walla Walla. Near the fort some traders had started a town and the Sisters of Providence had started a little hospital—the nucleus of the present city of Walla Walla.

In June of 1865, Father Cataldo rode on horseback from Fort Walla Walla 150 miles to a place on the Spokane river that was later to become the site of the city of Spokane. He forded the river near the present site of St. Joseph's Orphanage. In the fall of that year he met the Upper Spokane Indians in Peone Prairie.

The winter of 1865-66 he spent studying the Kalispell language at Sacred Heart Mission, now called the Old Mission, near the present town of Cataldo on the Coeur d'Alene river.

He returned to Peone Prairie in the fall of 1866 to found old St. Michael's Mission, the first permanent mission among the Upper Spokanes. It was situated a few miles north of the present St. Michael's. Much difficulty was met with in establishing it, as Garry, the head chief of the Spokanes, was a Presbyterian. Father Cataldo was both architect and carpenter of the chapel he established there. Though at first the Indians showed opposition, later they assisted in the construction. The new log chapel was completed in time to celebrate the first Mass there on the Feast of the Immaculate Conception, 1866. The work of conversion thereafter progressed beyond all expectations.

October of 1867 found Father Cataldo at the con-

fluence of the Clear Water and Snake rivers, laying the foundation of the Catholic Church in the district around Lewiston, Idaho. There he labored among both the Whites and the Nez Perce Indians, and learned the Nez Perce language.

When in 1870 he pronounced his last Vows at the Old Mission on the Coeur d'Alene river, one of the witnesses was Captain Mullan, one of the most famous pioneers in the government service, who surveyed the Mullan trail connecting Fort Walla Walla on the Columbia with Fort Benton on the Missouri.

That same year we find Father Cataldo at Yakima, Wash., taking over in the name of the Society the spiritual work among the Indians and Whites.

On June 13, 1877, despite his remonstrances, Father Cataldo was appointed Superior of the Rocky Mountain Mission, an office he was to hold for sixteen years, until April 1893. During this period his activities were so varied and his achievements so gigantic that space will permit but a brief outline of a few of the landmarks in the progress of the Mission's expansion.

In 1881 he opened the first Catholic church in the city of Spokane at Bernard and Main.

On August 1, 1883, he purchased from the Northern Pacific Railway 320 acres in what is now the center of Spokane. This half section is bounded on the south and the east by the Spokane river; on the north by Mission street, and on the west by Division Street.

That same day he purchased also from the Northern Pacific another 320 acre tract that is today the site of St. Michael's Scholasticate, near Hillyard. The purchase price of each of these half-sections was \$832. Today this property is one of the principal sources of revenue for the support of our scholasticate, but at the time of the purchase Father Cataldo was reported to Rome for extravagance.

The Spokane Indians offered him at a trifling price vast stretches of land back of the present site of our scholasticate, but to prevent the Indians from ever accusing the missionaries of depriving them of their land, Father Cataldo preferred to buy property from the Northern Pacific.

Immediately after the purchase of the property in Spokane, work was begun in 1883 on the first Gonzaga college overlooking the bay of the river. The college was opened in 1887, and was made the headquarters of the Mission.

At the Third Plenary Council of Baltimore in the fall

of 1884 Father Cataldo assisted in his official capacity as Superior of the Rocky Mountain Mission. He is probably the only survivor. The Council urged him to go to Europe to obtain recruits for the Mission, and accordingly we find him shortly afterwards visiting our houses and provinces in Europe in quest of subjects, with Rev. Father General's special permission: "To accept whosoever volunteers and is fit."

Among those who came either immediately or a little later to the Rocky Mountain Mission as a result of Father Cataldo's visit, we may mention: Fathers Rebman, Michael Meyer, Taelman, Van der Pol, Delon, Coudeyre, Brusten, Couffrant, Boll, Dethour, Caldi, Patrick Mahony, Durgan, Hubert Post, John Post, Rev. Joseph M. Piet, Rev. J. B. Rene, former Vicar Apostolic of Alaska, and Rt. Rev. Bishop Crimont.

In 1885 Bishop Seghars asked for missionaries for Alaska, and Father Cataldo gave him Fathers Tosi and Robaut, who a little later accompanied the bishop to Northern Alaska to found the Mission.

That was a year of great expansion in the Rocky Mountains. Father Cataldo obtained from the United States government authorization to erect buildings on the reservation of the Gros Ventres and Assiniboines in the Little Rockies, in north-eastern Montana. Temporary buildings were begun immediately, but as the locality then inhabited by the Indians was quite unfavorable, they gladly agreed to the missionary's suggestion to remove to the vicinity of People's Creek at the foot of the Little Rockies, where St. Paul's Mission has since been situated.

That same year St. Labre's Mission among the Cheyennes was opened on the Tongue river in eastern Montana, and Holy Family Mission was opened on Two Medicine Creek on the eastern slope of the Rocky mountains in northern Montana.

Work had been begun among the Crow Indians as early as 1880 by Father Barcelo. In 1886 Fathers U. Grassi and Peter Prando were appointed to start a permanent mission which was named St. Francis Xavier's.

After the splendid work in Montana, Father Cataldo took over the charge of St. Stephen's Mission among the Arapahoes in northeastern Wyoming.

St. Mary's Mission at Omak, Wy., among the Okanogans was also started about this time.

In 1890 St. Andrew's Mission among the Umatillas was founded near Pendleton, Oregon.

In the closing '80's and early '90's, at Father Cataldo's invitation the Sisters of Providence opened the Sacred

Heart Hospital in Spokane; the Sisters of the Holy Names opened Our Lady of Lourdes' parish school, then under our care, and the Holy Names Academy, on land donated to them by our Fathers; the St. Joseph's Orphanage, likewise on property donated by our Fathers.

When in 1893 Father Cataldo was succeeded by Father Van Gorp as Superior of the Rocky Mountains, he was sent to St. Xavier's as an active missionary among the Crows. He was capable of being sent to any mission, for he spoke the languages of them all.

In 1896 he was sent as Visitor to Alaska, where he remained fourteen months. On returning to the States, despite his sixty years, he volunteered to return to Northern Alaska as an active missionary.

From 1898 to 1901 he was stationed at St. Andrews among the Umatillas, and then went to Northern Alaska for two years, the first of which he spent at Nulato, the other at Nome. While at Nome in 1902 he celebrated the golden jubilee of his entrance into the Society. On that occasion the miners presented him with a beautiful cross made of gold nuggets, which is now in the museum of Gonzaga University. During his sojourn in Alaska he learned the Esquimaux language.

He returned to the States in 1903 broken in body but indomitable in spirit, and was compelled to spend a year recuperating at Gonzaga in Spokane.

From 1904 to 1907 he labored among the Nez Perce Indians near Lewiston, Idaho.

In 1907 he was sent to California to take charge of Holy Family Church, San Jose.

In 1908 he was called to St. Mary's Church, Pendleton, Oregon, to replace temporarily Father Landry, who was very ill; but as Father Landry died within a few weeks, Father Cataldo remained there for the next few years. During his pastorate there he built a fine stone church.

In August, 1914, he was appointed Superior at St. Andrew's Mission, near Pendleton, and some time later he went back to St. Joseph's Mission which he had founded among the Nez Perce fifty years before. There he is today, still active, still burning with zeal, a true son of St. Ignatius and an "alter Christus."

May God bless and reward him for the seventy-five years of faithful labor, of marvelous achievement and of unreserved generosity in the service of his Lord.

(We are indebted to Father George Weibel of Gonzaga University for the historical data used in the above account. For several years Father Weibel has been collecting information about Father Cataldo and other pioneer missionaries of the West.)

NEW ENGLAND PROVINCE

Weston College

OPENING OF THE NEW BUILDING: After experiencing a pandemonium caused by derricks, steam-shovels and buzz-saws which lasted for three years, the community at Weston gradually became accustomed to a comparatively sepulchral silence, as the building program was completed. Out of this Babel however, there rose a greater Weston, an answer to the prayers and sacrifices of so many during the past few years. Upon the completion of the two new wings and the chapel, the new Scholasticate became a reality, and the relatives and benefactors of Ours were invited to inspect the Monument which their generosity helped to make possible. This invitation met with an overwhelming response on the part of thousands. The time assigned for the inspection included the three afternoons of the twenty-first, twenty-second and twenty-third of May. Scarcely had the doors been opened to the interested throng, when the long procession of men, women and children began to wend its way from the basement to the fourth floor. The science laboratories, kitchen, refectory, auditorium, chapel, class rooms and living rooms all proved to be objects of admiration to the multitudes. Owing to the enormous increase of visitors on the second and third days, the services of the Weston Police Department were utilized in the supervision of traffic in the vicinity of the college. The activities of the three days were brought to a close on Sunday afternoon. The entire event proved to be an excellent opportunity for the dissemination of accurate information concerning the manner of life and the course of studies pursued by Ours. Doubtless the notions of many were readjusted by personal contact with members of the Society in their own home. Let us hope that this was followed by an increase of love for the Society and her ideals. On the following day the philosophers moved into the new wing so recently the cynosure of thousands. The spacious refectory was likewise used for the first time that evening and the old refectory, happily styled the "Catacombs," was abandoned to the fond memories of other days. On the feast of Pentecost, as the prayers of the Universal Church were rising heavenward, to invoke the blessing of the Holy

Spirit, a new sanctuary dedicated to His honor was being dedicated at Weston. Immediately before the Community Mass, the main altar was consecrated by Rev. James M. Kilroy, Provincial of the New England Province. Assisting him in the ceremonies were the Rector, the Rev. Edward P. Tivnan, and Rev. Arthur J. Sheehan. The celebrant of the Mass was Rev. Fr. Provincial, with Father Rector as deacon and Father Sheehan as sub-deacon.

ARRIVAL OF THE ORDINANDI. The separation of the Province of New England from that of Maryland-New York was further accentuated when the news came from Rome, that the New England Theologians, then at Woodstock, were to be ordained at Weston. In compliance with this wish, eighteen scholastics set out from Woodstock, after a memorable farewell, and arrived on the afternoon of June 7th at Weston. This group was followed on June 16th by the Ordination Committee, also comprised of theologians from Woodstock, who made adequate preparations for the ceremonies of ordination and for the reception of visitors. The Exercises of the Retreat made by those about to receive Holy Orders, were under the direction of Rev. Myles A. McLaughlin.

ORDINATIONS. On the morning of June 23rd the Ordination ceremonies were performed by the Rt. Rev. John J. Collins, S. J., D. D., retired Bishop of Jamaica. Assisting His Lordship was the Rev. Fr. Provincial. Rev. Neil L. Bulman of Holy Cross College was Master of Ceremonies, assisted by Mr. John J. Dugan. After the ceremonies the newly ordained were received by their parents, relatives and friends, whose long years of waiting were amply rewarded as they knelt and received the first priestly blessing of their loved ones. And thus did Weston become numbered among the hallowed sanctuaries of the Society of Jesus.

ARRIVAL OF THEOLOGIANs. On the twenty-first of July the first year theologians, with all the maturity acquired by three years in the class room, arrived at Weston, their prospective home for a few years to come. These were followed on the first of August by the New England theologians who had remained at Woodstock for the annual retreat, thus practically completing the scholastic-body at Weston.

SCHOLA BREVIS. The formal opening of classes was held on September 10th. The guidance of the Holy Spirit was invoked at Solemn Benediction of the Most

Blessed Sacrament. The celebrant was Father Rector, assisted by Father Donahue as Deacon and Father Hamilton at Sub-deacon. Schola brevis of this year marked the formal institution of the courses of theology at Weston. The community, which now numbers 245, is comprised of 40 Fathers, 198 Scholastics and 7 Brothers.

Holy Cross

THE CONSECRATION. With all the splendor and magnificence of the ritual at her command, the Church on Sunday morning, October 30, the Feast of Christ the King, consecrated one of her ablest and most devoted sons, Right Reverend Joseph N. Dinand, S.J., D.D., Bishop of Selinus and Vicar Apostolic of Jamaica. The man who twice has held the post of President of Holy Cross College now received the fullness of the Priesthood to which he had dedicated his life and in which he had won the lasting friendship and respect of thousands of students.

The Right Reverend Thomas M. O'Leary, Bishop of Springfield, was the Consecrator and was assisted by Right Reverend Joseph Murphy, S. J., and Right Reverend John G. Murray, Bishop of Portland, Me. Very Reverend James M. Kilroy, S.J., Provincial of the New England Province, acted as Assistant Priest, while the Provincial of the Maryland-New York Province, Very Reverend Laurence J. Kelly, S.J., acted as Deacon of the Mass. Right Reverend Monsignor Bernard S. Conaty, P.A., LL.D., '23 Vicar General of the Diocese of Springfield was sub-deacon of the Mass. Reverend Francis X. Downey, S.J., ex-'10, read the Apostolic Brief. The Mass was beautifully sung by the Choir from the Jesuit Scholasticate at Weston.

The procession started from O'Kane Building and wended its way slowly to Memorial Chapel. It was headed by more than one hundred priests, followed by ten monsignors, behind whom nine bishops, and last of all came the Bishop-elect. The ceremonies opened with the Reading of the Apostolic Brief by Father Downey. Then began the Solemn Pontifical Mass in the course of which Father Dinand by the imposition of hands and the words of the Consecrator "Receive ye the Holy Ghost" became Bishop Dinand with full powers of the Sacerdotal office.

The rugged, vigorous beauty of the Memorial Chapel presented a fitting background for the richer and more colorful grandeur of the Ceremony itself. The gold

vesture of the Consecrators, the purple of the other Prelates, the red cassocks of the Acolytes gave new life to the majestic Sanctuary with its towering baldachino.

At the close of the Ceremony the Procession filed out, while Bishop Dinand gave his first blessing to the assembled multitude.

In the words of Rt. Rev. William A. Hickey, '90, Bishop of Providence: "For ourselves, having rejoiced with you today, we shall look forward to many another day, when as Bishop, you will come back to us your countless friends to visit and inspire; when you will join with us, the sons of Holy Cross, in song and story, as a distinguished son—not merely a foster-son—of the old College, whose delight in this moment is beyond measure; when you will find it pleasant and refreshing to course again through the ways of Worcester, where your true friends are legion, who, prelates, priests, and people, The King Himself hath a mind to honor." *Ad Multos Annos. Ad Multos Annos.*

DEDICATION OF THE NEW LIBRARY. The dedication of the new library took place Wednesday afternoon with a large assemblage of alumni, students and friends of the College in attendance. The ceremony opened with Benediction of the Blessed Sacrament in Memorial Chapel, celebrated by Rt. Reverend Joseph N. Dinand, S.J., D.D. Following Benediction the entire gathering, headed by acolytes and cross bearer, Bishop Dinand and his attendants and Rt. Reverend Bishop Joseph Murphy, D.D., of Honduras, marched in procession to the site of the cornerstone. Here the simple ceremony of blessing the stone and short prayer by Bishop Dinand took place.

The valuable documents and records of the College were sealed in the stone including copies of the Tomahawk, and current catalogues. A brick from the Holy Door of St. Peter's in Rome was inserted in the wall just above the cornerstone.

The program of exercises was as follows: After the laying of the cornerstone, the procession proceeded to the main reading room of the library, where the dedicatory exercises were held. The speakers at the dedication were the Hon. John P. O'Brien, '94, Surrogate Judge of New York City and president of the Library Council of the College; Rev. John M. Fox, S.J., president of the College; and Joseph J. Reilly, '04, Ph.D., of Hunter College, New York City.

Dr. Reilly, in the principal address of the afternoon,

traced the change of teaching methods whereby the student does the greater part of his own research work.

"The professor is no longer an oracle; he is elevated to the part of guide, philosopher, and friend. His role has changed. It is only his obligations to truth that remain unchanged," said Dr. Reilly in the course of his remarks.

"On these steel shelves," he continued, "standing primly and silently, are books, thousands of them, awaiting the hands of those who seek the wisdom stored within their pages; for it is to books that we must turn to find much of the best that has been said and thought in the world. They look commonplace enough, these volumes, for after all they are made of cloth and paste, ink and paper. But they are like the leaden casket which the wise Bassani \ddot{o} chose, whose exterior, you remember, was dull and forbidding, but which enclosed jewels beyond all price."

Dr. Reilly made a telling comparison between the number of volumes in the Dinand Library and the number in libraries of smaller colleges.

Referring to this comparison; "These figures are eloquent and they point the way to one of our greatest obligations as graduates of Holy Cross. Today, so great has the need of libraries become in the acquisition of culture, that the size of its collection is taken as one of the most significant indications of the status of a college.

"What are we going to do to overcome the tremendous handicap from which we obviously suffer. We shall never be content, I am sure, to let this beautiful casket remain less than a quarter filled with jewels."

Members of the Holy Cross Orchestra entertained after the dedication. Tea was served in the Museum to the invited guests.

NEW ORLEANS PROVINCE

Spring Hill College

Rt. Rev. Thomas J. Toolen, D. D., Bishop of Mobile, officiated November 6 at the dedication of the new Mobile Hall, the first unit of "Greater Spring Hill," which the venerable college, now nearly a century old, is planning. The ceremony was attended by a large number of alumni, local clergy and other friends of the college.

On the speakers stand were Bishop Toolen, Rev. Joseph M. Walsh S. J., president of the college; Thomas M. Stevens, William H. Armbrecht, William H. Reynolds, Rev. Fr. O'Donohue, Gen. William L. Sibert, Mayor-elect Leon Schwartz, Spring Hill's two oldest alumni, Major James K. Glennon and Capt. August Herpin, and others.

One of the features of the program was the presentation to the college of pledges of \$10,350 and of \$9,275 from the classes of 1930 and 1931 respectively, the pledges being made to Father Walsh by the class presidents, Louis LeDuc and James B. Charles, both of Tampa. The program, which was prepared by Rev. D. P. Lawton, S. J., opened with a procession led by Mr. Thomas Atherton, S. J., cross-bearer, and his acolytes, followed by the student body and a vested choir led by Rev. Thomas J. Shields, S. J.

Bishop Toolen predicted an increasingly bright future for Spring Hill. Father Walsh spoke on what the college meant to Mobile, Mr. Stevens paid a tribute to the Jesuit Fathers for their years of educational work in building up the college and for their efforts elsewhere, and Mr. Armbrecht referred to the work that the friends of the college intend to do yet for the college. The new college building, handsome in construction, is one of the finest buildings of its kind erected for any southern institution. It was constructed under plans drawn by Hutchisson, Holmes and Hutchisson.

MISSOURI PROVINCE

St. Louis University

SEISMOLOGY: The Third Annual Meeting of the Jesuit Seismological Association, held at Loyola University August 21, 1927, was attended by representatives of the California, Missouri, New Orleans and Maryland-New York Provinces.

Work done by the Central Station was reported as follows: "Epicenters have been determined and preliminary reports sent out on seventeen earthquakes, and telegraphic reports sent to Science Service. Extensive travel time tables of earthquakes have been compiled and sent out to the Stations of the Association, to the Stations of the United States Coast and Geodetic Survey, and to a selected number of other stations, and met with a very hearty welcome. Pursuant to a recommendation of last year's meeting, communication was entered into with other Jesuit Stations throughout the world in regard to the feasibility and advisability of an International-Jesuit Seismological Association. The consensus of opinion was that, though there should be close cooperation, it was better for many reasons not to enter upon any formal organization of the kind.

In the discussion that followed Father Macelwane indicated what methods are at present employed by cooperation with the United States Coast Survey and the Navy wireless stations for communication of earthquake data from Manila, Apia, and Batavia. He said he hoped for similar arrangements with Zi-ka-wei and Sydney.

An urgent invitation of the Reverend Rector of Santa Clara was presented by Father Henry to hold the next meeting there, and another was introduced from Father Tondorf of Georgetown. It was voted that the policy proposed by Reverend Father Lawrence J. Kelly, Provincial of the Maryland-New York Province to make Chicago the ordinary place of meeting, and that a meeting be held in another Province every third year should be adopted and that the next meeting take place at Santa Clara, if possible, because this would offer an opportunity of several days' study of an earthquake region.

UNITED STATES GOVERNMENT PAYS TRIBUTE TO OUR SEISMOLOGISTS. The United States Coast and Geodetic Survey has recently issued a Special Publication No. 132 entitled "Progress of Seis-

mological Investigations in the United States," January 1, 1925 to June 30, 1927, by N. H. Heck Chief Division of Terrestrial Magnetism and Seismology. It comprises the official report made to the Section of Seismology of the International Geodetic and Geophysical Union, International Research Council. Mr. Heck states that in 1925 seismological investigation by the Government was transferred from the Weather Bureau to the U. S. Coast and Geodetic Survey. However in taking up the work the Survey realized that it was neither practicable nor desirable for the Government to undertake a very large part of the great amount of work to be accomplished. Accordingly, the Survey has made special efforts to establish cooperation with other organizations. He then says, "A valuable contribution to seismology in the United States is that of the Jesuit Seismological Association organized in 1925 under the direction of Rev. James B. Macelwane, S. J., head of the department of geophysics, St. Louis University, St. Louis, Mo. The Association's work includes the coordination of the work of all stations with a definite program of improvement of instruments and methods and interpretation of results." In speaking of general progress he says, "The study of wave transmission is being prosecuted actively. The work of Macelwane is outstanding; and Byerly (of the University of California) and Neuman (of the Coast and Geodetic Survey) are giving considerable attention to this subject." In Part II, which contains the Summary of earthquake investigation in the United States, nearly a third of the space is devoted to the Jesuit Seismological Association. A brief history is given referring especially to the pioneer work of Fathers Odenbach and Tondorf. Mention is also made of our present stations with some of their equipment. Mr. Heck also says. "The Association has arranged a program of cooperation whereby the data of important earthquakes are telegraphed to the United States Coast and Geodetic Survey from selected Jesuit Stations and relayed, together with the data from the Government and other stations, to the central station in St. Louis; some of the reports being telegraphed direct to St. Louis. The central station has made determinations of epicenters and issued preliminary bulletins by mail, giving the tentative location of the epicenter and an interpretation of the reports of the stations in each case a few hours after the earthquake. These preliminary bulletins are sent to about 170 stations and individuals throught the world." This appreciation of our work in seismology from the oldest and one of the most important scientific departments of the United States Government is indeed gratifying. It

shows the importance of the work undertaken by the Association. It is to be hoped that additional stations will be established in other parts of the country at our colleges and that the association will become not only national but also international.

Marquette University

BOARD OF GOVERNORS.—In September, 1927, Father Fox, announced the creation of a Board of Governors, that is, a group of laymen who would actively participate in the administration and conduct of the University. After the initial meeting of the Board, the members spent a full day at Marquette. In the morning there was a formal business meeting; at noon, lunch with the Community and in the afternoon a tour was made of all the buildings of the University. These gentlemen from the very beginning of this movement have shown an interest in and a desire to help Marquette and it is believed that as governors they will aid in its development.

At present the members number seven prominent men, including the President of the University, Father Albert C. Fox, S. J., *ex-officio*.

The statement explaining the purpose of the Board and a digest of its articles follow:

Every college and university, Catholic colleges and universities not excepted, is a public servant entrusted with the education of the men and women of tomorrow. Catholic colleges and universities understand and accept this responsibility. On the other hand, neither the public in general nor Catholics in particular whose sons and daughters are being educated and trained for their life's work, seem to understand or accept the responsibility which is unmistakably and inalienably theirs. Many lay Catholics and others look upon the educational labors of Catholic teachers, and especially of Catholic religious orders, as a hobby to be treated as other hobbies of other men and organizations. If a man have a hobby for goldfish, or foreign stamps, or fast horses, or golf, he is not to be discouraged. His hobby may even afford his friends some slight amusement occasionally mingled with contempt, but to encourage him in his hobby, especially in material and financial ways, is of all things neither to be expected nor to be done.

At the same time, an educational institution, even and especially a Catholic educational institution, is in a very real sense a public utilities corporation, with this difference, that it is distinctly and distinctively a non-profit organization. It benefits the community in a very defin-

ite way and it places the community under an equally definite obligation to realize the benefits received and to recognize its own duty to support and develop the institution.

Up to the present, however, American Catholic colleges and universities have been obliged to play a lone hand. In the past this was due largely to the fact that the function of these colleges and universities was not understood by the mass of Catholics who had never enjoyed the benefit of a college or university education. At present, however, there is a growing recognition on the part of lay Catholics of their responsibility and indebtedness to Catholic colleges and universities.

There still remains for these colleges and universities to enlist the actual and constant support of the laity. This cannot be done by an occasional meeting and discussion of the particular needs of an institution at a particular time followed by an adjournment sine die. The lay helpers, called by whatsoever name, must be somehow associated with the institution in an intimate and adequate manner and be put in possession of a definite and complete knowledge of all the facts, financially, educationally and the rest. They must also be furnished with a detailed and comprehensive program of powers and duties, clearly stated and given due publicity, to which they should subscribe before accepting their position on a board of governors or advisors. Only then can they sponsor the undertakings and the needs of a college or university because only then will their own personal prestige in the community, together with the common knowledge that they are in possession of all current and actual facts and needs, gain for them and for their efforts that vote of confidence which is so necessary in the moulding of a sympathetic public opinion for the institution regarding its work in the community, the state, or even the nation at large.

It is with the above in mind, and after mature experience and deliberation, that there has been created at Marquette a Board of Governors some of whose powers and duties are as follows:

"The Board of Governors will have charge and direction of the finances and business management of the University. They shall cause the accounts of the University to be audited annually and may require changes in the accounting in whole or in part. They are to be provided annually at the meeting ending the fiscal year with a comprehensive report on all the aspects of the University; physical, financial and educational. They

may request a report on any phase of the University's work at any time.

"They shall set the amount of tuition and other fees and provide scholarships for worthy students unable to pay tuition to such number as seems desirable and under general rules and regulations to be administered by the president. They shall fix the salary scale of all grades of instructors, which scale shall normally prevail throughout of the University. The board, however, will make provision for such departures from this scale as may be necessary to enable the University to secure the service of exceptional scholars. They shall approve all plans of affiliation of outside colleges in the University system.

In general, it shall be the duty of the board to provide ways and means for the normal growth of the University, for the necessary expansion of the campus and addition of building and equipment.

"They shall approve the awards for certificates of distinctive civic service. They may appoint advisory boards of men of high technical qualifications for the professional schools. They shall possess all the powers necessary and convenient to provide an efficient business administration and sound financing of Marquette University."

TORNADO AT ST. LOUIS. At ten minutes before one p. m., on Thursday, September 29, the electric gong sounded through the halls, calling the boys of the St. Louis University High School to their classrooms. Perhaps more than half of the 550 or thereabouts at school were in the gymnasium at the time, as the day was rainy and dark. There was no very close heat; but the air was somewhat oppressive.

At five minutes to one the roll-call bell rang. No boys were now in the gymnasium, chapel or cafeteria.

Four minutes later—one minute to one—a deeper darkness suddenly loomed from the southwest. The electric lights in the classrooms flickered out, and with the brief warning of an indescribable crashing roar very near at hand, the tornado struck us furiously.

At one minute past one it was over, as far as our school was concerned. In those brief seconds, considerably over 100,000 dollars' damage had been done to our building; but, thank God, not a life of our hundreds was lost, nor any of the faculty or students badly hurt. This seems miraculous, as for two full minutes glass, slate, brickbats and all manner of debris were hurled about in the wildest confusion. Fathers Talbot and Powers were

slightly cut; a few of the boys received minor gashes from glass, but there was not an injury which physicians pronounced serious. Thanks be to God.

The narrowest escapes were those of the Physics and Chemistry students and their instructors on the second and third floors of the Science Department. These rooms face directly towards the south, and the twister worked terrific havoc there, as well as in the cafeteria beneath. To one viewing the wreckage later in the afternoon, it seemed humanly impossible that no serious injury should have been received there. The windows crashed in, the frames themselves being torn from the walls, leaving jagged, gaping holes where they had been. The boys were hurled, chairs and all, across the rooms against partitions which went down also, and boys, chairs and plaster board, with its crumpled steel supports, were actually mixed together in one large heap. Yet a few scratches and light cuts formed the sum total of the injuries.

A particular providence was seen in the fact that the storm did not come ten minutes earlier, when the crowd was massed in the gymnasium and about its doors. For the roof of concrete slabs over the gymnasium crashed in great part to the floor, especially near the exits. This destruction of the concrete roof extended to the chapel, whose roof was of the same construction, and the main altar, sanctuary, and communion rail were literally heaped with heavy slabs, causing damage to the imported marbles of several thousand dollars. Of course, both gymnasium and chapel were flooded by the torrential rain accompanying the tornado.

The regular classrooms along the sides of the building, especially those on the east, proved the safest places, and it was in these rooms that the greater number of the boys and instructors weathered the storm. The roof over these sections is of tile in solid concrete, with re-enforced concrete ribs beneath. This roof remained intact. The windows along the west side were largely crashed in by a torrent of heavy debris from houses across Berthold Street, and glass and slate filled the air indoors; but the boys used their desks as shelters and in some inexplicable way escaped the thousands of flying fragments of slate and glass which later were found covering the floor, stuck in desks and mixed in with books and papers. The newly installed steel frames of the windows in this section held firm in every case.

The inside partitions throughout the school are of a light construction, and these, when the windows burst, were tossed about like cardboard. On the second floor west, three classrooms were blown into one long hall. The whole front of the principal's office on the same floor was blasted bodily into the corridor. Nor did the residence section escape. Its south windows practically all came in, and the immediate destruction of partitions was such that at the time of writing only five or six of the Fathers and Scholastics could boast the full complement of four walls to their rooms. All the parlors have had to be requisitioned for residence. Several of the Fathers are sleeping at the University or at St. Mary's Hospital until their rooms here can be repaired. Fathers Hermans and Benoit became roommates out-of-hand when the partition between their chambers curled neatly, like a huge blanket over Father Benoit's desk and bed. As an incidental inconvenience, the community was without electric light until the following Tuesday evening—five nights.

Most fortunately, the shell of the whole building stands intact. Hence the school has not been condemned, and classes were resumed on the Monday following the tornado. This was accomplished by closing off gymnasium, chapel, and the whole Science Section from all access, and getting the glass back in the windows of a sufficient number of classrooms by overtime and Sunday rush work. The boys were a little disgusted with such promptness. Only one day of class was dropped! Of course, the chapel cannot be used for some time to come, and the students cannot have Mass. The community chapel was very slightly touched.

The insurance, stretched to the utmost, will probably fall some thousands of dollars short of covering the loss. A number of our friends have surmised this, and a few contributions, kindly if small, have come to aid in the restoration. The remarkable devotion of our lay teachers cannot be passed over. Numbers of them worked in overalls like laborers for two days after the storm, and one of these could with difficulty be prevented from giving, besides, a hundred dollars from his slender store—he had, in fact, sent the amount by mail, together with a letter of touching loyalty.

Reconstruction is bringing some changes. The roof of the gymnasium and chapel will be of much lighter construction than before. The plaster ceilings are being entirely omitted from the gymnasium and the Chemistry Department, and there will be considerable relocating of partitions in the whole Science Section.

For several days we lived in a world of broken glass—glass in desks, in blankets and sheets, between the pages of battered books, underfoot everywhere, indoors and out.

The hand ball alleys, strongly built and anchored as they were, are a thing of the past. Half of one of them sailed 200 feet or more and was brought up against the west side of the classroom building like a crashing airplane, fortunately missing a large window by a foot and a half.

During the worst of the affair, as might have been expected, most of the students with their instructors prayed aloud and fervently. There was no panic, crushing at exits or any untoward event of the kind. The very suddenness of the tornado's onset was in this way a blessing. Some of the boys said they saw a "cloud with legs" coming, but waited for the instructors to tell them what to do. Everyone seems to have kept his head.

Just before the day of the tornado, the students had shown a fine mission spirit by giving to Mr. Wildermuth, S. J., a former student and football hero of the school, now on his way to India, a purse of over a hundred dollars. Might we not trace a possible connection between this generosity and the blessing of the boys' immunity from death and injury?

Mrs. Backer, the donor of the building, is naturally much saddened by the disaster. She was prevailed upon not to view the havoc at the school. But as she said—expressing as well the sentiment of students and faculty—God in His goodness did not permit any harm to fall that could not be repaired.

St. Xavier's College

The BELLARMINE SOCIETY, begun over two years ago at the suggestion of Reverend Father Rector with the hearty endorsement of the Archbishop, has entered on its third year of activity. The purpose of the Society is to promote the study of the evidences of the Catholic religion by educated laymen who will thus be enabled to explain their religion to friends, to write articles in the papers and to give talks of an apologetic nature on religious topics. The Society is limited to twenty-five members and meets every Friday evening for two hours. At the meeting Father Reilly lectures, papers are read, questions and points of interest informally discussed. The members include prominent Catholics of Greater Cincinnati. Judge Dennis Ryan of the Municipal Courts is a very enthusiastic member. Business and professional

men, a Professor of Chemistry, a newspaper writer, an Assistant Postmaster, are no less enthusiastic. There is a waiting list for membership. A series of talks to outside organizations now in progress. These talks, all carefully prepared and looked over by the faculty adviser, include the following topics: "Were the Puritans the Founders of Civil and Religious Liberty in the United States?" "The Legal Enforcibility of the Promises made by a Non-Catholic Before Marriage," "Why is the Catholic Church Opposed to Free-masonry?" and "Is the Public School Native to the United States?" On especially interesting talk will be "Bellarmine and Our Idea of Democracy" to be given before the Lawyers' Association. Father W. T. Kane was the first faculty adviser of the Bellarmine Society.

Denver

SACRED HEART—LOYOLA Parish and School Activities: Denver—If the number of Holy Communion distributed is an indication of the spiritual standing of a community, then Sacred Heart-Loyola Parish is blessed. During the past year approximately seventy thousand Communion were received by the men, women and children of that district. The number of Communion on an ordinary Sunday is unusually large, but the greater share of course is on the First Fridays and during public novenas when the people go to Communion daily. General Communion on the part of the Holy Name Society and the various Sodalities also helps to swell the number.

First Friday is always a day of great devotion with our people. The number of Communion on that day to men and women alone is surprising, and the children's Communion on such occasions bring words of admiration and praise from priests and laity throughout the city. The 8:30 Mass at Sacred Heart Church on such days presents a sight worth viewing—six hundred children, with bowed heads and clasped hands, approach the altar rail and receive Holy Communion. These same boys and girls return to the church at various periods throughout the day and spend a little time "watching" before the Blessed Sacrament. The two churches within the boundaries of our parish, Sacred Heart Church and St. Ignatius Loyola Church, hold Exposition throughout the entire First Friday. Representatives of the Sacred Heart League, the Altar Society and the various Sodalities form a Guard of Honor around the altar during the various periods of the day. Holy Hour in the evening completes the parish's devotion to the Sacred Heart.

The latest move in the Jesuit Parish is the establishment of an "Open Forum" for the explanation and discussion of all questions bearing on religion. The sessions are held in Loyola Hall each Monday evening, and are attended by Catholics and non-Catholics alike. Fr. Charles McDonnell, S.J., who introduced the Forum, is giving the talks and answering the questions. The meeting lasts one full hour, the first half being used for the explanation of some dogma of faith; the latter half, for the asking and answering of questions. The new project is more than a success. A record was established when the crowd attending the second night doubled that of the first night.

Devotion to the "Little Flower" thrives in East Denver. A likeness of the new Saint has been installed in both Jesuit churches and devotions in St. Therese's honor are held each Monday evening. A bone of the "Little Flower" an authentic relic received from the General of the Carmelite Order, encased in an elaborate Reliquary, is exposed for veneration at the new church each Monday evening. This same relic has been carried to the bed-room of the sick, and great changes in the condition of the patients have been the result of it. In one case where a child's limbs were drawn up through infantile paralysis, after the relic had been left in the room for a day or more, the little one was able to stretch out the two limbs perfectly straight. The Little Flower Shrine at Loyola Church is one of the finest of its kind in the entire United States, consisting of a group carved in pure Carrara marble. The Divine Infant, His mother, and the New Saint, in life-sized figures, compose the group.

Sacred Heart School is the pride of the parish and the boast of Catholic Denver. With six hundred students enrolled, recognized by the State University, and offering a variety of special courses, "Sacred Heart" is said to be the finest parochial institution west of the Mississippi. The school bus, which conducts the little tots to and from school daily, is the talk of Denver. The bus was introduced by Father McDonnell about three years ago. Sacred Heart-Loyola Parish covers an enormous amount of territory, and the school is built at one end of the district. The parents in the upper section were sending their children to the Public Schools because the distance was too great for the little ones to walk. Conditions did not make practical the establishment of a school in the upper section. Father McDonnell met the situation by purchasing a modern bus, laying out a fixed route, and offering to transport the little tots to and

from school daily in safety and comfort. The project met with immediate success, and now the bus makes four trips daily in order to accommodate the crowds. An experienced driver pilots the machine, and a young lady attendant accompanies the youngsters on all trips.

On the athletic field Sacred Heart School again sets the pace. Foot-ball and Basket-ball are given a place on the school program; equipment as well as competent coaches are furnished for the sports. Sacred Heart holds the Colorado State Parochial Championship in foot-ball, and the school's basket-ball team composed of boys, for the past two years has defeated all Catholic teams in this city and has taken part in the National Tournament in Chicago. The girls' basket-ball team each year adds a cup or two to the trophies on display in the school hall.

Sacred Heart School students last year supplied an amount of linen as well as a beautiful chalice for the Jesuit Missions in Patna. Material for the altar cloths, etc., was purchased with the savings of the students in the lower grades as well as in the high school. The sewing was done by the girls of the Senior Sodality.

MARYLAND-NEW YORK PROVINCE

Fordham University

IMPROVEMENTS. The old university has recently witnessed many improvements. A new fence was constructed, facing Fordham Road, the pillars of which are dedicated to those men who died in the World War. Another memorial has been erected to the memory of Father Bertolero: the gates of the new Biology building have been dedicated to that tireless worker, who, himself did so much to beautify the campus.

Then there is the new road, extending from the sophomore building half-way to Fordham Road, an improvement necessitated by the large automobile traffic attracted by the various athletic events of the fall and winter season. Besides many of the buildings have been renovated.

BIOLOGY BUILDING. This magnificent edifice deserves a separate paragraph. It represents the highest degree of perfection in the building craft. To recite its features would occupy a volume alone, so we must be content with a general survey. Its architecture is of the old English type so perfectly shown in the Library, and follows the grey and white stone pattern.

Its laboratories are most extensive and complete in their equipment. There is a microscopic laboratory with microtomes built in the tables; there is even space for live animals which may be kept for the aid of biologists. The lack of knowledge of scientific names fetters our pen in attempting to describe the beauties that are inclosed in the newest and most beautiful of Fordham's buildings. Congratulations are due to the designer, Mr. Emil G. Perrot, and to the builders, Messrs. Sobray-Whitcomb Co.

THE LIBRARY. A corps of trained librarians, under the direction of Miss Sarah Kinney, are at work listing and classifying 90,000 volumes in the Fordham University Library. Among the volumes, which include works on philosophy and religion, history and authorities on all arts and sciences, there are several rare medieval parchments. Students of the Inquisition will likewise be elated when they find that the famous Migne collection may be found on the shelves of the library very soon.

The Library of Congress system of classification is being followed by the ten librarians, which system provides

for a rigid catalogueing and indexing, so that all information about the books can readily be obtained.

Georgetown University

FATHER TONDORF HONORED.—Well-merited recognition was paid to the Rev. Francis A. Tondorf, S. J., director of the University Seismological Observatory, in a recent edition of the Washington, D. C. Sunday Post. The feature section of this magazine displayed a full-page article dealing with the activities of the learned Jesuit, and also embodied in the article was a concise history of seismology supplied the interviewer by Father Tondorf himself. The achievements of Father Tondorf in the sphere, in which he is so well-known, were chronicled by the article in the Post, and Father Tondorf's views on the possibilities of earthquakes ever being forecasted were set forth.

St. Francis Xavier's

A TRIBUTE TO JESUITS.—Dr. Francis Quinlan, a product of Jesuit training at St. Francis Xavier's, New York, paid the following tribute to his former teachers on the occasion of the seventy-fifth anniversary of the founding of the church and the Xavier Parochial School; September 1926. "To hand down to future generations men's wise and noble deeds has ever appeared not only a becoming expression of gratitude, but an incentive to virtue, and a service to mankind. Therefore, dear Reverend Fathers, your children are convinced that they could celebrate the Diamond Jubilee of St. Francis Xavier's Church and Parochial School in no worthier manner than by recalling to memory, to-day, the story of the hard toil, the intelligent effort, the noble self-sacrifice, the devotion to duty and learning and the crowning success that make up the wonderful contribution of the Jesuits to the history of New York.

So far as records go, a Jesuit was the first priest who ever visited the Island of Manhattan, once the limit, but now only a part of the great City of New York. He was the saintly Father Isaac Jogues, a Frenchman, who after being captured and tortured by the Indians, was ransomed by the kindly Dutch, and given passage to Europe. He could not say Mass because the savages had cut off his consecrated fingers, but while in France, Pope Urban VIII. gave Father Jogues permission to offer the Holy Sacrifice of the Mass with his mutilated hands. He well deserved the favor and privilege. He returned to New York to labor again for the conversion of the Indians and when death claimed this undaunted confessor

of the Faith in 1646, it was in such wise as to render him the sublime honor of being the first Christian martyr within the territory now known as the State of New York.

Forty years after the martyrdom of Father Jogues, three other Jesuits, Fathers Harvey, Harrison and Gage, at the invitation of the Catholic Governor Dongan, came to New York. Though these three English Jesuits are supposed to have been the first Catholic priests to make a home on the island, Father LaMoynes, a Jesuit, who in 1654 discovered the Salt Springs of Onondaga, was the first celebrant of Mass in the city, and one of the first Catholic writers in New Amsterdam. A Jesuit, too, Anthony Kohlman, was the first Vicar-General of New York under the first Catholic Bishop in the United States, the Jesuit, John Carroll, friend of Washington and staunch champion of American Independence.

On the arrival of Fathers Harvey, Harrison and Gage in 1680, they, true to the spirit of the Society of Jesus, founded a classical school at that part of the city known as Bowling Green, near the Battery. Governor Dongan, a devout Irish Catholic, heartily patronized this school, which was frequented by some of the best Protestant families on the island. But the English Protestants were by no means as friendly to the Catholic missionaries as were the Dutch, and very soon penal laws were passed expelling the Jesuits and all other priests from the island.

A second attempt was made by the Jesuits, under Father Anthony Kohlman, to found a classical school. Ground was purchased in front of the old Cathedral in Mulberry Street, and there, with the help of Father Fenwick and four scholastics, a school was opened about the year 1808. Subsequently, land was purchased in what was then considered "the country," a land embracing the ground now occupied by St. Patrick's Cathedral on Fifth Avenue. Father Kohlman moved his students from Mulberry Street to the new school in "the country" (now 50th Street), and soon "The New York Literary Institution," as it was called, was flourishing, despite obstacles.

A splendid compliment was paid about this period to the early settlers in New York. An Italian Jesuit, writing from New York to Italy, relates: "In the City of New York the number of Catholics exceeds 20,000, mostly Irish, whose attachment to the Faith is wonderful. In fact, in almost every village of this State, there are good Irishmen ever ready to contribute to the building of churches and the support of missionaries, if they could

obtain them." But in spite of the loyalty of their flock, the Jesuits were doomed to disappointment again, and when in 1817 they were recalled from New York to Washington by their superiors, the extensive property at Fifth Avenue and 50th Street passed from their possession.

In 1846 that great Archbishop of New York, John Hughes, brought the Jesuits back into the diocese, and placed in their charge the ecclesiastical seminary and college of St. John's Fordham. He at the same time suggested to them the establishment of a church and a college for day scholars in the City of New York. October, 1847, saw the foundation of the since famous College of St. Francis Xavier, and in 1850 classes were begun.

Now the children of the parish had to be looked after, and means for their moral and intellectual training provided. Father John Ryan, then President of the College, made arrangements with the Religious of the Sacred Heart and Christian Brothers for the care of the girls and boys respectively. The parochial school for girls was opened in the basement of the church, March 18, 1851; and on May 17 of the same year 250 boys of the parish entered the first parochial school. Here for thirty years the noble sons of De La Salle labored untiringly for the spiritual and intellectual training of the young boys confided to their care; and when in 1881 it became necessary to change management of the boys' parochial school, a record of splendid scholarship had already been attained. At the opening of the new school in 1900 the brothers were again installed.

The girl's school remained under the gentle care of the Sacred Heart nuns for full half a century; then in 1900 it was placed under the care of the Sisters of Charity of Mount St. Vincent.

UNIVERSAL KNOWLEDGE.—Several hundred prominent Catholics gathered in the editorial rooms of the Universal Knowledge Foundation at Union Square and East Fifteenth street on Monday evening, November 14, 1927 to take part in an informal reception tendered to His Eminence Cardinal Hayes by the directors and editors of the foundation. The purpose of the reception was to honor the Cardinal for the deep interest he has shown in the work of the Universal Knowledge Foundation, and to explain to those present the plan and scope of the foundation, which aims to create a new literature.

As Chairman of the reception to the Cardinal, Father John J. Wynne, Managing Editor of the Foundation, laid

before his hearers in the speech that follows the program that the Foundation has prepared to provide for future generations a new literature:

"When we speak of a new literature," he said, "we do not mean that nothing like it has ever been done before, but in the English language there has not as yet appeared anything like the Catholic literature we hope to produce. It may seem startling and perhaps preposterous to state that anything in literature can be new, but the only thing startling about it is that the literature we propose has not existed before. Newman advocated it seventy-five years ago in his ideas of a Catholic University. It is not presumptuous for us to attempt it when we have the men and the materials to accomplish it.

"What we propose is by no means a sectarian venture. It is not intended to be a literature for Catholics by Catholics only; it is not to be a work of propaganda. It is a venture to treat all matters of human interest in the way that only Catholics, with their Catholic background and training can treat them, as, for instance, patriotism, authority, the sanctity of the home, the sanctity of marriage, the education of the young, and decency in the drama and in literature.

"That is something that we have to contribute to the great field of general literature. During the past fifty years historians, Protestant as well as Catholic, have been revising the verdict on the Middle Ages, on the Reformation, on Monasticism, etc., and nobody has as yet taken these writings and compiled them and placed them before the world. That is what we plan and hope to do."

LECTURES ON THE JESUIT MARTYRS. There is a special reason why the story of the Jesuit Martyrs this year more than ever be known to those who are in any way under our care. This can be done at any time of the year but the most seasonable time is before or after their feast which for this country is September 25th.

The special reason is that the Bishops of the country, assembled in Washington, early in September 1927, decided to petition the Holy See for authorization to celebrate the Feast of the Martyrs *pro utroque clero* in all the dioceses of the United States. No doubt their petition will be granted, just as it has been granted for Canada. We may expect, therefore, that during this year the observance of their feast will be nation-wide, an extraordinary privilege since they are not as yet canonized.

It will be clear at once what an opportunity this is to make known their glorious lives and heroic sufferings,

and also how this will promote their cultus and help to bring about speedily their canonization.

Besides books on the Martyrs, and their pictures, there is available a lantern slide lecture: This lecture has lately been put on a film which carries the text of the lecture and the pictures so arranged that it is almost like a moving picture, legends and pictures alternating, about 350 projections in all. Duplicates of this film are available at \$15.00.

We subjoin here also a list of the books and other aids for creating interest and for stimulating devotion to the martyrs.

I.

THE TIMES—THE MEN**A Century of Genius**

1. The Thirty Years' War: Tilly, Turenne, Wallenstein, Gustavus Adolphus.
2. In England: Shakespeare, Milton, Bacon, Jonson, Dryden.
3. In Spain: Cervantes, Murillo, Velazquez, Calderon, Lope de Vega.
4. In France: Corneille, La Fontaine, Bossuet, Racine, Moliere.
5. Scientists: Torricelli, Gassendi, Napier, Huyghens.
6. Scientists: Kepler, Malpighi, Kircher, Harvey, Mersenne.
7. Philosophers: Pascal, Descartes, Grotius, Spinoza, Locke.
8. Artists: Rubens, Rembrandt, Dolci, Domenichino.
9. Saints: Francis de Sales, Francis Regis, Vincent de Paul, Berchmans, Peter Claver, Eudes and Bl. Bellarmine.
10. Formation—the Jesuit Novitiate, Paris.
11. Rouen, Novitiate, College.
12. Louis La Grande College (Clermont).
13. College, La Fleche, 1630.
14. Orléans, various, College, Cathedral.
15. Rennes, Old College Theatre.

Explorers—Missionaries

16. Francis I, Henry IV, Richelieu, Cartier, Champlain.
17. Cartier, portrait.
18. Fleet of Cartier at Stadacona.
19. Cartier erecting Cross at Gaspe Bay.
20. Champlain, portrait.
21. A missionary's transport ship.
22. St. Malo, or Dieppe, ports of Departure.

23. Champlain's Map of New France, 1612.
24. The Propaganda, Rome, Central Missionary Bureau.
25. Shaft of the Immaculate Conception, facing the Propaganda.
26. The Martyr Missionaries: Jogues.
27. John Brébeuf.
28. Anthony Daniel, Charles Garnier, Gabriel Lalemant, Noel Chabanel.
29. René Goupil, John Lalande.

The Mission—Indians

30. Map of New France.
31. Map, Jesuit Missions.
32. Quebec, in 1635.
33. Le Caron discovers Lake Huron.
34. Rapids (Lachine) or on Ottawa, Nipissing or French River.
35. A Porage.
36. A Virgin Forest.
37. Penetanguishene, Georgian Bay.
38. Map of Huron Missions.
39. Indian Cabin, or long house.
40. Group of Indian Cabins.
41. Indian Corn Harvest.
42. Indian Fort, Champlain attacking.
43. Indian Industries.
44. Indian Industries.
45. Indian Hunter Group (Senecas).
46. Indian Council House.
47. Studying the language, Pothier's Indian Grammar and Dictionary.
48. Building the home, Fort St. Mary, plan.
49. St. Mary's Mission on River Wye.
50. Notawasaga Bay, Ossossane Mission.
51. Missionary Reports, Father Le Jeune.
52. Facsimile page of **The Jesuit Relations**.
53. The Missionaries and Science, Lafitau, Father of the Science of Ethnology.
54. Natural History in the **Relations**.
55. Jogues preaching to the Hurons.
56. Baptizing dying children.
57. Indian Feast of the Dead.
58. An Indian Burial Pit.
59. Father Noué's death.
60. The Missionaries write their obituary.

Interlude—Vesperal

"THE TRIUMPHS OF THE MARTYRED SAINTS."

II.

EXECUTIONERS—VICTIMS

Mohawk vs Black Robe

61. The site of the Mohawk Castles.
62. Iroquois scouts spying the harvesters.
63. A Mohawk Indian War-dance.
64. Iroquois attacking and destroying Missions.
65. Return of Mohawks with captives.
66. Sun Worshipers.
67. False Face Ceremony.
68. Indian masks and superstition.

The First Victims

69. Isaac Jogues.
70. Eugenie Falls, Gray Co., Ont.
71. Sault Ste. Marie—planting the Cross.
72. Map of Relations, 1665, Jogues, trail of torture.
73. Lake St. Peter.
74. Richelieu River, Fort Sorel.
75. Map—Lake Champlain and Mohawk Trail.
76. Map lower section.
77. Westport, or Ticonderoga.
78. Hudson River, near source.
79. Saratoga Lake.
80. Ossernenon, now Auriesville, map.
81. Mohawk Valley, looking east.
82. Indians mangling victims.
83. Jogues suspended in torture.
84. Orgy of cruelty.
85. Finding Goupil's body.
86. Baptizing a woman in flames.
87. Jogues' winter oratory.
88. The captive's vision.
89. Albany (Fort Orange), 1643.
90. The Mohawk fishery—Vale of Tawasentha.
91. The Captive's Release—Jogues Island (Esopus).
92. Manhattan Island (New Amsterdam).
93. Christmas morning in a Breton chapel.
94. Jesuit House at Rennes.
95. Jogues greeting at Rennes.
96. The Queen receives the Martyr.
97. Urban VIII honors the Martyr.

A Holocaust of Martyrs

98. Naming Lake George Lake of the Holy Sacrament.
99. An Iroquois Peace Conference.
100. Jogues tomahawked entering cabin.

101. Jogues, Goupil, and Lalande.
102. St. Ignace II, village and mission.
103. Brébeuf and Lalemant Martyrdom.
104. Chabanel's death.
105. Chabanel's vow.
106. Painting of the Martyrdoms.
107. Blessed Brébeuf and Companions.

Interlude—Vesperal

"O THOU THE MARTYRS' "GLORIOUS KING."

III.

BLACK ROBE IN HONOR

108. Fruits of the martyrdoms—Catherine Tekakwitha.
109. Missions everywhere, map, Jesuit Indian Missions.
110. Marquette, Joliet, and the Illinois.
111. Marquette discovering the Mississippi.
112. Statue of Marquette.
113. Caughnawaga, and its Christian Indians.
114. Jesuit College at Quebec.
115. De Smet's career due to descendants of converted Iroquois.

Veneration—Memorials

116. Silver Bust of Brébeuf, a reliquary.
117. Memoir of the Martyrs, Ragueneau.
118. Martin, collector of the **Relations**.
119. Paulist Jogues Memorial—Lake George.
120. Auriesville, Memorial Missions Cross.
121. First Shrine.
122. Statue of Jogues.
123. Statue of Catherine Tekakwitha.
124. Our Lady of Sorrows.
125. Chapel, vacant.
126. Chapel, at Mass.
127. Way of the Cross.
128. Station of the Cross.
129. Calvary.
130. Grotto in the Ravine, Goupil's burial place.
131. Sermon in the Ravine.
132. Procession of the Blessed Sacrament.
133. Group of pilgrims cured.
134. Memorial Church, Pentanguishene.
135. Memorial at Mission St. Ignace II.
136. Ruins of St. Marie Mission.
137. Pilgrims at Fort Ste. Marie.
138. Monument to Brébeuf and Lalemant at Fort Ste. Marie.

Process of Beatification

139. Promoters of the Cause in Canada, Fathers Jones, Melancon, Désy, Hudon, Devine.
140. In the United States, Fathers Loyzance, McIncrow, Lowery, Brady, Scully.
141. Promoters of the Cause, Dr. Gilmory Shea, Gen. Clark, Fathers Walworth, Campbell, Wynne.
142. The Quebec commission visits Auriesville.
143. The Bishops of Albany.

Beatification Ceremony

144. St. Peter's Rome, the Beatification Ceremony.
145. Painting over Altar in St. Peter's.
146. Memorial medals of the Martyrs.
147. Picture of the Martyrs.
148. The original hill of Martyrs, Montmarte, Paris.
149. The Hill of Martyrs, Ft. St. Mary's, Canada, projected memorial.
150. The Hill of Martyrs, Auriesville, New York, projected memorial.

The lecture is based on the book, "The Jesuit Martyrs of North America," by Father Wynne. (\$1.50).

This lecture is printed in large type with wide spaces between the lines so that anyone may give it. The titles of the slides are indicated on the margin and the pages are held together in loose leaf fashion. Covering the entire subject of the North American Martyrs, it can be given in one hour and a half with the interludes. Music for the hymns goes with the lecture. Of the 150 illustrations, 68 are colored; 82 black and white. By making several sets of slides, the cost is greatly reduced. The price of entire outfit, lecture, music and slides is \$100— an outlay that can easily be recovered by one lecture. In ordering complete lecture add \$5.00 for a suitable case. Lecture alone, with music may be bought for \$1.00.

This lecture will be a means of increasing veneration for the Martyrs. It will induce the faithful to seek through their intercession the miracles which will hasten their canonisation. It will be a means of making better known the scene of the martyrdom of Jogues and his companions at Auriesville and of erecting a suitable memorial there. For information about this lecture, use of slides, books or pamphlets on the Martyrs, pictures, medals, etc., apply to—Rev. John J. Wynne, S. J., 30 W. 16th Street, New York.

The following books, pictures and medals will help to promote knowledge and veneration of the Martyrs:

"The Jesuit Martyrs of North America," by John J. Wynne, S. J. Only complete story of the Martyrs, three portraits, maps, index, 250 pages, cloth binding, \$1.50.

"Our North American Martyrs." Brief story of the Martyrs, frontispiece of the Martyrs and devotions in their honor, 24 pages, by John J. Wynne, S. J., 10 cents.

"A Lecture on the Martyrs," so printed that any one can give it, in large type, loose leaf, ring clasped, with music for "The Triumph of the Martyred Saints," and "O Thou the Martyrs' Glorious King," \$1.00.

Loyola House of Retreats, Morristown, N. J.

The donor of this magnificent estate with a beautiful mansion is Mr. Welcome W. Bender. Father Herman I. Storck is the first Superior of the new retreat house.

In announcing the receipt of Very Reverend Father General's letter quoted elsewhere in these columns, Father Storck said in part:

"In the name of the gentlemen of New Jersey, I join the Jesuit General in thanking Welcome W. Bender. In the safe deposit vaults of this institution there is a property deed labeled Welcome W. Bender and Bertha M. Bender to the Loyola House of Retreats, and I must not forget this at Thanksgiving time (1927). I thank Mr. Bender who, alone, by paying cash in full for our magnificent mansion and the twenty-one acres surrounding it, made it possible for us to start this institution without a cent of debt."



HOME NEWS



BIENNISTS: This year there are at Woodstock four biennists in sacred eloquence and in the study of the Fathers. They are Father Joseph Donohue (Missouri), Father Hugh Donovan (California), Father John Grattan and Father Robert Lloyd (Maryland-New York) Several of the men of this Province are at present studying abroad. Father James Nugent and Father John Heenan have gone to Rome for special studies in Dogma and Apologetics respectively, Father Robert Gannon and Father Vachel Brown are with Father Joseph Slattery for English at Cambridge, and Father Laurence Patterson is finishing special studies in history at King's College, Cambridge.

JESUIT MARTYRS OF THE FRENCH REVOLUTION. Mr. Gabriel Barras (New Orleans) preached the glories of the Jesuit Martyrs of the French Revolution in a beautiful panegyric during dinner on the sixteenth of October. The next morning Solemn High Mass was sung in their honor, and that evening, a very creditable academy was given in the auditorium. There the Community was treated to an excellent dramatic portrayal of the spirit and sufferings of those French martyrs in an exquisite little play, written by Father Gerald Walsh. Like Father Hayne Martin's memorable playlet last year on the Martyrs of the Eucharist with Father Gannon's beautiful prologue, Father Walsh's contribution to the glory of these martyrs and to the entertainment of the Woodstock Community, was marked and will not be easily forgotten.

FATHER BARRETT'S RETURN. During the half-holiday granted on the afternoon of October twenty-sixth, preparations were made to welcome home our revered Spiritual Father and Province delegate to the Congregation of procurators. The community assembled near St. Joseph's statue, aglow with many colored flares, and the orchestra striking up appropriate tunes as the house car bearing Reverend Father Rector, Father Barrett and Mr. Moore, Beadle of the Theologians, appeared in

the distance coming from the gate beyond the mortuary chapel. In his little speech at the main entrance, Father Barrett assured us that there was no place like Woodstock, and, he did not fail to beg another half-holiday. The request was granted. The refectory around the faculty table was tastefully decorated by the philosophers.

MINOR LOGIC SPECIMEN. On November fourth the First Year philosophers entertained the Faculty at their Minor Logic Specimen, and were then ready to attempt the uncharted seas of Criteriology.

GOLDEN JUBILEE. Old and New Woodstock joined in the Celebration, on the fifth of November, of the Golden Jubilee of Brother O'Connell. Many were the stories that were told of his physical prowess in days gone by, and of his famous "O'Connell" speeches, but, though still active, Brother is no longer young and no reply to all the compliments he received could be coaxed from him. The refectory was beautifully decorated for the dinner by Mr. McGinley's philosopher-staff and the green and gold programs received their meed of praise. Songs and speeches were enjoyed at intervals between the courses. Father Pollock narrated a few stories of the more recent good old days of philosophy in his greetings from the theologians, and Mr. Weigel, the spokesman for the philosophers, sounded the note of the Golden Jubilee, recalling why the ancient custom of the Hebrews was followed on occasions of great jubilee. Father Pollock read the following touching letter from Reverend Father Provincial.

MARYLAND-NEW YORK PROVINCE
501 E. Fordham Road

New York, October 29, 1927.

My dear Brother O'Connell,

P. C.

This is the day of your golden jubilee as a faithful Jesuit Brother and true son of St. Ignatius. And while I am offering up the Holy Sacrifice of the Mass for you today, uniting with you to thank the

Blessed God for all His graces and mercies to you during those long, laborious, yet fruitful years and happy years in the service of our Lord and King, I am sending this note of greeting so as to be in time for the joyful celebration of your jubilee by your brethren in the great community at Woodstock, a community that gratefully appreciates your devotion to its interests and your heart's desire to be consumed for the love of your brothers in Christ. Indeed, the whole Province appreciates what those fifty years of loving labor mean, and Very Reverend Father General has personally commissioned me to greet you in his name and to assure you of his blessing on this happy occasion.

May your dear old heart never know another sorrow until you have entered into the joy of our Lord in a blissful eternity. Pray for me, dear Brother.

Affectionately yours in Christ,

LAURENCE J. KELLY, S. J.

Brother O'Connell has made history at Woodstock and many are the stories the "old-timers" can recall of the witty Irish lay-brother, who, once respectfully proved to a Father Rector that he built roads like Appius Claudius of old, all modern theories to the contrary notwithstanding. But in his present work Brother has also proved himself a master at taking care of the chicken farm.

THE PROGRAM

Overture	"Beauties of Erin" Orchestra	Bennet
Solo	"Berceuse de Jocelyn" Mr. Joseph Lennon	Godard
Song	"Molly Bawn" Glee Club	Lover
	Greetings from the Philosophers	
	"The faithful man shall be much praised." Prov. XXVIII, 20.	
	Mr. Gustave Weigel.	
Song	"Danny Boy" Mr. Herbert McNally	Westerly

Greetings from the Theologians

"Full many a flower is born to blush unseen"

Father John Pollock

A Tribute in a Lighter Vein

Mr. Vincent de Paul O'Beirne

Recessional

"American Patrol"

Meacham

Orchestra

THE PHILOSOPHERS' MISSION ACADEMY. Interest in the missions has been greatly augmented among the Philosophers by the establishment of a Mission Academy, the purpose of which is to acquire a greater knowledge of the missions, and to arouse even greater interest not only in view of possible future work in those fields, but also for the benefit of those who are to stay at home. Greater knowledge will lead to greater efficiency and therefore to the conquest of more souls. Instead of having regular meetings at which papers are read, the work of the Academy is to be of a more practical kind, such as helping to prepare mission exhibits, to arrange statistics, etc. A large room in the new Philosophers' Recitation Building has been set aside for this work.

THE RIGHT REVEREND JOSEPH MURPHY, S. J., Vicar Apostolic of British Honduras, paid his respects to his Alma Mater late in November. He left us without even a hint of a holiday, but in a letter from Baltimore the next day His Lordship dispelled whatever unfair suspicion or hasty conclusion we may have drawn from his silent departure.

DISPUTATIONS. On the twenty-first of November the quarterly disputations in theology were held. The program was headed by Father Francis Peirce's name as defender of a set of theses in "De Deo Creante," against Father David McCauley and Father John Balfe (California), while Father Gerald Walsh upheld the traditional theses in "De Verbo Incarnato", with Father Edward Cassidy (New Orleans) and Father James Walsh objecting. In the afternoon two interesting papers were read, one by Father Anthony Bleicher on "Creation in Gen-

esis and in Babylonian Mythology," and one by Mr. Edwin Vollmayer (Missouri) on "Vicars Apostolic".

BISHOP DINAND'S VISIT. On the first day of December the Community was happy to welcome a guest wearing his new-found purple and bound for a hard and arduous mission field, The Right Reverend Joseph N. Dinand, D. D., S. J., Vicar Apostolic of Jamaica and Titular Bishop of Silenus. Woodstock's simple but hearty homecoming celebration in honor of one of her most zealous alumni who had already distinguished himself in the work of the Society by the high offices of trust he has held, opened with a feast held in his honor on the evening of December first. Bishop Dinand celebrated Mass for the Community the next morning and was away soon after.

ST. CATHERINE'S DAY CELEBRATION. A distinctive-looking program was placed in our hands as we entered the auditorium on the evening of November the twenty-fifth, and it heralded an entertainment which did great credit to the Philosophers at Woodstock. There were thoughtful papers, inspiring poems in English and Latin, appropriate music and two selections of a comic nature from Shakespeare's "Twelfth Night" and from his "Much Ado About Nothing". What the improvised stage lacked in professional scenery, it more than amply made up in the originality and good taste of its appointments. The acting, too, measured up to the standard of the whole evening's Entertainment and Academy.

THE PROGRAM

Turkish March	Overture Orchestra	Beethoven
St. Catherine		Ode
Comic Situations in Shakespeare	David T. Madden	An Essay
A Comic Situation- (Scene)	Selection from "Twelfth Night" Act IV, A private room in Olivia's house.	

CAST

Malvio.....	J. Convery
Sir Toby Belch.....	F. Geraghty
Feste— A Clown.....	H. Murphy

St. Catherine, Veritatis Defensor..... Latin Verses
K. MacKavanaugh

Some Minor Comedians in Shakespeare..... An Essay
Y. Yates

A Few Comedians—Selections from "Much Ado", Act III, Sc.
3., Act IV, Sc. 2.

CAST

Dogberry D. Turbett
Verges P. Fitzgerald
Watch I..... H. Greer
Watch II..... G. Schmid
Sexton C. Coolahan
Barachio T. Duross
Conrad..... A. Keane

Finale

Song of the Boatman of the Volga..... Cady—Langey
Orchestra

Reverend Father Provincial spent a few days with us early in the month of October.

The vacancy in the office of Minister at Woodstock, due to Father William J. Devlin's appointment to the Rectorship of St. Andrew-on-Hudson, was filled December 3rd by Father Ferdinand C. Wheeler, who had been Minister at St. Ignatius' New York, since last August.

Mr. Guthrie succeeds Mr. Schoberg as Editor of "Woodstock Postscripts", and Mr. John Mullen is Editor of "Jesuit Seminary News".

THEOLOGIAN'S ACADEMY, 1927-1928

Section of Holy Scripture: The Sunday Gospels

November 13.	The Sower,	Father Jos. Balfe
	The Cockle	Father A. Gamp
November 20.	The Great Supper	Father R. R. Goggin
	The Marriage Feast	Father N. A. Herlihy
November 27.	The Lost Sheep	Father T. C. Hughes
	The Good Shepherd	Father J. F. Hurley
December 4,	Laborers in the Vineyard	Father J. A. McCarl
	The Unjust Steward	Father L. A. Walsh
December 11.	The Good Samaritan	Mr. A. I. Bouwhuis
	The Ten Lepers	Mr. P. J. Clarke
December 18.	The Cure of the Centurion's Servant	Mr. J. J. Druhan

- January 15. The Marriage Feast of Cana Mr. E. J. Carpenter
 January 15. The Calming of the Tempest Father G. G. Walsh
 January 22. The Miraculous Draught of Fishes,
 Father A. J. Bleicher
 January 22. First Multiplication of Loaves, Mr. T. A. Doyle
 The Son of the Widow of Naim, Mr. W. F. McNally
 January 29. The Temptations of Our Lord, Mr. J. A. Lennon
 The Man Sick of the Palsy Mr. E. J. Kenna
 February 5. Sermon on the Mount (5 Post Pent)
 Mr. L. E. Stanley
 Sermon on the Mount (14 Post Pent)
 Mr. H. P. McNally
 Sermon on the Mount (7 Post Pent)
 Mr. R. I. Purcell
 February 12. The Greatest Commandment Mr. J. F. Whe'an
 Tribute to Caesar, Mr. C. Gal'agher
 February 26. The Weeping Over Jerusalem, Mr. E. P. Amy
 The Transfiguration, Mr. J. G. Setter
 March 4. Disputes with the Jews, Mr. W. X. Quilty
 Strife for First Places, Mr. M. A. Falvey

Section of Holy Scripture, Old Testament: Old Testament History:

- November 7. The Literary Problem in Relation to History,
 Father Moderator
 November 14. The Primitive History Prior to Abraham,
 Father Moderator
 November 28. The Chronology of the Primitive History,
 Father Moderator
 December 12. The Hebrew Patriarchs in Canaan and Egypt,
 Father F. X. Peirce
 December 19. Moses, the Exodus and the "Book of the Covenant",
 Mr. C. R. Beezer
 January 2. The Completion of the Law for a Stable Polity,
 Mr. C. J. Willmann
 January 9. The Conquest, Disunion and Corruption,
 Mr. Aniceto
 January 16. The Origin of the Monarchy and the Reign of Saul,
 Mr. E. J. Hodous
 January 23. The Zenith of the Monarchy—David, Solomon,
 Mr. T. H. Moore
 January 30. The Divided Kingdom to the Death of Amazias,
 Mr. A. C. Roth
 February 6. The Assyrian Period and the Fall of Israel,
 Mr. H. J. Bihler
 February 13. The Canonical Prophets of the Assyrian Period,
 Mr. M. J. Fitzsimmons
 February 27. The Neo-Babylonian Captivity Period and Juda's Fall,
 Mr. J. F. Dwyer
 March 5. The Prophets of the Babylonian Captivity,
 Mr. H. L. Freatman



Yearly Statistics and
Records

Novitiate and Scholasticates

1926-1927

NOVITIATES

Canada:									
Guelph, Ont.	16	13	3	3	....	14	6	....	55(1)
California:									
Los Gatos.	28	35	5	2	2	33	16	....	121
Missouri:									
Florissant	57	32	1	1	4	21	57	1	121(2)
New England:									
West Stockbridge	33	32	2	....	....	28	13	....	118
New Orleans:									
Grand Coteau	7	7	3	1	....	7	18	....	43
Ohio:									
Milford	27	26	2	1	....	29	....	....	85
Md.-N. Y.									
Poughkeepsie	51	48	4	3	....	41	35	29	211(3)
Totals	219	164	20	11	6	173	145	30	763

(2) 1 first year Novice, 9 second years.

(1) Including 5 New England Novices, 13 first year Juniors at Milford, Ohio and 2 Special Students of the Classics.

(3) Portugal 1, Mexico 2, New Orleans 1, New England 6.

Summary

1926 Total	1026
1927 Total	763

SCHOLASTICATES

California:								
Hillyard .....	....	....	24	27	34	....	....	85(1)
Missouri:								
St. Louis	93	38	17	23	23	....	....	194(2)
New England:								
Weston	92	17	36	45	37	....	....	227(3)
Md.-N. Y.								
Woodstock	101	34	50	16	....	1	....	202(4)
Totals	286	89	127	111	94	1	....	708

(1) Missouri 18, New Orleans 22, Upper Canada 2, Md.-N. Y. 1.

(2) California 10, Md.-N. Y. 4, New Orleans 3.

(3) Colombia 2, New Orleans 5, California 8, Upper Canada 3, Missouri 2, Md.-N. Y. 45.

(4) California 20, Portugal 1, Mexico 4, Missouri 4, New Orleans 10, Canada 2.

Summary

1926 Total	781
1927 Total	708

RETREATS

Retreats Given by the Fathers of Lower Canada,

From Oct. 1, 1926, to Oct. 1, 1927

To Secular Clergy				Daughters of Jesus:		
Hearst, Ont.	1	19	Trois-Rivieres	2	245	
Mont.-Laurier	1	55	Daughters of Mary:			
Prince-Albert, Sask.....	2	39	Montreal	2	56	
Trois-Rivieres	3	138	Quebec	1	25	
Valleyfield	1	87	Good Shepherd:			
Total	8	338	Biddleford	1	60	
To Religious Priests				Halifax	2	60
Sacred Heart:				Lawrence	1	25
Beauport	1	21	Total	4	145	
To Seminarians				Grey Nuns:		
Rimouski	1	25	Montreal	3	775	
Pont-Viau	1	22	Quebec	4	798	
Total	2	47	Rimouski	1	45	
To Brothers				St. Boniface	1	80
Christian Brothers:				Total	9	1698
Laval-des-Rapides	1	275	Helpers of the Holy Souls:			
Montreal	1	360	New York City	1	22	
Quebec	1	243	Holy Family:			
Ste-Foy	1	260	Nicolet	1	26	
Varenes (30 days).....	1	40	Holy Names:			
Total	5	1180	Outremont (30 days).....	1	65	
Christian Instruction:				Windsor	1	84
Laprairie	3	347	Hotel-Dieu:			
Of Charity:				Gaspe	1	10
Sorel	1	30	Tracadie	2	55	
Marists:				Winooski	1	17
Iberville	1	30	Total	4	82	
Sacred Heart:				Infant Jesus:		
Granby	1	39	Fraserville	1	53	
St. Hyacinthe	3	486	Jesus and Mary:			
Total	4	525	Gaffstown, N. H.....	1	55	
St. Gabriel:				Sillery	2	380
Sault-au-Recollet	1	124	Total	3	435	
St. Regis:				Marie-Reparatrice:		
Vauvert	1	35	Montreal	1	50	
St. Viateur:				St.-Laurent	1	36
Joliette	1	312	Trois-Rivieres	1	32	
Of Mercy:				Total	3	118
Swan Lake	1	7	Mercy:			
To Religious Women				Montreal	1	60
Assumption:				Notre-Dame d'Auvergne:		
Campbelton	1	42	Ponteix, Sask.	1	12	
Nicolet	3	910	Perpetual Help:			
Total	4	952	Hearst	1	13	
Charity:				St. Damien	1	147
Lewiston	1	50	Presentation:			
Daughters of the Cross:				Duck Lake	1	36
Willow Bunch	1	24	Farnham	1	230	

St. Hyacinthe	2	625	Gamelin	1	75
Total	4	891	Granby	1	35
Providence:			Hearst	2	48
Chandler	1	14	Lachine	1	45
Gamelin	1	107	Montreal	29	762
Joliette	1	110	Quebec	13	271
Montreal	6	1044	Rigaud	1	39
Total	9	1275	Riviere-du-Loup	1	33
Sacred Heart:			Sault-au-Recollet	2	91
Sault-au-Recollet	1	90	St-Aime	1	31
Ste Anne:			St-Boniface	2	53
Lachine	2	335	St-Cesaire	1	28
Montreal	1	155	St-Damien	1	15
St-Jacques	1	135	St-Hyacinthe	2	82
Total	4	625	St-Jacques	2	46
Ste Chretienne:			St-Romuald	1	18
Salem	1	67	Sherbrooke	3	66
Ste Croix:			Sorel	2	36
Labelle	1	38	Tracadie	1	25
St. Joseph:			Willow Bunch	1	35
Crookston	1	54	Total	69	1857
Lorette	1	15	To Students in Colleges		
Total	2	69	and High Schools		
St. Joseph de St. Vallier			Berthier	1	280
Quebec	1	100	Edmonton	1	140
St. Mary:			Gaspe, Seminary	1	72
Vankleek Hill	1	42	Montreal, Ste-Marie	1	850
Ursulines:			St-Boniface	1	280
Gaspe	1	19	St-Hyacinthe, Seminary.....	1	500
Quebec	1	103	St-Hyacinthe, H. S.....	1	70
Rimouski	1	54	St-Vincent de P. H. S.....	1	380
Roberval	1	72	Sorel, H. S.	1	250
Waterville	1	160	Sudbury	1	150
Total	5	408	To Girls in Academies and		
St-Hyacinthe			High Schools		
To Laymen			Lafleche, Sask.	1	125
Abord-a-Plouffe	53	1929	Marieville,	1	200
Actonvale	1	400	Nicolet, Normal School.....	1	240
Boucherville	29	770	Quebec, Ursulines	1	250
Birmingham	1	21	Sault-au-Rec., Sacred Heart	1	125
Quebec, Manrese	50	1420	St-Valier	1	140
Ste-Anne de la Pocatiere....	1	15	St-Cesaire	1	190
St-Damien	1	90	St-Hyacinthe, Presentation	1	180
Total	136	4645	St-Laurent, Holy Cross.....	1	350
To Secular Ladies			Viauville	1	185
Crookston	1	23	Private		
			Sault-au-Recollet, Novitiate	212	212
			Quebec,	42	42
			Other houses	23	23

Retreats Given by the Fathers of the New Orleans Province

1926-1957

Diocesan Clergy			
Alexandria, La.....	33	Lafayette, La.	19
El Paso, Tex.....	20	New Orleans, La.	78
Natchez, Miss.....	41	Pensacola, Fla.	23
Savannah, Ga.	30	Santa Fe, N. M.....	18
St. Augustine, Fla.....	29	Nashville, Tenn.	59
New Orleans, La.....	139	Total	221
(2)		Daughters of the Cross	
Total	292	Shreveport, La.	80
Seminarians		Dominican Sisters	
Ramsay, La.	48	Galveston, Tex.	160
Bay St. Louis, Miss.....	24	Nashville, Tenn.	124
Total	72	New Orleans, La.....	128
Benedictine Sisters		Total	412
Covington, La.	43	Good Shepherd Sisters	
Cullman, Ala.....	70	Houston, Tex.	11
Fort Smith, Ark.....	115	Memphis, Tenn.	28
Guthrie, Okla.	58	New Orleans, La.	40
Jonesboro, Ark.....	176	Total	79
San Antonio, Fla.	20	Sisters of the Holy Names of	
Shoal Creek, Ark.....	56	Jesus and Mary	
Total	538	Key West, Fla.	24
Sisters of Charity		Tampa, Fla.	36
Albuquerque, N. M.....	56	Total	70
Helena, Ark.	40	Sisters of the Incarnate Word	
Las Cruces, N. M.....	36	and of Charity	
Santa Fe, N. M.....	20	Beaumont, Tex.	18
El Paso, Tex.	50	Fort Worth, Tex.	32
Total	202	Galveston, Tex.	48
Franciscan Sisters		Houston, Tex. (2).....	178
Augusta, Ga.	15	Lake Charles, La.....	14
Purcell, Okla.	30	Shreveport, La.	17
Savannah, Ga.	14	Temple, Tex.....	9
Total	59	Sisters of Christian Education	
Brothers (Christian Schools)		Texarcana, Ark.	16
Bay St. Louis, Miss.....	138	Total	332
Covington, La.	24	Sisters of Loretto	
Lafayette, La.	30	El Paso, Tex.	18
Las Vegas, N. M.....	34	Las Cruces, N. M.....	40
Santa Fe, N. M.....	38	Montgomery, Ala.....	20
Total	264	Santa Fe, N. M.....	56
Holy Cross		Total	134
New Orleans, La.	18	Sisters of St. Joseph	
Sisters of the Blessed Sacrament		Augusta, Ga.	16
Birmingham, Ala.	24	New Orleans, La.	99

Sharon, Ga.	18
St. Augustine, Fla.	34
Total	167
Missionary Sisters of the Sacred Heart	
New Orleans, La.	86
Teresian Sisters	
New Orleans, La.	18
Holy Family Sisters	
New Orleans, La. (2)	168
Sisters of the Immaculate Conception	
New Orleans, La.	50
Sisters of the Incarnate Word and of the Blessed Sacrament	
Houston, Tex.	58
Paris, Tex.	29
San Antonio, Tex.	398
Total	485
Ladies of the Sacred Heart	
Convent, La.	40
Grand Coteau, La.	38
New Orleans, La.	40
Total	118
Marianites of the Holy Cross	
New Orleans, La.	113
Sisters of Notre Dame	
New Orleans, La.	26
Sisters of Mercy	
Atlanta, Ga.	20
Augusta, Ga.	18
Fort Smith, Ark.	28
Hot Springs, Ark.	32
Little Rock, Ark.	32
Macon, Ga.	28
Mobile, Ala. (2)	76
Oklahoma City, Okla.	72
Selma, Ala.	10
Vicksburg, Miss.	92
New Orleans, La.	30
Total	438
Asheville, N. C.	24
Little Sisters of the Poor	
Mobile, Ala.	16
Nashville, Tenn.	15
Savannah, Ga.	17
Total	48
Ursuline Nuns	
Columbia, S. C.	26
Dallas, Tex.	46
Galveston, Tex.	44
Greenville, S. C.	10
New Orleans, La.	36
San Antonio, Tex.	32
Total	194

Laymen	
Augusta, Ga.	38
Charleston, S. C.	28
Grand Coteau, La. (2)	165
New Orleans, La. (6)	1507
Spring Hill, Ala. (2)	118
Total	1856
Students	
Bay St. Louis, Miss.	166
New Orleans, La. (2)	666
Ramsay, La.	50
Shreveport, La.	70
Tampa, Fla.	84
Spring Hill, Ala. (2)	310
Total	1344
House of Good Shepherd—Inmates	
Houston, Tex.	80
Memphis, Tenn.	96
New Orleans, La.	160
Total	336
Magdalens	
New Orleans, La.	90
Presentation Nuns	
New Orleans, La. (2)	18
Visitation Nuns	
Mobile, Ala.	28
Ladies of the World	
Grand Coteau, La. (2)	192
Guthrie, Okla.	80
Macon, Ga.	39
Memphis, Tenn.	96
Mobile, Ala.	50
New Iberia, La.	170
New Orleans, La. (4)	590
Oklahoma, Okla.	50
Total	1257
Girls' Academies	
Asheville, N. C.	61
Biloxi, Miss.	110
Macon, Ga.	98
Mobile, Ala.	240
New Orleans, La. (6)	986
San Antonio, Tex.	370
Shreveport, La.	116
Vicksburg, Miss.	188
Total	2169
Little Sisters of the Poor (Old People)	
Nashville, Tenn.	140
New Orleans, La.	170
Mobile, Ala.	116
Savannah, Ga.	70
Total	430
Prisoners	
Santa Fe, N. M.	210

RETREATS

**Retreats given by the Fathers of the Maryland-New York Province
from January 1, to December 31, 1927.**

To Secular Clergy				Charity:	
Altoona	2	114		Greensburg, Pa.	100
Baltimore	2	214		Mount St. Vincent-on-Hudson	5 1400
Charlottetown, P. E. I.	1	61		New York City.....	1 35
New York	3	600		Charity of Nazareth:	
Providence	2	240		Leonardtown, Md.....	1 54
Raleigh	1	25		Charity of Refuge:	
Richmond	1	65		Buffalo, N. Y.....	1 23
St. John's N. F. L.....	1	42		Christian Charity:	
Harbor Grace, N. F. L.....	1	16		Wilkes-Barre, Pa.....	2 259
Springfield, Ill.....	1	135		Christian Doctrine:	
Springfield, Mass.....	2	316		Nyak-on-Hudson, N. Y....	1 19
Trenton	2	185		Christian Education:	
Wheeling, W. Va.....	1	74		Arlington Heights, Mass...	1 30
Wilmington	1	33		Daughters of Divine Charity:	
Total	21	2120		Arrochar, S. I., N. Y.....	2 112
To Religious Priests				Daughters of the Heart of Mary:	
Chinese Mission Society of St.				Brooklyn, N. Y.....	1 50
Columban,				Buffalo, N. Y.....	1 26
Silver Creek, N. Y.....	1	11		New York City.....	1 93
Fathers of the Divine Word,				Divine Compassion:	
Girard, Pa.....	1	10		White Plains, N. Y.....	1 50
Fathers of Mercy,				Faithful Companions:	
Brooklyn, N. Y.....	1	9		Fitchburg, Mass.....	1 46
Missionary Fathers of the Sacred				Franciscans:	
Heart,				Buffalo, N. Y.....	1 43
Natick, R. I.....	1	7		Glen Riddle, Pa.....	1 264
Total	4	37		Mount Hope, N. Y.....	2 111
To Seminarians				Mt. Loretto, S. I., N. Y....	2 109
Seton Hall, N. J.....	2	102		New Hamburg, N. Y.....	1 29
To Brothers				Syracuse, N. Y.....	1 52
Christian Brothers:				Warwick, N. Y.....	1 45
St. John's N. F. L.....	1	28		Good Shepherd:	
Marist Brothers:				Albany, N. Y.....	1 9
Poughkeepsie, N. Y.....	2	135		Boston, Mass.	1 29
Brothers of the Sacred Heart:				Norristown, Pa.....	1 30
Metuchen, N. J.....	1	100		Troy, N. Y.....	1 20
Xaverian Brothers:				Washington, D. C.....	1 18
Fortress Monroe, Va.....	1	62		Helpers of the Holy Souls:	
Total	5	325		Chappaqua, N. Y.....	2 38
To Religious Women				New York City.....	2 46
Benedictines:				Holy Child:	
Elizabeth, N. J.....	2	78		New York City	2 63
Cenacle:				Philadelphia, Pa.....	1 28
Brighton, Mass.....	1	36		Rosemont, Pa.....	2 104
Newport, R. I.....	1	25		Sharon Hill	3 187
Lake Ronkonkoma, L. I., N. Y.				Suffern, N. Y.....	2 60
.....	1	18		Holy Cross:	
New York City.....	1	90		Alexandria, Va.....	1 27
Carmelites:				Holy Names:	
New York, N. Y.....	1	10		Albany, N. Y.....	1 65
				Holy Union:	
				Fall River, Mass.....	1 72

Immaculate, Pa.....	1	194	Reparation:		
Jesus and Mary:			New York City	2	16
Highland Mills, N. Y.....	2	48	Reparatrice, Marie:		
St. John the Baptist:			New York City.....	3	120
Arrochar Park, S. I., N. Y.,	2	54	Sacred Heart:		
Mercy:			Albany, N. Y.....	1	90
Baltimore, Md.....	1	41	New York City (Univ. Ave.)	3	131
Buffalo, N. Y.....	2	216	New York City (Manhattan)	1	60
Cresson, Pa.....	1	123	.....	1	31
Dallas, Pa.....	1	80	Overbrook, Pa.....	1	60
East Moriches, L. I.....	2	110	Rochester, N. Y.....	3	157
Harrisburg, Pa.....	1	80	Torresdale, N. Y.....	3	130
W. Hartford, Conn.....	1	100	Sacred Heart of Mary:		
Hazleton, Pa.....	1	9	Sag Harbor, L. I.....	2	39
Manchester, N. H.....	1	80	Tarrytown, N. Y.....	1	100
Merion, Pa.....	2	185	St. Dorothy:		
Milford, Conn.....	1	105	Reading, Pa.....	1	20
Mt. Washington, Md.....	2	218	Richmond, S. I.....	1	22
New York City	5	219	St. Joseph:		
N. Plainfield, N. J.....	2	123	Brentwood, L. I.....	2	700
Philadelphia, Pa.....	1	11	Chicopee, Mass.....	1	46
Portland, Me.....	1	78	Cape May Point, N. J.....	3	405
Providence, R. I.....	1	109	Chestnut Hill, Pa.....	2	216
Rensselaer, N. Y.....	2	161	London, Ontario	1	50
Rochester, N. Y.....	2	100	McSherrystown, Pa.....	1	35
St. John's N. F. L.....	1	70	Troy, N. Y.....	3	318
Tarrytown, N. Y.....	1	55	St. Mary:		
Washington, D. C.....	1	10	Buffalo, N. Y.....	1	57
Wilkes-Barre, Pa.....	1	45	Ursuliness:		
Mission Helpers:			Beacon, N. Y.....	2	99
Towson, Md.....	1	70	Frostburg, Md.....	1	13
Missionary Srs. Sacred Heart:			Malone, N. Y.....	1	16
New York City.....	2	170	Middletown, N. Y.....	2	32
Notre Dame:			New Rochelle, N. Y.....	1	62
Chicopee, Mass.....	1	32	New York City.....	3	123
Moylan, Pa.....	1	53	Pittsburg, Pa.....	1	25
Washington, D. C.....	1	108	Wilmington, Del.....	2	48
Worcester, Mass.....	1	45	Venarani:		
Pallotine:			North Adams, Mass.....	1	24
Harriman, N. Y.....	3	137	Visitation:		
Poor Clares:			Frederick, Md.....	1	31
Philadelphia, Pa.....	1	22	New York, N. Y.....	1	32
Presentation:			Washington, D. C.....	1	39
Green Ridge, S. I.....	2	94	Wheeling, W. Va.....	1	55
Newburg N. Y.....	2	85			
New York City	1	37	Total	169	11053
St. John's, N. F. L.....	1	91			

TO LAYMEN

Loyola House of Retreats, Morristown, N. J.....	23	613
Manresa-on-Severn, Annapolis, Md.....	35	1008
Mt. Manresa, Fort Wadsworth, S. I.....	45	2103
Total	53	3724
St. Andrew-on-Hudson,.....Priests 5, Religious 1, LLaymen 23.....	24	29

To Secular Ladies and Pupils

Cenacle:		
Brighton, Mass. Ladies and Girls.....	3	78
Lake Ronkonkoma, L. I., N. Y., Ladies and Girls, etc.....	5	351
Newport, R. I., Ladies and Teachers.....	2	70
New York, Ladies	1	45
Charity:		
Nanuet, N. Y., Boys and Girls.....	1	500
New York City, High School Girls.....	1	200
New York City, Nurses.....	1	200
Mt. St. Vincent-on-Hudson, N. Y., College and High School Girls	2	717
White Plains, N. Y., High School Girls.....	1	55
Charity of Narareth:		
Leonardtown, Md., Pupils	1	91
Christian Charity:		
Wilkes-Barre, Pa., High School Girls.....	1	150
Christian Doctrine:		
New York City, Public School Teachers.....	1	35
Franciscan:		
Peekskill, N. Y., Boys and Girls.....	1	443
Washington, D. C., Nurses.....	1	80
Winoma, Minn., College Girls.....	1	350
Good Shepherd:		
Newark, N. J., Girls.....	1	289
Norristown, Pa., Women and Children.....	2	146
Washington, D. C., Women and Girls.....	1	120
Helpers of Holy Souls:		
New York City, Ladies.....	1	60
Tuckahoe, N. Y., Ladies.....	1	10
Holy Child:		
New York City, High School Girls.....	1	98
Philadelphia, Pa., High School Girls.....	1	75
Rosemont, Pa., Business Women.....	1	93
Sharon Hill, Pa., Students.....	1	60
Suffern, N. Y., High School Girls.....	1	54
Summit, N. J., Pupils.....	1	45
Immaculate Heart:		
Immaculate, Pa., Alumnae and High School Girls.....	3	528
Little Sisters of the Poor:		
Philadelphia, Pa., Old People.....	1	245
Mercy:		
Buffalo, N. Y., Pupils.....	1	200
Dallas, Pa., College Girls.....	1	80
Hartford, Conn., High School Girls.....	1	220
Lakewood, N. J., Ladies and School Teachers.....	2	270
Portland, Me., High School Girls.....	1	50
Washington, D. C., High School Girls.....	1	68
Waterbury, Conn., High School Girls.....	1	120
Missionary Sisters of the Sacred Heart:		
New York City, Nurses.....	1	51
Notre Dame:		
W. Fort Lee, N. J., Pupils.....	1	125
Philadelphia, Pa., Association of Christian Mothers.....	1	75
Roxbury, Mass., Ladies.....	1	160
Washington, D. C., College Girls.....	1	135
Perpetual Adoration:		
Washington, D. C., Ladies Auxiliary.....	1	100
Providence:		
Washington, D. C., High School Girls.....	1	50
Reparatrice:		
New York City, Ladies.....	1	40

Sacred Heart:

Albany, N. Y., Ladies and Teachers.....	2	137
New York City, (Univ. Ave.) Ladies, College Girls, Teachers, etc.	4	350
New York City (Manhattanville) Professional Women.....	1	170
Overbrook, Pa., Ladies.....	1	150
Rochester, N. Y., Ladies and High School Girls.....	2	160
Torresdale, Pa., Ladies, Business Women.....	3	413

Sacred Heart of Mary:

Sag Harbor, L. I., N. Y., High School Girls.....	1	75
Tarrytown, N. Y., Ladies, Alumnae.....	2	60

St. Dorothy:

Reading, Pa., School Girls.....	1	132
Hartford, Conn., Nurses.....	1	275
Rochester, N. Y., College Girls & Ladies.....	2	283
Rutland, Vt., High School Girls.....	1	150

Ursulines:

Middletown, N. Y., High School Girls.....	1	50
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Visitation:

Frederick, Md., Academy Girls.....	1	50
Richmond, Va., Academy Girls.....	1	45
Nardin Academy, Buffalo, N. Y., Alumnae & Pupils.....	1	107
Lancaster, Pa., Ladies.....	1	100
Richmond, S. I. N. Y., Young Ladies.....	1	27
York, Pa., Catholic Women's Club, Young Ladies and Junior Girls	3	97

85 9718

Retreats to Students in Colleges and High Schools

Maryland-New York Province, 1927.

Canisius College	567
Fordham College	1342
Georgetown College.....	1019
Loyola College	160
St. Joseph's College.....	205
Brooklyn Preparatory	780
Canisius High School.....	444
Fordham Preparatory	550
Georgetown Preparatory	98
Gonzaga High School.....	204
Loyola High School, Baltimore.....	390
Loyola School, New York.....	94
Regis High School	796
St. Joseph's High School.....	477
St. Peter's High School	721
Xavier High School	1100

8947

OTHER SCHOOLS

Cathedral College, Brooklyn, N. Y.....	400
Iona School, New Rochelle, N. Y.....	140
Leonard Hall, Leonardtown, Md.....	110
Newman School, Lakewood, N. J.....	80
Norwood Academy, Chestnut Hill, Phila., Pa.....	110
St. Ann's Hermitage, Poughkeepsie, N. Y.....	62
Seton Hall College, So. Orange, N. J.....	800
St. Vincent's College, Beatty, Pa.....	335

Total 2037

SUMMARY OF RETREATS

UPPER CANADA

Summer 1927

Retreats to Clergy.....	5	240
Rel. comm. of men.....	3	75
Rel. comm. of women.....	17	980
Closed retr.—men.....	15	420
Closed retr.—women.....	4	179
Total	44	1894

LOWER CANADA

Priests, Secular	8	338
Priests, Regular	1	21
Seminarians	2	47
Brothers	18	2590
Religious Women	72	7917
Laymen	136	4645
Secular Ladies	69	1857
Students in Colleges and High Schools.....	10	2972
Girls in Academies and High Schools.....	10	1985
Private	277	277
Total	603	22649

NEW ORLEANS

Diocesan Clergy	7	292
Religious Men	8	354
Religious Women	127	3995
Laymen	22	1856
Ladies of the World.....	10	1267
Students	8	1344
Girls' Academies	14	2169
Inmates (House of Good Shepherd).....	3	336
Inmates (Little Sisters of Poor).....	4	430
Inmates (Prisoners).....	1	210
Magdalens	1	90
Total	205	12243

MARYLAND-NEW YORK

	Retreats	Retreatants
Priests, Secular	21	2120
Priests, Regulars.....	4	37
Brothers	5	325
Religious Women.....	169	11053
Laymen	53	3724
Secular Ladies and Pupils.....	85	9718
Seminarians	2	102
Private (St. Andrew).....	24	29
Students in Colleges and High Schools, etc.....	24	10984
Total	387	38092

MARYLAND-NEW YORK PROVINCE MISSION BAND

Early Fall Missions

Aug. 30-Sept. 8	Sisters of Good Shepherd	Troy, N. Y., (Retreat)	Fr. Hargadon
Sept. 2-5	General Retreat	Lake Ronkonkowa, L. I.	Fr. Gallagher
Sept. 11-25	St. Charles	Oakview, Pa.	Fr. McIntyre (Fr. Catalons 1st week)
Sept. 11-16	Retreat to Fathers of Mercy, Brooklyn, N. Y.	Brooklyn, N. Y.	Fr. Cotter
Sept. 11-25	St. Gertrude's	W. Conshohocken, Pa.	FF. Sweeney and Hargadon
Sept. 11-18	(Father Sweeney alone for the second week) St. Joseph's	Troy, N. Y., (Sodality Retreat)	Fr. Connor
Sept. 12-24	Trenton Priests' Retreat	Spring Lake, N. J.	Fr. Gallagher
Sept. 17-24	Seminarians' Retreat	Darlington, N. J.	Fr. Cotter
Sept. 11-25	Sacred Heart	Utica, N. Y.	FF. Walsh & McFadden (2nd week FF. Connor & Walsh)
Sept. 18-Oct. 2	St. Virgil's	Morris Plains, N. J.	Fr. McFadden
Sept. 25-Oct. 2	St. Francis'	Nanticoke, Pa.	Fr. Gallagher
Sept. 25-Oct. 9	St. Peter's & Paul's	Towanda, Pa.	FF. McIntyre and Hargadon
Oct. 2-Oct. 4	St. Ann's	Elmer, N. J. (Forty Hours)	Fr. Sweeney
Oct. 2-16	St. John's	Utica, N. Y.	FF. Walsh, Cotter & Connor
Oct. 2-9	St. Michael's	Phila., Pa. (Sodality Retreat)	Fr. Gallagher
Oct. 9-23	Holy Child	Phila., Pa.	FF. Gallagher and McFadden
Oct. 9-23	St. Jerome's	Charleroi, Pa.	FF. Sweeney and Hargadon
Oct. 16-30	St. Mary's	Mount Vernon, N. Y.	Fr. McIntyre
Oct. 23-30	St. Clement's	Phila., Pa., (Men's Retreat)	Fr. Gallagher
Oct. 23-30	King of Peace	Phila., Pa. (Retreat)	Fr. Goeding
Oct. 23-30	Our Lady of Victory	State College, Pa.	Fr. Cotter
Oct. 23-Nov. 6	St. Peter's	Baltimore, Md.	FF. McFadden and Connor
Oct. 23-Nov. 6	St. Margaret's (Fathers Walsh & Green for the second week)	Narberth, Pa.	FF. Walsh & Hargadon for 1st week

Late Fall Missions

Oct. 25-29	Mt. St. Vincent's, (High School Retreat)	New York	Fr. Sweeney
Oct. 30-Nov. 13	St. Peter's Cathedral,	Erie, Pa.	FF. McIntyre, Cotter, Sweeney
Nov. 6-13	St. Joseph's	Swedesboro, N. J.	Fr. Gallagher
Nov. 6-20	St. Ignatius'	Brooklyn, N. Y.	FF. Hargadon and Connor 1st week, FF. Hargadon & Cotter (2nd week)
Nov. 6-20	St. John Baptist	Buffalo, N. Y.	FF. Walsh & McFadden 1st week, FF. McFadden & Sweeney (2nd week)
Nov. 13-15	Holy Child	Phila., Pa.	FF. Walsh & Dolla (Forty Hours)
Nov. 13-27	Our Lady of Victory	New York N. Y.	FF. Gallagher and Green
Nov. 16-18	St. Patrick's Cathedral	New York N. Y.	Fr. Connor
Nov. 20-27	Holy Trinity St. Bartholomew's (Parish Retreat for Children)	Huntingdon, Pa.	Fr. Walsh
Nov. 20-27	Sacred Heart	Phila., Pa. Vineland, N. J.	Fr. Hargadon FF. McIntyre and Connor
Nov. 27-Dec. 11	St. Lawrence's	Highland Pk, Pa.	FF. Cotter & Hargadon
Nov. 27-Dec. 4	St. Mary Magdalen's	Millville, N. J., Fr. Sweeney	(Retreat)

Nov. 30-Dec. 8	Novenas in honor of the Immaculate Conception		
	St. Gregory's	Phila., Pa.	Ff. Walsh and Gallagher
	St. Rose of Lima's	Phila., Pa.	Fr. McIntyre
	St. Bartholomew's	Phila., Pa.	Fr. McFadden
	St. Francis Xavier's	New York N. Y.	Fr. Connor
Dec. 5-8	St. Patrick's	Richmond, Va.	Fr. Sweeney
Dec. 11-14	St. Mary's	New Monmouth, N. J.	Fr. McFadden
Dec. 11-14	St. Catharine's Academy	Baltimore, Md. (Retreat)	Fr. Hargadon

NEW ENGLAND PROVINCE MISSION BAND

Early Fall Missions

Aug. 28-Sept. 6	Retreat—Our Lady of Mercy Villa	East - Moriches, L. I., N. Y.	Fr. Green
Sept. 4-11	Holy Redeemer, Fr. Edward Fitzpatrick, Pastor	Bar Harbor, Me.	Fr. Williams
Sept. 11-18	St. Joseph's	Ellsworth, Me.	Fr. McGrory
Sept. 25-Oct. 9	St. Agnes, Fr. Goeding closes mission	Reading, Mass.	Fr. Williams Fr. Coveney
Sept. 25-Oct. 9	St. Lucy's, Italian American, 24 Branch St.	Waterbury, Conn.	Fr. Goeding
Oct. 2-9	St. Cecilia's	Springdale, Conn., (nr Stamford, Conn.)	Fr. Green
Oct. 9-30	Gate of Heaven,	So. Boston, Mass.	Fr. McGrory Fr. Green Fr. Coveney Fr. Williams Fr. McGrory
Oct. 23-30	King of Peace, Mission Retreat, Italian American		
Oct. 23-Nov. 6	St. Margaret's (Md.-N. Y. Mission)	Phila., Pa. Narberth, Pa.	Fr. Goeding Fr. F. F. Walsh Fr. Hargadon, 1st week
Nov. 6-20	St. Peter's	Bridgeport, Conn.	Fr. Green, 2nd week Fr. Williams
Nov. 6-20	St. Francis Assisi	Medford, Mass.	Fr. Goeding Fr. Coveney
Nov. 13-27	Our Lady of Victory	New York, N. Y.	Fr. McGrory Fr. J. P. Gallagher Fr. Green

LIST OF DEAD*

California Province, Oct. 1, 1926 to Nov. 3, 1927.

Name	Age	Society	Date
Br. John B. Rinaldo.....	82	57	Nov. 20, 1926
Fr. Joseph A. Rockliff.....	75	55	Dec. 4, 1926
Br. Peter Rogers	64	34	Dec. 5, 1926
Fr. Joseph Hickey.....	73	53	Jan. 6, 1927
Fr. Julius Jette.....	73	45	Feb. 4, 1927
Fr. Joseph Kennelly.....	61	42	March 8, 1927
Fr. Crispin Rossi.....	71	38	March 18, 1927
Fr. Anthony Hartman.....	66	45	July 18, 1927
Fr. Lawrence Palladino.....	91	72	Aug. 19, 1927
Fr. William A. Garrigan.....	54	34	Sept. 25, 1927
Fr. Frederic M. Baldus.....	44	23	Nov. 2, 1927

Province of Canada, Oct. 1, 1926, to Sept. 30, 1927.

Name	Age	Soc.	Time
Fr. Stephen Bonet.....	31	15	Nov. 4, 1926
Fr. Aloysius Leboeuf.....	68	49	Dec 4., 1926
Fr. Tel. Lord.....	70	46	Feb. 3, 1927
Fr. E. J. Devine.....			Nov. 5, 1927

Missouri Province, Oct. 1, 1926, to Sept. 30, 1927.

Name	Age	Soc.	Time
Fr. Lawrence M. Fede.....	86	70	Nov. 5, 1926
Fr. Thomas J. Conners.....	62	44	Nov. 14, 1926
Fr. Anthony Wilverding.....	60	37	Nov. 23, 1926
Fr. James E. Conahan.....	65	43	Dec. 7, 1926
Br. John O'Donnell.....	77	42	Dec. 10, 1926
Fr. Wm. F. Downing.....	46	26	Dec. 29, 1926
Fr. John B. Kremër.....	58	30	Jan. 18, 1927
Fr. Alex. J. Burrowes.....	74	55	Jan. 19, 1927
Fr. Edward J. Hanhauser.....	70	53	Jan. 21, 1927
Fr. Matt. McMenamy.....	67	48	Mar. 25, 1927
Fr. William F. Rigge.....	70	52	Mar. 31, 1927
Fr. James J. Corbley.....	70	51	May 16, 1927
Fr. Anthony Hartman.....	65	44	July 18, 1927
Mr. Fred. T. Keeven.....	26	7	July 21, 1927

New Orleans Province, Oct. 1, 1926, to Sept. 30, 1927.

Name	Age	Soc.	Time
Br. W. Locher.....	76	44	Oct. 18, 1926
Fr. Alfred Blatter.....	77	53	Nov. 10, 1926
Br. Francis Zuber.....	72	53	Dec. 3, 1926
Fr. Louis Stagg.....	62	38	Jan. 4, 1927
Fr. Michael Moynihan.....	69	51	April 28, 1927
Br. Louis Sempe.....	60	40	July 15, 1927
Fr. Alph. M. Mandalari.....	75	54	Aug. 1, 1927

New England Province, June 1, 1927, to Nov. 1, 1927.

Name	Age	Soc.	Time
M. William C. Curtin.....	26	9	June 9, 1927
Fr. Joseph H. Rockwell.....	65	46	Aug. 1, 1927
Mr. Edward J. McLean.....	28	11	Aug. 7, 1927
Fr. Henry A. Leary.....	52	34	Oct. 15, 1927

*Maryland-New York Province List published October 1927, p. 364

Ministeria Spirituality Provinciae Californiae

a 1 Julii. 1926 ad 1 Julii. 1927

Baptizati	{ Infant	1941
	{ Adult	368
Confessiones		600841
Communiones		1350172
Matrimonia	{ benedic	743
	{ revalid	156
Extrem. unct.		1979
Parati ad 1 Comm.		2128
Parati ad Confirm		5944
Conc. et Exhort		10594
Catech		13465
Exerc. Sp.	{ publica	182
	{ privata	93
Visit Infirm.		10940
Visit. Carcer.		132
Visit. Hosp.		9546
Sodalit. (Socii)		7392
Soc. foed SS. Cor. (Socii)		20815

A. M. D. G.

THE WOODSTOCK LETTERS

VOL. 57, No. 2.—JUNE, 1928.

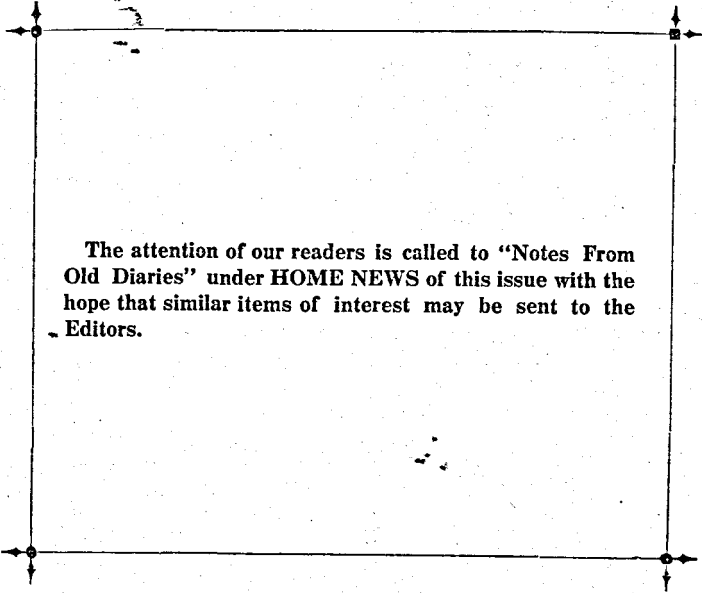
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The attention of our readers is called to "Notes From Old Diaries" under HOME NEWS of this issue with the hope that similar items of interest may be sent to the Editors.

T H E
WOODSTOCK LETTERS

VOL. LVII, No. 2.

Why So Many Vocations To The Society
In The United States*

By Mr. Francis J. Burke, S. J.

What is here set down is drawn from several sources—from the advice of those who have been instrumental in many vocations, from a certain acquaintance with present younger members of the Society, and from a moderate experience with Sodalists and students in a typical College of this Province. (Md-N.Y.). It will speak chiefly of the human factors in our vocations, for I presume that nowhere does the Society ignore factors that are Divine.

GENERAL CAUSES

In general, then, the abundance of priestly and religious vocations in America seems due to *three causes*:

1. The Church in the United States, until recently in missionary status, has lately come to share *great missionary duties* over all the world; and God has given a corresponding increase.

2. Again, the *custom of frequent Holy Communion*, which is formed in Catholic primary schools, wherein nuns teach, and which is maintained by parish societies, school Sodalities, and the popular devotion of the Nine First Fridays, provides an efficacious channel for the Divine grace of vocation.

3. Finally, there is the fact that in the United States *a religious tradition flourishes among boys and men*. Religion is considered a manly thing, largely, it would seem, because *the clergy has been essentially manly*. Men have recognized in their pastors and priests a courage, a political

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independence, a balance of judgement, a willingness to meet new situations, a human sympathy, and even a sense of humor, which they deem, all, most masculine traits. Added to these natural virtues they have seen in their priests piety and zeal sufficient to win respect: zeal such as makes it possible for men to confess at night, when their day's work is over, and such as constrains the priest to hasten to the bedside of the dying no matter what the hour.

CAUSES SPECIAL TO THE SOCIETY

These three reasons, note, apply to *the general flourishing of vocations*, and do not fully explain that which *the Society*, in particular, has known. When we come to inquire why the Society prospers so, we are confronted with one evident fact, that *practically all vocations are developed in our own schools and colleges.*

There are relatively few Jesuits, of the Maryland-New York and of the New England Province, at least, who were not at one time students in our own schools. This can hardly be too strongly emphasized; for if the American Provinces were to lose their schools, and to be forced to depend on missions and retreats in discovering candidates, it is hard to say to what level their number would fall. Most men gathered at these missions and retreats are already settled in life; those whose lives are open to new aspirations and great decisions are found in the classrooms and chapels of our schools.

But still we have left a great deal unanswered. There are Jesuit schools elsewhere; and vocations do not multiply so: what is there in our students, or in our school-organization, or in our methods, to account for the difference?

QUALITIES OF AMERICAN YOUTH

Let us look first at our students. Whatever opinion be held in other countries concerning the American man, the American youth possesses many natural virtues which are easily attracted by the Ignatian ideal. Not far descended from pioneer immigrant ancestry, he is adventurous and ambitious, in some distant and humble degree resembling the youthful Francis Xavier, whom St. Ignatius thought

so apt for higher things. Indeed, through the Novena of Grace and through the Catholic Students' Mission Crusade, St. Francis Xavier is fast being accepted as a national patron.

The American youth is, moreover, *capable of great loyalty* because he is capable of great generosity, to which the national contempt for the miser and the idler have schooled him.

Purity, too, is rendered less difficult to him, when, not to speak of his frequent Communions, he disciplines his body with athletic games; and while sufficiently protected by our vigilance, there is no surveillance, borne seemingly of dark suspicions, to infect the healthiness of his mind.

Many who are not of these Provinces will admit, no doubt, the justice of the portrait thus far drawn. But when I shall put in it two further traits, I fear that there may be gentle denials. Let it be said, nevertheless, that *the American youth tends naturally to be both humble and obedient*. Next to cowardice, the fault he most heartily despises is *conceit*; and in many vocations we must labor long to help the candidate overcome his sense of his own unworthiness. His *obedience*, it must be granted, is not easily judged if we look to parents, since parental discipline varies greatly in different homes; but if it is to be measured by that which he yields to us, it is sincere, spontaneous and wide. *No one denies* that he is frequently thoughtless, frequently remiss in study, frequently eloquent in semihumorous denunciation of what incurs his passing dislike; but any real resistance of will to will, any open or subdued *rebellion*, is *practically unknown to him*. On the contrary, he is desirous to submit to *our counsel in innumerable things* which lie beyond the domain of our proper command, and were we willing to utter the decisive word, many another candidate would offer himself for our Novitiate. This native docility extends especially to matters of the intellect, wherein many Catholic educators think it excessive, although they recognize in it a natural aid to that purity of Faith which has been kept among us.

METHODS OF OURS

Certain features of organization may help, in the second

place, to explain these more numerous vocations in the American schools of the Society. In each school *not more than one Priest or Scholastic is set apart for the sole and unpleasant purpose of administering discipline.* The others who walk among the students, and hold converse with them, *are Professors.* Thus it comes about that those who assist the Superior Prefect of Discipline in maintaining his mild government enjoy the prestige and affection which a Professor wins; and thus it comes about that *the Professor in the classroom can most aptly form his pupils, knowing them in the revelations of their conversation and play.* The bearing on vocations is obvious. Never does a student divide us into two classes equally distasteful to him: watchers who do not teach him, and teachers who do not know him. Our arrangement, moreover, greatly affects the influence of the Scholastics. *The respect shown their magisterial position impresses the possible novice, who usually thinks of his vocation in terms of the Scholastic years, since ordination seems to lie so far beyond.*

And here it is fitting to offer a statement, generally admitted: that, among us, *Scholastics discover incipient vocations more easily than do the Fathers,* because in matters which are not peculiar to confession the student often will yield to a Scholastic a confidence more facile and unreserved. The Priest, here, is held in such sincere veneration that frequently, in conversation with him, the student will withhold those significant-trivialities which would reveal so much of his soul; but to the Scholastic, whose lesser state is disarming, he will utter them freely as to a respected and understanding companion.

Finally we must attempt an account of the *methods we employ in dealing with our students.* The methods are many and varied, since we strive to take proper consideration of the varying circumstances of each boy; but these briefly, are the methods which generally we avoid. *We avoid carefully any sign of moral suspicion,* preferring rather to let our students see that we think well of them. With their native frankness, then, they freely confide in us. *We avoid, too, a certain harsh manner of enforcing discipline for, indeed, the docility which is yielded to our law of love would not be so readily shown did we rule with fear.* Again, remembering that we are preparing our students

for life among men, and not always to dwell in the classroom, *we avoid keeping them excessively in tutelage*. We allow them a certain share in the management of student affairs; we encourage, if possible, the plans they form and propose to us. It happens, moreover, that the convenient schedule of daily classes and annual terms, common to all schools in this country allows each student to *experience, at some-time in his youth, the lot of the working man*; this he usually chooses, so that when thoughts of a religious vocation arise they are not likely to be put aside solely for any glamor of secular life: it has been known and has been found wanting. *We avoid*, lastly, what would be fatal among us, any *consideration of social or financial rank* in our students. They will forgive many faults in a Professor, if he be true to impartiality and justice; but if he offend against these, he will incur a quiet contempt which is more enduring than anger. Yet despite this, the Sodality maintains its selective character, for our students understand quite well, and respect, an honest selection based upon considerations of superior intellect and virtue.

QUALITIES OF OURS WHICH ATTRACT

Such, then, are the things we avoid; and if anything positive must be said, let us take it from the testimony of our students themselves. They note in us certain things of which they sometimes speak to us, shyly and haltingly: a piety that embraces labors as well as prayer, a fund of patience and self-control, a certain judgement which is not unmindful of conditions of life about us, and personal habits not out of sympathy with their legitimate natural ideals. Because of all these things they like us, and they wish to be near us: even when they come to be old men they gather about us, and are happy to recall their student days. Almost all of them remain good Catholics throughout life; and many a one who would else be discouraged takes heart to heed the Divine voice, and our novices increase. And so we have come to an end of our answer.

One closing word. We are indeed, here in our young Western world, only too painfully conscious of things in which we are not perfect, nor are we blind to the wisdom and virtue with which other and older people have been

blessed. If what has been here said may seem unduly to have stressed the good in our American youth and in our apostolate among them, may all remember that vocations are aided by our virtues, not by our faults; and it is of vocations that we were asked.

The Baltimore League for Laymen's Retreats.

By Mr. Vincent J. Hart, S. J.

In the years 1913 and 1914 Charles C. Conlon, J. Boiseau Wiesel, and Mark O. Shriver, Jr., all Loyola College graduates, were working together at the Settlement House of the Ozanam League, operated by the St. Vincent de Paul Society. They became interested in the movement for Laymen's Retreats, and Mr. Wiesel and Mr. Shriver planned to go together to the then recently established House of Retreats on Staten Island. Arrangements had been concluded and accommodations already reserved for them when suddenly, as from a clear sky, Mr. Wiesel, who is the brother of the present Vice-Rector of Loyola College, asked: "Why go away for a retreat?" This was just before the annual Commencement Exercises of Loyola College, and on the graduation night of the class of 1914, Messrs Wiesel, Conlon and Shriver with L. Frank O'Brien, another Loyola graduate, discussed the matter with Father Patrick J. Dooley, then Professor of Rhetoric. Fortified by his encouragement and endorsement they went to the Rector of the College, Father William J. Ennis; with his promise to provide a place for all who would like to make a retreat, this quartette of Loyola boys started out to build up what they called the Baltimore League for Laymen's Retreats, which has now grown into The Laymen's House of Retreats at Annapolis, Md.

The recruiting for the new movement progressed slowly, but on August 21st, 1914, eighteen men went from Baltimore to Georgetown University to make the First Retreat under the auspices of the local authority. The minutes of a meeting held on Sunday afternoon August 23rd, in the assembly room of the Debating Society at Georgetown College are as follows:

"At a meeting of the Retreatants, Mr. Charles J. Bouchet was called to the chair on the motion of Mr. Shreader. Mr. M. O. Shriver, Jr., was chosen temporary Secretary. After several gentlemen had given their views on the form of organization, Mr. William Wheatley

was chosen as permanent Chairman. An organization was formed and Mr. Wheatley was elected first President, Mr. Shriver and Mr. Wiesel were elected Recording, and Corresponding Financial Secretaries respectively. The President suggested Father William J. Ennis, as Spiritual Director and the Corresponding Secretary was requested to notify him and ask him to accept. The following members were enrolled: John M. Wiesel, Charles C. Conlon, J. Boiseau Wiesel, George R. Laurence, Edward Kreamer, Jerome H. Joyce, Frank E. Shreader, George V. Milholland, Anthony P. Wallnoefer, Frank J. Ostendorf, Charles J. Bouchet, John M. Maguire, William J. Grunebaum, Leonard Drayer, James F. Russel, Jr., William F. Wheatley, Mark O. Shriver, Jr., M. S. Kirchner".

The Exercises of the first retreat were given by the Spiritual Director, Father Ennis. The services were held in the Chapel and Debating Room, while the men were quartered on the upper floors of the Healy Building.

In 1915, the second year of the retreat movement, twenty-one Baltimore Retreatants journeyed to Georgetown for the annual retreat of the League on August 19th. This year fifteen men from Washington were taken into the organization already established, and they made the same retreat. It was thought for a while that joint exercises and joint effort would be advisable. But this opinion was later changed. The retreat master designated by Father Ennis was the Rev. John C. Geale. The retreatants were quartered again on the upper floors of the Healy Building, and the Exercises were conducted in the Dahlgren Chapel, and the Philodemic Debating Hall. This year printed cards with the order of exercises were used for the first time, a custom that has been followed ever since.

Father Walter Drum of Woodstock College conducted the third annual retreat, which was held at Georgetown August 19-21, 1916. Twenty-six men were in the 1916 contingent. The retreatants were moved this year from the Healy Building, the fine gray stone building looking towards the front gate, to the newer and more comfortable Ryan Building overlooking the river. A decision was reached this year that hereafter no names of

retreatants would be made public, except those of the officers and promoters. The Baltimore men made their retreat alone, as did the Washington men a week later.

In 1917, despite America's entrance into the World War, thirty Baltimore men were again at Georgetown on August 24th for the annual retreat. The increase at such a time was due entirely to the splendid leadership of Mr. James A. Haynes of Catonsville. It can safely be said that Mr. Haynes brought more new retreatants in the early days than any other man. His loyal services have continued to the present. The League was growing slowly but solidly, and then, as now, a large number of the retreatants were men who had made previous retreats. Early in the summer of this year a change of place was proposed and tentative arrangements were made with the authorities at St. Charles College to provide facilities. As it was later found that the men would be obliged to sleep in dormitories at St. Charles, Father Joseph McEneaney, who had become Rector of Loyola and Spiritual Director in succession to Father Ennis, felt that this would be distasteful to the older men and he prevailed on the Rector of Georgetown to receive the retreatants again, even though it was a grave inconvenience for the authorities at Georgetown to put a halt to the summer repairs. Father Ennis conducted all the exercises of this retreat of 1917. He did so at the earnest request of the men themselves and it was the last retreat that this idol of their hearts was destined to give them.

One man, and one man alone, is responsible for the holding of the retreat in 1918. It was thought that as many were away in the service, it would be impossible to gather the necessary number. Mr. Charles C. Conlon asked if a retreat might be given, if but twenty men could be had. Being assured that it would, he set out for a season of hard work and was able to bring thirty-three to Georgetown to go through the Spiritual Exercises under Father William Coyle. In addition to the thirty-three from Baltimore, a goodly number from Washington made this second and last of the joint retreats.

With the cessation of the World War attendance at the annual retreats took a mighty bound forward. Fifty Baltimoreans, an increase of fifty per cent, made the re-

treat at Georgetown in 1919 under Father Owen Hill. The League now began to assume a position of real importance and to show some signs of the fertility that had kept it functioning through the earlier struggles. Officers and members alike felt that the Laymen's League of Retreats was soon to become a more potent spiritual factor in the Archdiocese. Meetings of the retreatants at the annual exercises were no longer held. No minutes of the exercises were kept and a scant record of attendance is the only matter available for a history. Meetings were stopped because with the influx of new men unacquainted with the procedure of the League, it was felt that some sudden enthusiasm might prompt a resolution to proceed along lines not acceptable to the authorities. The whole conduct of the League was vested therefore in the hands of the Spiritual Director and the Officers. There has never been a written constitution. Everything has been entrusted to the above board.

In 1920, one hundred and twelve men, an actual increase of sixty-two, appeared at Georgetown for the seventh retreat of the League, the last to be held on the shores of the Potomac. The exercises were conducted by Father Terence J. Shealy, Director of Mt. Manresa on Staten Island, and it was due to his reputation as founder of the retreat movement in this country that the increase was larger than was reasonably to be expected.

Early in 1921 it became apparent that Georgetown would be unable to accommodate the constantly growing number of Baltimore retreatants. Retreats for Priests, Scholastics and Brothers were had there during the summer months and besides there were always certain repairs and adjustments to be made to buildings and equipment. So, it was felt that the League would have to make some arrangement for a permanent House of Retreats. Such a house could not be had immediately and, after much consultation, it was finally determined that Mt. St. Mary's College at Emmitsburg, in the foothills of the Blue Ridge, was the most available place to move the retreatants until the desired House of Retreats became a reality. Rt. Rev. B. J. Bradley, the President of Mt. St. Mary's, bade the League a hearty welcome and arrangements were made for two retreats on July 31 and Aug. 7.

Seventy-five attended the first and sixty-eight the second. Father John D. McCarthy gave both retreats. At the close of this year Archbishop Curley came to Baltimore and, accepting the Honorary Presidency of the League, gave the Retreat Movement then, as he has given it ever since, his strong and earnest support.

In 1922 there were 178 at the two annual retreats held at Mt. St. Mary's; in 1923 there were 200, and in 1924, 312, the greatest gain in the history of the League. This increase was due to a fine group from Hagerstown, Md, and it was expected that, hereafter, a good number could be collected together each year in Western Maryland. Previous to 1925 no work had been done on the yearly retreats until late spring, so this year the first steps were taken on the evening of January 22nd, when a dinner was arranged at the Hotel Rennert in Baltimore. The guest of honor was Admiral William S. Benson. With the early impetus given on this occasion it became apparent that three retreats would have to be scheduled and they were held on the three successive week-ends of July. Three hundred and twenty-five men attended these retreats.

The Retreat movement was now in existence for twelve years and during that time had enjoyed a gradual prosperity. Officers and members of the League, as well as the Spiritual Director, were looking forward to the day when a private retreat house would be had for the growing retreats. Father McEneany brought Father Eugene McDonnell into the work and both were giving the Movement the co-operation it so fully deserved.

In January 1926, Father McEneany was forced through illness to relinquish the Spiritual Directorship and he entrusted the guidance of the men and the destinies of the League to Father McDonnell.

Father McDonnell, whose interest in men's retreats was of long duration, quickly saw it was vital that a retreat house should be either bought or built. The task of choosing such a place or such a house was not easy. To be at all worthy the new house should be easy of access to those from Baltimore and Washington, as well as to those from Western Maryland. Father McDonnell inspected many places but one alone attracted him and that was the one on the Severn. He was practically alone in his choice and was

one of the very few who recognized the possibilities of the place, beyond its mass of dirt and under-brush. It was only because of his insistence that the place was finally chosen despite its first appearances.

As we look now upon the grounds, we see the wisdom of Father McDonnell's choice. The new retreat house is built upon a hill seventy-one feet above the Severn River and looks down upon the Naval Academy at Annapolis, the Chesapeake and Kent Island, twenty-five miles in the distance. It fronts 1100 feet on the Severn River and the terraced lawns from the river to the spacious porch, together with its whole general aspect make the situation of Manresa on the Severn ideal.

With the site chosen and the plans drawn by Mr. Hugh I. Kavanagh, the architect, and approved by the authorities, work was begun on the new building in the Spring of 1926, and the house was completed and ready for the first retreat on August 13th of the same year.

Manresa on the Severn, as the Laymen's House of Retreats was called, is a beautiful as well as a comfortable place. As it was especially designed for the retreat work, it affords every convenience for such a work. Ideal in its situation commodious in its surroundings, it is a place where the men feel at home. The frame building with its original fifty-four private rooms (an additional fourteen were added in 1927) with running hot and cold water in each room, a private chapel and lightsome dining-room make Manresa on the the Severn one of the best of our retreat houses. Twenty-two acres of land surround the house and a railway station, Severnside, now also called Manresa, is on the grounds and can be reached in less than an hour from Baltimore or Washington.

The first retreat to be held at Manresa began on Friday, August 13, 1926. The eleven surviving retreatants of the first band of eighteen who went to Georgetown in 1914 were invited in a special way by Father McDonnell to take part in the first retreat at the new house. The eleven came. Father James Maguire gave this first retreat as Father McDonnell wished to be free to attend to the many details that would of necessity arise in a new house. The men returned on Sunday more enthusiastic than ever over the new plans. These fifty-two, who considered it

an honor to be allowed to be the first at Manresa, took it upon themselves that more Catholic men should learn of the benefits of the Laymen's League of Retreats.

The house was ready. The task was to see that it was filled. Week-end retreats were a far different proposition than the two or three annual retreats. With earnest effort Father McDonnell forged ahead and held weekly retreats each week-end from August 13 to December 10. Three hundred and fifty-four made these fifteen retreats.

In March 1927 Father James Maguire was assigned to help Father McDonnell in his work. Father McDonnell had made extensive preparations throughout the preceding winter and with Father Maguire's aid began to organize the whole retreat movement. Retreats were to start on March 18th, and various bands of retreatants assembled in Baltimore, Washington and Western Maryland. It was hoped that a thousand would make these week-end exercises before the close of the year.

On Palm Sunday, 1927, Manresa on the Severn was formally blessed and dedicated by His Grace Archbishop Curley. On that occasion, before more than 2000, the Arundel Corporation of Baltimore presented Father McDonnell with the beautiful American flag and flag-pole now seen on the grounds. His Grace, in a stirring speech, praised the great work of the retreat movement, saying that it was the greatest spiritual work in his archdiocese, and he pledged anew the firm support he had given five years before.

On Holy Thursday, 1927, sixty-three men went to Manresa for a special three days of prayer. A meditation on the Blessed Sacrament was given Thursday evening followed by exposition of the Blessed Sacrament. The men watched in bands all through the night and recited in common the prayers. On Good Friday, the regular devotions were had in the Chapel, followed by Adoration of the Cross, and a meditation. In the afternoon the Three Hours Agony was given by Father Thomas I. Gasson and, after supper, a meditation on the Passion. Silence was urged and was well kept by the men all day. Early Saturday there were prayers, Mass and Easter Communion. This was one of the most impressive retreats ever held and Father McDonnell will

not be able to make accommodations for all those desiring to make a similar retreat next year.

During the first complete year of retreat activity the work of the spiritual Directors has borne abundant fruit. The season began on March 18, 1927, and ended on December 11. During that period 1008 men made the Spiritual Exercises of St. Ignatius. Of these, approximately two hundred and fifty were from Washington and outlying towns

The future plans for Manresa are many. It is hoped that a new chapel will soon be built on the right side of the house, and a new dining room on the left. To the beautiful marble statues of our blessed Mother, of St. Joseph, of the Sacred Heart and of St. Anthony of Padua, already seen on the grounds, Father McDonnell hopes to add the Stations of the Cross, Grotto of Manresa, and of Lourdes, and a Crucifixion Group. Likewise, with the success experienced this year in having retreats mapped out for the various professions, businesses and trades, authorities will try to co-ordinate these more effectively so that they will become traditional in another year.

The Layman's House of Retreats owes much to His Grace Archbishop Curley and the following letter sent to all the priests of his archdiocese is sufficient indication of the interest he has manifested in this work.

ARCHBISHOP'S HOUSE
408 North Charles Street

Baltimore, Md., October 19, 1927.

To the Clergy of the Archdiocese of Baltimore:

The success of our work as "dispensers of the mysteries of God" is not to be measured by the buildings we erect, by the millions of dollars we spend, or by the number of the Faithful to whom we speak God's word Sunday after Sunday. It is measured by the sanctity of the lives of our people, a sanctity effected by the conformity of their lives to the will of Jesus Christ as expressed in the Commandments of God and His Church, by their availing themselves of the manifold graces of the sacraments to the end that they may keep themselves "unspotted from the world" and thus live in a union of their wills and the Divine will. It is measured, in a word, by our efforts to beget in the

hearts of those confided to our spiritual care an ever-growing love of God.

This love of God is manifested by compliance with God's will. Now "God's will is our sanctification." Hence by the very nature of our ministry we are under obligation to leave no stone unturned, to omit no means of our endeavor to lead our people ever forward on the road to sanctity. We can do this by keeping before them the magnetic Divine figure of the God of Love, by instructing them in His teachings, by urging them unceasingly in season and out of season to love and live that teaching, by bringing them to the altar railing to receive with fervor and frequency the precious Body and Blood of Christ in the august sacrament of the altar and by all other means calculated to heighten their spiritual lives and produce saints.

I am writing now to urge you, Reverend and dearly beloved members of the Clergy, to place before your people the immeasurable value of making the spiritual exercises during which they withdraw themselves from the world and its cares to give thought to the great business of their souls' salvation. If retreats are necessary for all of those who are striving to attain perfection, they are necessary to our laity. Priests and people alike have as the objective of their spiritual striving the attainment of perfection by their close union with Jesus Christ.

Here in our Archdiocese we have established a retreat house for our Catholic men. Its appeal is not only to the men of Baltimore and Washington, but also to the men of every parish in the Premier See of the United States. The Jesuit Fathers have generously erected at Manresa, near the city of Annapolis, a beautiful home for our men, where they can rest a while in close communion with their God, attending to the business of eternity.

This work by its own intrinsic character recommends itself to all who are interested in immortal souls. The Vicar of Christ has given it his unqualified approval. Bishops and priests everywhere are loud in their praises of the spiritual results effected in

the dioceses and parishes where it is carried on. There is no need to labor this point.

God has blessed our Archdiocese in many ways. We point with grateful pride to the schools, churches and institutions erected by our zealous priests and generous people. Lest we forget even in a small measure the main purpose of our priestly vocation, let us now intensify our efforts to produce real sanctity amongst our Catholic people.

No one can formulate one reason justifying indifference to, not to say neglect of, the retreat movement amongst our men. Confidently, therefore, I ask the priests of the diocese to encourage the laymen to take advantage of the spiritual opportunities offered by the Jesuit retreat house on the Severn. We have directed the Fathers in charge of the work to appeal to the men in every parish of our Archdiocese in order that the number of retreatants may increase. They shall, we are sure, find the pastors only too willing to give them the fullest co-operation. Every parish should take pride in sending its quota of men to Manresa. They will return better men, more spiritually-minded men, with a deeper sense of loyalty to God and the Church and more ready than ever to take an active part in every phase of parish work.

The Jesuit Fathers have taken charge of the work at our request. They have a right to claim our co-operation and we have a duty to give them every help possible. "Give us souls; the rest take away," should be our motto.

In God's name, then, let us all, diocesan and regular clergy, strive to make Manresa a home of prayer, where our laymen can give especial thought to their salvation and from which they will go forth strengthened by God's grace to dare and do things necessary to serve God by saintly living.

If we of the clergy but do our part as faithful shepherds, our laymen will do theirs.

Yours in Jesus Christ,

+MICHAEL J. CURLEY,

Archbishop of Baltimore.

The Collegium Maximum At Heythrop

By Mr. Peter J. McGowan, S. J.

The opening of a Collegium Maximum of the Society is always an event with a certain amount of interest, more particularly when that Collegium Maximum is the first that has ever been established in a Province that boasts of such a glorious history and such amazing traditions as the English Province. And so while the event is still fresh in our memories, I have thought it might be of interest to Ours across the waters to hear more in detail of information that has already come to their knowledge in general outlines. The new Collegium Maximum of the English Province is located at Heythrop, at a distance of sixteen miles from the city of Oxford. There are, however, a number of little towns and hamlets nearer at hand. There is Heythrop village, a bare ten minutes' walk away, of which we will say more later. There is Enstone, at the end of the long drive that leads out to the Oxford-Stratford Road; and there is Chipping Norton, the center for this section of Oxfordshire, which lies at a distance of some five miles from Heythrop, and serves as the rendezvous for Scholastics afflicted with toothache and the various other ailments which characterize any well-regulated Scholasticate.

For some years Father General had been urging upon the Superiors of the English Province the desirability of inaugurating a Collegium Maximum, which should be so placed as to be in immediate touch with one or other National University. Accordingly, diligent search was made for a house which might form the nucleus for such an establishment, and for several years it was made without avail. Then it was ascertained that Mr. Brassey's property at Chipping Norton, the Heythrop estate, was on the market. A day spent in the house and grounds convinced the responsible authorities that the right place had at last been found; and Father General was at once communicated with. His consent obtained, arrangements

were made for the purchase of about half of the estate, including the mansion and surrounding park, some 430 acres in all. Thus on March 25th, 1923, Heythrop Hall came into the hands of the Society.

The work of adapting the mansion to the needs of a Scholasticate of the Society was at once undertaken. Fortunately it was found that this could be done with scarcely any alterations to the Hall itself. The matter resolved itself into a mere question of adding a row of rooms to the original stable quarters on one wing, and to the winter garden and indoor tennis court on the other, to constitute the Philosophers' and Theologians' wings respectively. The additional building was done in the same stone as the mansion, and, though the resultant structures now present rather a severe newish appearance, it is confidently expected that within a few years' time the stone will have weathered the same color as that of the Hall. The glass-enclosed winter garden was renovated into the present Refectory, and a bright, sunny refectory it is. The indoor tennis court became the temporary Community Chapel, pending the erection of a permanent Chapel to match the architecture of the main building. The tennis court will then become the House Library. Plenty of space was found for lecture rooms on both sides, and for Science Laboratories in the Philosophers' wing. The Scholastics' rooms are about the same size as those at Weston, with large windows and central hot-water pipes. The recreation rooms on both sides are large and comfortable, each with an open fire-place, and the main hall in which one finds oneself immediately upon entering the College, serves admirably well for formal disputations, entertainments, lectures, etc. It will seat 250 without difficulty.

The Community of Heythrop College is made up of Theologians from St. Beuno's, the Philosophers from St. Mary's Hall, Stonyhurst, and the Professorial staff, being an amalgamation of the staff of the two separate Houses of Study. That the establishment of the Collegium Maximum was a distinct break in the tradition of the English Province is witnessed to by the fact that of the two former houses, St. Beuno's functioned as a separate Theologate for seventy-five years, and St. Mary's Hall was

a separate Philosophate for almost a hundred years. The long and absorbing history of both of these famous houses constitutes a very pleasant chapter in the life-story of the English Province. From their venerable walls have gone forth all the English Jesuits of at least the last three generations. The old Seminary at St. Mary's has more intimate connections with our own Province as having served as the scene of the Philosophical studies of not a few of our Fathers. Among these we find on looking through the old Catalogues the names of the Rector of the Biblical Institute at Rome, of the present Superior and Master of Novices at Shadowbrook, and of at least one Professor of Theology at Weston. Needless to say the break in such long years of tradition came as a shock to the Scholastics of both separate houses, but the response was noble and generous, and all the excellent qualities of both former houses have been fused into a grand community spirit of charity and generosity that has marked the new College of Heythrop from its very inception. Besides the English Scholastics there flocked to the new Collegium Maximum Scholastics from the four quarters of the globe. Here there are Scholastics from nearly all the Provinces of Europe, from Spain, France, Italy, Holland, Germany, Portugal, Ireland and Czecho-Slovakia. Australia, South Africa, and Canada are also represented. America, too, sent her quota in a contingent of Californians and three New Englanders as well as the writer himself. The amazing unanimity that reigns amid such a cosmopolitan Community bears wonderful testimony to the marvelous character of the Jesuit training, that can transcend all the barriers of race and nationality.

Classes were opened in September, 1926, after the ceremonial opening of the house on the 25th of the same month by Archbishop Goodier, S.J. But it was not till May 13th of the following year, on the Feast of Blessed Robert Bellarmine, the heavenly Patron of the new college, that the official opening took place. The major portion of the English Ecclesiastical Hierarchy attended including two Archbishops, two or three Bishops, Monsignori, Canons, and representatives of Benedictine, Dominican, and Franciscan Orders, as well as many of the sec-

ular clergy. The Cardinal was unable to attend, being absent on a visit to Rome. However, he paid the Community a three-day visit later in June. A Solemn Pontifical Mass was celebrated by Archbishop Mostyn of Cardiff, named affectionately, "The Father of the English Province", in view of the fact that he has ordained Ours for thirty successive years at St. Beuno's. A sermon was delivered by Father Brodrick, the author of the new life of Blessed Robert, on his favorite topic. Speeches were made at the elaborate luncheon and dinner, congratulations and wishes for success were the order of the day. The occasion was truly an auspicious one, marking as it did the beginning of a new and more glorious era in the history of the English Province of the Society.

A word with regard to the history of Heythrop Hall itself may prove of interest. The village of Heythrop from which the Hall took its name, was founded in 1259 by the Normans. It is but a collection of fine old stone houses, whose present rustic occupants are totally unaware of their glorious antecedents. It was not until 1705 that Charles Talbot, the twelfth Earl of Shrewsbury, after three years' residence in Rome returned to commence the building of Heythrop Hall. The Talbots, Earls of Shrewsbury, were an old Catholic family; so we are not surprised to read that on the demise of the old Earl who built the Hall, the title and estate fell to Gilbert Talbot, a Jesuit. He entered the Society in 1694 under the name of Gray, and was ordained in 1705. There is no record of his visiting Heythrop; much less of his saying Mass there. He had severed himself from all family affairs and lived a busy life as a missionary priest in Lancashire. Father Gilbert was succeeded in the Earldom by his nephew, George Talbot, who took great pride in his Oxford home. He it was who with such fine taste laid out the park. The general lines of the present landscape effect are probably due to his arrangement. Charles, who succeeded George Talbot, and the next Earl, John, seem to have spent very little time at Heythrop. From 1819 to 1831 the house was let to the Duke of Beaufort for a hunting seat. The original mansion burnt down on Feb. 24th, 1831. We have no details of the fire, but we are told that it occurred through the carelessness of the Duke's ser-

vants, who were drunk on the night of the fire. The building was gutted by the fire, but the walls remained intact. For forty years the building remained a ruin, and the park ran to waste.

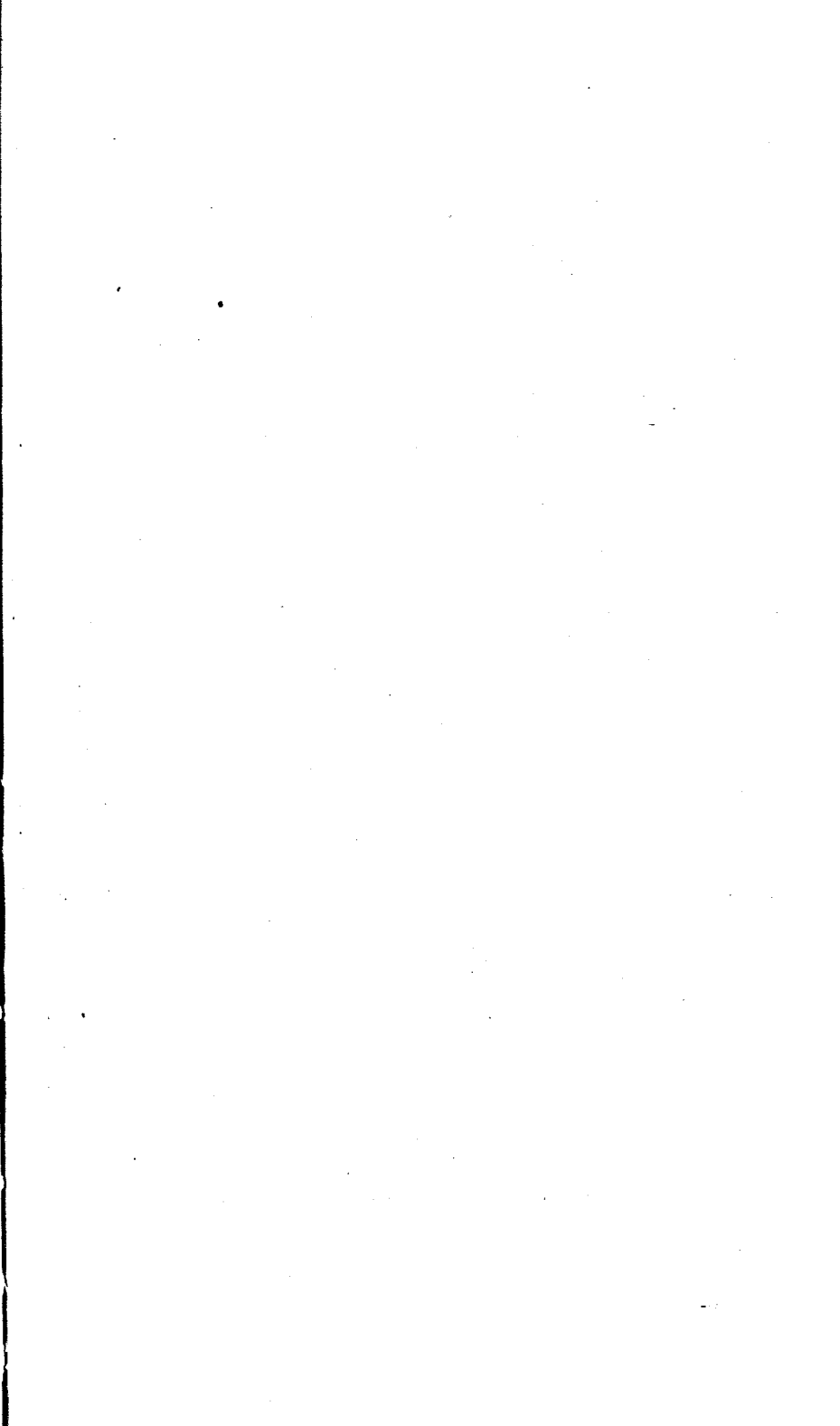
In 1870 Mr. Albert Brassey, son of a famous railway contractor, bought the Heythrop estate for 110,000 pounds. The shell of the building which still remained was built upon, and the house as we know it arose from the ruins. Mr. Brassey must have spent an immense sum of money upon the reconstruction of the house and park. Mr. Brassey's brother Thomas lived at Hastings, but spent a good deal of time at Heythrop. He probably came up for the fox-hunting, which is still rather famous. Thomas Brassey was created Baron in 1886, and in 1911 was made an Earl. He was civil Lord of the Admiralty and later Secretary to the Admiralty. He traveled extensively and his wife wrote a well known book, "The Voyage of the Sunbeam", which ran into many editions. Earl Brassey was succeeded in 1918 by his son Thomas, who died without issue in the following year, and the Earldom became extinct. The Hall remained unoccupied till it was taken over by the English Province in 1923.

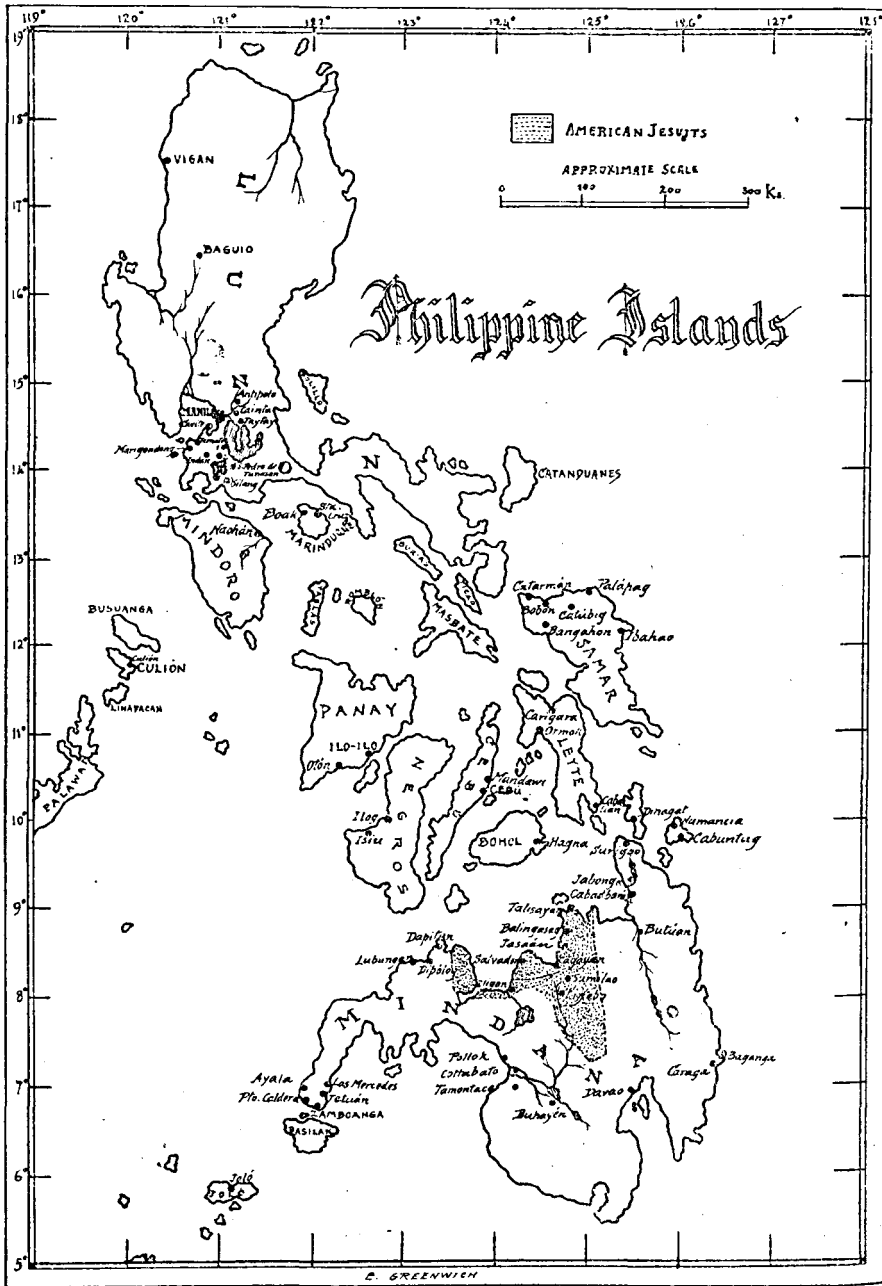
Volumes could be devoted to an account of the splendors which characterize the new Scholasticate, and which constitute its greatest charm. Its front faces out over broad terraces of neatly kept lawns towards the undulating Cotswolds. It boasts of an entrancing rockery and artificial lake, with moss-covered caverns and an amazing variety of trees. At a short distance away a natural stream has been enlarged into two fishing ponds of considerable extent, and the overflow meanders over a series of cascades through a lovely park which forms the Nature walk. The Philosophers' section of the grounds contains among other attractions a private swimming-pool, a cricket flat, a bowling green and an archery lawn. The latter being a long stretch of smooth lawn has been converted into a number of lawn-tennis courts. Besides there are plenty of fields where the visitors from the New World, who may not feel inclined to participate in the local athletics, can indulge their longing for a game of touch-football, or even of good American Baseball. All in all the grounds of Heythrop form a splendid feature of

the new College and are an excellent guarantee that one very important department of a Jesuit Scholastic's years of training is not neglected in England.

The opportunities that historic Oxfordshire presents for pleasant Thursday long walks are unbounded. One can visit the parish churches, all of which date from Pre-reformation days, and study the gradual transition of the style from the Norman to the English Gothic. One can ramble through the old thatched-roof hamlets, and marvel here at the remains of a circular stone temple of the Druids, there at the walls of a Roman Camp. Or if one be fortunate enough to need spectacles one can "bus" in to Oxford and revel in the wealth of antiquity and beauty presented by the Colleges and Churches of the University. Indeed in and about this section of Oxfordshire there is a very treasure house of historic monuments, which only await the visit of the energetic Scholastic to charm him with the aroma of their antiquity.

Such in brief is the new Collegium Maximum of the English Province at Heythrop. The centuries of Catholic tradition in which the house is steeped through the occupancy of the Shrewsburys form a noble ground-work on which to build up even more glorious Jesuit traditions for the glory of God and Holy Church. It is a worthy seat for the mother-house of a worthy Province; and one can only breathe a heartfelt prayer for its success in spiritual and scholastic endeavors, that from its walls there may flow forth a constant stream of zealous apostles to work for the rehabilitation of the old Faith in England.





Annals of the Philippines*

(*Historical Outline of Jesuit Labors*)

I

FIRST PERIOD: Before the Suppression (1521-1768)

1521

Discovery of the Philippine Islands by Magellan.

1540

Canonical Establishment of the Society by Paul III.

1581

The First Jesuits arrived in Manila from Mexico to establish the new Philippine Jesuit Mission. They were Father Antonio Sedeño, Superior, Father Alonso Sánchez, Mr. Gaspar de Toledo, a Scholastic, who died during the voyage, and Bro. Nicolas Gallardo.

1589

San Ignacio University. Permission to open a Collegium Maximum in Manila was granted by Very Rev. Father General Claudius Acquaviva. It was actually opened six years later in 1589 with Father Luis Gomez as first Rector. It was called San Ignacio University. Extern students were also admitted. For this reason, the Spanish Government gave a generous annual allowance for its support in order "that the Spanish youth of Manila might be trained in solid piety and letters, so as later on to occupy the most important posts in the conduct of the government". The University continued in vigorous life until May 21, 1768 when the Society was suppressed in the Islands by the royal decree of Charles III. In the last catalogue before the suppression we read that there

*Compiled by Luis G. Pacquing, S. J., from the following sources: "Misiones Jesuíticas de Filipinas", by Father Miguel Saderra Maso, S. J. (Manila 1924). "El Archipiélago Filipina", by Jesuit Fathers. (Washington D. C. 1900). "Synopsis Historiae Societatis Iesu. (Ratisbon 1914)".

were in the University two Professors of Theology, one of Canon Law, one of Philosophy, one of Mathematics and one of Latin. Gregory XIII gave ample faculties to confer degrees on the students.

1591

Antipolo and Taytay (Luzon). The First Jesuit Missions in the Philippine Islands were established in these two towns in 1591.

1593

Father Alonso Sanchez died at Alcala, Spain, on May 27, 1593. The Philippine Islands were benefited by his many important commissions to China, Rome and Spain.

1594

Philippine Vice-Province. The Philippine Mission was raised to the status of a Vice-Province, depending on Mexico. Rev. Father Antonio Sedeño was first Vice-Provincial.

1595

- Islands of Samar, Leyte and Bohol. To systematize the work of evangelization in the Philippine Islands definite territories were allotted to the various Religious Orders. The Islands of Samar, Leyte and Bohol were given to the Society. Father Chirino was delegated to take possession of them in 1595.

Island of Cebu. The city of Cebú was chosen as the headquarters of the Jesuit Missionaries of the Bisayan Islands because it was the seat of the Ecclesiastical and Civil Authorities.

Father Antonio Sedeño died at Cebú on September 2, 1595. It was said of him that the great moral and material progress of the Philippine Islands at that time was due to his constant efforts. Right Rev. Fray Diego de Salazar, O. P., first Bishop of the Philippines, entrusted to him the task of preparing the First Philippine Synod which was held from 1582 to 1586. On his death the Vice-Province was on a firm footing and in charge of many missions in Luzon and Bisayas. Father Sedeño was an expert architect, able farmer, and manufacturer. He supervised the construction of the first stone-buildings of Ma-

nila; sent to Europe and America for seed which he distributed among the people, and taught them how to make tiles and bricks.

1596

San Ildefonso College of Cebú. Our Fathers opened in the city of Cebú in 1596 a grammar school which in later years became the famous college of San Ildefonso. (The college building to-day houses the Diocesan Seminary of San Carlos, Cebú).

Island of Mindanao. In the same year, 1596, the Jesuits entered the Island of Mindanao in the company of a military expedition for the conquest of the Moros of Rio-Grande. After the warfare they established a residence at Puerto Caldera, but soon moved to Zamboanga a few miles away.

Butuan (Agusan, Mindanao). The Spanish residents of the town of Butuan obtained from the Superior two priests to attend to their spiritual needs. This mission, however, was abandoned shortly after its inception.

1599

Rev. Fr. Diego Garcia arrived in Manila as Visitor of the Vice-Province. The purpose of his visit was to study conditions in the Vice-Province and report on the feasibility of constituting it an independent Province.

1605

Fr. Raimundo del Prado succeeded Fr. Sedeño in the government of the Vice-Province. Our historians praised highly his intellectual attainments and moral excellence, and numbered him among the most illustrious men of the Society. He died on February 7, 1605.

1606

Philippine Province. The report of the Visitor was entirely favorable, and Very Rev. Fr. General erected the Vice-Province into a new Province of the Society. Rev. Fr. Pedro de Montes became the first Provincial. The total number of Jesuits in the Philippine Islands at the time was eighty. Fifty years later there were 108 men administering 84 parishes among a Christian population of 520,265.

College of Oton (Island of Panay). The school together with a church and residence was founded through generous legacies of the people of the Island.

1607

Novitiate of San Pedro Macati. This was founded and endowed by Capt. D. Pedro de Britto and his wife. They donated a country farm they had on the outskirts of Manila to the Society, and on this property the house and church were erected. During the first seventy years of its existence 147 novices were received, of whom three were priests, twenty-three Scholastics, and the rest lay-brothers. (The ruins of this Novitiate can still be seen in the town of San Pedro Macati).

1610

Royal and Pontifical College of San Jose. The foundation of this college had been decreed by the King of Spain in 1585, but the decree was not carried into effect until 1601, when the Visitor, Father Garcia, resolved to start the school privately, while negotiations for its support were still pending with the officials of the Real Hacienda.

In 1610 it was officially opened with an immediate increase of students. Many difficulties arose regarding the right of granting degrees, and of being called Royal and Pontifical. These disputes dragged on for a century, and though Pope Gregory XV by his Brief of August 8, 1621, and the King of Spain by a Royal Decree of July 30, 1623, decided in our favor, still the affair does not seem to have been settled, until Clement XI together with the King put an end to all doubts by investing the College with due rights to confer degrees and use the legal title of Royal and Pontifical College of San Jose.

The College of San. Jose was affiliated with San Ignacio University and each was the first institution of its kind in the Islands.

Nine graduates of San Jose became Bishops, while many others held high positions both in the Church and in the Civil Government. Many Jesuits, Franciscans, Dominicans and Augustinians were educated in this school.

1614

Father Antonio Critana was martyred in Japan in 1614. He was the Proto-Martyr of the Philippine Province. Thirty-four members of the Province at different times gave their lives for the cause of Religion.

Refugees from Japan. During this year many refugees from the Japanese persecution arrived in Manila. In the first group came twenty-three Jesuits, fifteen Seminarians, sixteen Nuns of the "Beatas de Meako", and various prominent Japanese families. After a few years the number of refugees was so great that their support became a real problem to the citizens of Manila.

1615

College of Nuestra Señora De Loreto. As a result of missions given by our Fathers in Cavite, the people of the town offered to support a college and residence of the Society there. Lic. D. Lucas de Castro, a graduate of San Jose, later endowed both the college and residence.

1619

College of San Ildefonso (Sta. Cruz, Manila). This college with the adjoining church was founded at the request of the secular clergy of Quiapo, since most of the people of the district worked on a hacienda belonging to the Society.

Here the Provincial fixed his residence, and later opened the first Professed House of the Province.

1622

Island of Marinduque. Because of the insistent requests of the secular clergy of the Island of Marinduque the Society administered it for a short period beginning in 1622.

A Japanese Father who worked in the Philippines during the Japanese persecution labored in Marinduque among his countrymen as well as among the Chinese.

1624

Father Juan de las Misas died at the hands of the Camucones (Moros of the Islands near Borneo), who captured him near Marinduque. He had studied at San Jose and entered the Society in 1609.

1626

The shrine of Antipolo. Rev. Father Juan de Salazar (fifth Provincial) built the church of Antipolo. When governor D. Juan Niño de Tabora arrived from Mexico, he donated to the Society the Holy Image of our Lady of Peace and Good Voyage, which he brought from the seaport of Acapulco. Our Fathers dedicated the new church to Our Lady, which soon became a famous Shrine of yearly pilgrimages. (In November 1926, the Holy Image of Our Lady of Antipolo was crowned solemnly by the Archbishop of Manila before a throng of 100,000 devoted people who came from the different provinces of the Archipelago.)

1628

Printing-press of San Ignacio University. A well equipped printing-press was installed in the University to replace the old one set up in 1581. The press operated until the suppression of the Society, 1768.

1629

Dapitan, Mindanao. The Residence of Dapitan was permanently established in 1629. Father Pedro Gutierrez was appointed first superior.

1631

Island of Mindoro. This Island was handed over to the care of the Society, but soon after was given back to the secular clergy.

1632

Church of San Ignacio University. The construction of San Ignacio church in Manila was finished in 1632 and it was dedicated to Our Holy Founder. Some years later it was consecrated by the Bishop of Nueva Caceres. (At present an American Army Headquarters stands in its place.)

1634

Father Juan de Carpio was martyred in December 1634 by the Moros of Sultan Corralat after the surrender of the town of Ormoc, Leyte. He had entered the Society in

Mexico in 1612, and worked for eighteen years in the Bisayan Islands converting many to our Faith.

1640

Rebellion of the Sangleys. The Sangley (Chinese) rebels attacked our Novitiate in San Pedro Macati and the residences of Cainta, Taytay and Antipolo, committing all sorts of crime and sacrilege.

1640

Father Pedro Gutierrez was sent to Sultan Corralat to treat for peace in 1639. This Father had served on many other occasions as an intermediary between the the Spanish government and the Sultans of Mindanao and Jolo. He was held in great respect by the Sultans, and he used his influence among them to rescue many Christian prisoners and slaves.

College of San Felipe (Manila). At the request of the Manila Municipal government and acting upon a Royal Decree of Philip II in 1572, Governor D. Hurtado de Corcuera founded and endowed this college in 1640 and named it after the King, Philip IV. It was attached to the college of San Jose. The King dissolved the college seven years later. At the closing of the college the new governor D. Diego de Fajardo obliged the Fathers to return every cent they had received from the Public Treasury for its construction and upkeep. But the King learning of Fajardo's action ordered him to give back the money to the Society.

1642

Father Francisco de Mendoza came to the Philippines in 1621 and finished his studies at San Ignacio University. In his great desire to cure the ills of the natives he studied the medicinal properties of various tropical plants and made successful use of many of them. He gave his life for the Faith in May 1642.

In June of the same year, 1642, Father Bartolome Sanchez was killed by the Moros who attacked and captured the vessel in which he was sailing to the garrison of Buhayen, Mindanao.

1645

Father Domingo Areso was assassinated in 1645 by a native whom he had rebuked for his failure to call him to administer the last sacraments to his dying mother.

1648

Father Francisco Paliola, a Neapolitan, was killed at Iligan, Mindanao, by a band of infidels headed by an apostate.

1649

Father Miguel de Ponce Barberan came to the Philippines in 1623. After his ordination he was sent immediately to Samar where he labored for many years. He was murdered in Palapag by some apostates who rebelled against their missionaries.

Father Vicente Damian also met his death in 1649 at the hands of the apostates of the town of Catubig, Samar.

1650

Father Juan de Aueras came to Manila as superior of the missionary band in 1622. He distinguished himself in the governments of our college and of the entire Province. He died in Mexico about the year 1650 while acting Visitor of that Province.

1654

Father Esteban Jaime was ordained to the priesthood and finished his studies in Manila. In 1628 he was sent to the Island of Negros. He endured great sufferings for the conversion of the infidels. He was murdered in the town of Islu in April 1654, at the instigation of a bandit.

1655

Father Alejandro Lopez entered the Society in Manila. He accompanied Governor Corcuera in his military expedition against the Moros of Rio Grande (Mindanao). On various occasions he was sent to the Sultans as an envoy of the Spanish Government. While visiting the old king Balatamy of Mindanao he was treacherously murdered with his companion Father Juan Montiel in December 1655.

1656

A Report of 1656 on the status of the Religious Orders laboring in the Philippines gives the following data concerning the Society of Jesus: seventy-four Priests, eleven Scholastics and twenty-three Brothers. Total 108. The total number of Jesuits who arrived in Manila from the year 1581 is given as 272. Of these 151 were Priests, ninety-eight Scholastics and twenty-three Lay-Brothers.

1660

Father Francisco Colin. Father Colin was known as a historian, as a preacher, and as a professor of Sacred Scripture. He governed the Province from 1640 to 1644. In 1651 he retired to the Novitiate where he wrote his "Labor Evangelica" a history of the Province, and other works.

1663

Father Francisco Larrauri began his apostolic labors in the Island of Leyte. He was captured with many of his Christians in the town of Cabalían whence they were carried away by the Moros. He was murdered by the Moros on September 27, 1663 while engaged in evangelizing them. His body was cast into the sea.

1665

Father Francisco Combés died in 1665 during his voyage to Rome whither he was sent to represent the Province in the Congregation of Procurators. He was more than once a mediator of peace between the Spanish Government and the Sultans. He was the author of a bulky history of the Island of Mindanao and Joló.

1668

Marianne Islands. Father Diego Luis de Sanvitores with three Fathers whom he recruited from Perù succeeded in entering the Marianne Islands. It proved a hard fruitless soil for Christianity. Nevertheless in 1753 there were at least 2,690 Christians, and at the time of the Suppression of the Society 1768, nearly 4,000 had been converted to the Faith. In the course of some years thirteen Jesuits were martyred by the natives. Here are their names and place of Martyrdom:

Father Luis Medina, at Saipan on January 29, 1670. Father Diego Luis De Sanvitores, the Apostle of the Marianne Islands, at Guam on April 2, 1672. Two Filipinos, Fathers Francisco Esguerra and Luis de Vera-Piaso, at Guam on February 2, 1674. They entered the Society in 1660. Brother Pedro Diaz, at Guam on December 9, 1674. Father Antonio Maria de San Basilio, a Sicilian, at Guam in January 1676. Father Sebastián de Monroy, at Guam on October 6, 1676. Father Manuel de Solorzano, at Guam on July 23, 1684. Brother Baltasar Dubois, a Fleming, at Guam on July 23, 1684. Father Teofilo de Angelis (Piccolomini), at Guam on July 24, 1684. Father Carlos Borango, an Austrian, at Tinian in October 1684. Father Agustin Strobach, a Moravian, at Tinian in August 1684. Father Pedro Coomans, a Belgian, at Saipán in July 1685.

1702

Bro. Jorge Kamel was born in Moravia in 1661. He was a good Botanist and Pharmacist. He founded a Pharmacy in the University of San Ignacio where he prepared medicines for our missionaries and for the poor of Manila who came to him with their ills. It was the best Pharmacy in the city. That he sent many of the descriptions of tropical plants to his friends in Europe can be found in Volumes 21 to 24 of the "Philosophical Transactions" published in London.

1710

Caroline Islands. First attempt to evangelize these Islands was made in 1710. Frs. Santiago du Beron and José Cortyl, a Fleming, the first to land in Caroline Islands, were killed by the savages. The same fate befell the other six Fathers who volunteered to take their places as soon as their deaths became known in Manila.

1717

Father Pablo Klain was born in Agra, Bohemia. He was a gifted writer, a Botanist of renown and an able linguist. Of the many works he published we shall only mention his book on "Easy Remedies for Different Ills" which was daily used by our Missionaries. He founded

in 1684 the Religious Congregation of the Sisters of Beaterio.

1731

Father Juan Antonio Cantova died at the hands of the Carolinians about the year 1731.

1746

Missions of Tamoptaca and Jolo were begun with the view of furthering better and more peaceful relations between the Christians and the Moros. Having received the letters of King Philip V requested by the Fathers for the Sultans of Tamontaca and Joló, the Rev. Father Provincial assigned two Fathers for each mission. The Sultan of Joló, Mahomet Ali-mudin, went in person to Zamboanga to bring the two missionaries with him to Jolo. These missions were not successful owing to the deceitful attitude of both Sultans.

1750

Fathers Lambertini and Pedro Morales were murdered by an obstinate Christian in the year 1750.

Baptism of the Sultan of Joló, Ali-Mudin. Mohamet Ali-Mudin simulating a desire of becoming a Christian went to Manila and in April 1750 was solemnly baptized. His evil intentions were, however, soon discovered and he was arrested on his way back to Joló. Bantilan, a younger brother of Ali-Mudin, began a cruel and bloody attack on the Christian towns. This state of incessant pillaging lasted long after the Suppression of the Society in the Philippines.

Father Francis Ducos. To this new period of hostilities belong the heroic deeds of Father Francis Ducos, a missionary of Iligan, in the defense of the towns of the northern part of Mindanao. The most striking were the defense of Iligan which was besieged by the Moros for two months, and the attacks directed by him against the pirates in the gulf of Panguil where they fortified themselves. The attack was successful, and from that time he was appointed by the Governor the Commander of the Flotilla of Iligan.

1753

Father Pedro Murillo Velarde was a famous writer and missionary. His history of the Philippine Province from 1616 to 1745 is a great source of information about the works of Jesuits in the Philippine Islands before the Suppression of the Society.

1768

Suppression of the Society in the Philippine Islands. The ruin of many prosperous missions. The Society of Jesus had existed in the Philippine Islands for almost two centuries, 187 years. When the blow fell on the Philippine Province there were 158 Jesuits laboring in the Islands. Of these 128 were Spaniards, twenty Germans and Austrians, seven Italians and three Filipinos. Besides the University of San Ignacio there were eight colleges functioning successfully in Manila, Cavite, Cebu, Iloilo, Panay, Zamboanga and the Marianne Islands.

About a hundred of the Fathers were actually engaged in various mission works administering ninety-four parishes in the Philippines, and seven in the Marianne Islands. (No definite data concerning the missions of the Caroline Islands.)

Our Missionaries were in charge of a grand total of 2,000,000 souls.

(to be concluded.)

THE JESUIT PARISH OF MANKATO

By Father W. B. Sommerhauser, S. J.

I.—Early History

Dear Father Editor:

It does not appear that the *Woodstock Letters* ever before gave its readers an historical account of the only Jesuit house in Minnesota. Wherefore, a brief history of this Residence and something of the activities of the parish today may be of interest to you. Perhaps the Society can hardly be considered a stranger to Minnesota, even before the story of Mankato and its Jesuit community began. History is insistent upon the fact that Father Isaac Jogues made a journey from Huronia, the mission field of our Blessed Martyrs among the Hurons, to the West. He had but recently arrived, *scilicet* in 1636, when other Indian tribes to the west clamored for the Blackrobe. This trip made Father Jogues' name come down in history as the first white man who stood on the shores of Lake Superior. Whether Father Jogues came west as far as the State of Minnesota, into the territory between the Pideon river and the City of Duluth, a Minnesotan shoreline on Lake Superior of fully two hundred and fifty miles, remains a conjecture. The Recollet missionary and explorer, Father Louis Hennepin, in 1690, reached and named St. Anthony's Falls in the Mississippi river at what is now the city of Minneapolis.

The dawn of Catholic life in the great Northwest, apart from these sporadic and casual missionary visits, seems to arrive with the erection of the earliest western diocese. St. Louis, Missouri, became a diocese in 1826. Eleven years later, in 1837, the See of Dubuque was created. The diocese of St. Paul, a budding city in Minnesota, was founded only four years in 1850. Mankato remained under the jurisdiction of the Ordinary of St. Paul until 1899, when the diocese of Winona was established, taking over the entire southern

portion of the State. In 1841 Monsignor Loras, Bishop of Dubuque, commissioned the young Father A. Ravoux, to establish a Mission among the Sioux or Dakota Indians in the upper Mississippi valley, about Mendota, in the vicinity of Fort Snelling, which had been built in 1821. In his excursions among the scattered white settlers and the Sioux Indians this famous and saintly pioneer missionary of Minnesota also traversed the spot where Mankato was to rise. Father Ravoux's "Memoirs" tell of a return trip he had made from Vermillion on the Missouri River in South Dakota to Fort Snelling. Lost in the wilderness, he finally found himself on the beautiful hills of Mankato, and thus again reached the well-known Minnesota valley and a safe trail.

History shows the city of Mankato itself to have had its birth in 1852, shortly after the Indians had ceded, by the treaty of Traverse des Sioux, their title to all the land west of the Mississippi and south of St. Cloud and Morehead. In that year several settlers of St. Paul proposed to find a new town site up the Minnesota river. Following the old French traders' route, they came to the confluence of the Blue Earth and the Minnesota rivers, about eighty miles south-west of St. Paul. They succeeded in obtaining the grant from the famous Sachem, Sleepy Eye, chief of the Sisseton branch of the Sioux Indians then inhabiting the territory. The name Mankato was taken from the Indian "Mähkato", or blue earth, which was their appellation for the river, owing to a peculiar bluish clay found along its banks. The county is also named Blue Earth, just as the State and its second river is styled Minnesota, or the land of sky-blue waters. No other county of the state has as many and as picturesque rivers as the county of Blue Earth; and Mankato, now a city of 17,000 inhabitants, nestles prettily in the valley of its famous streams. The site had probably been visited by the intrepid French trader Pierre Le Sueur in 1700. He built Fort Le Hillier on the Blue Earth river near Mankato. When in 1763 English possession succeeded to French, we find a venturesome Connecticut Yankee named Jonathan Carver passing up the Minnesota in a canoe, December 1766, bent on an exploring tour of the Western wilds. A long silence ensues,

until in 1820 we hear of two Scotchmen, named Graham and Laidlow, sailing up the Minnesota, by the site of Mankato, to Lord Selkirk's Colony of Pembina and the Red River Settlement. Apart from these visits prior to the advent of the settlers, the only white persons coming into these regions were the French voyagers, trappers and fur traders, who are justly styled experts of the wilderness and Nimrods of the West. The Minnesota and the Blue Earth rivers with their many tributaries formed their highways of commerce; unfortunately history has left us but few annals of their explorations.

About the years 1850 to 1854 the fame of Minnesota had gone well abroad. The wonderful natural beauty of the State with its more than 10,000 lakes and its fertile soil, drew many eager eyes and prospective homekeepers to the territory, which only in 1858 became a State of the Union. Among others so interested were several Catholics of St. Charles and St. Louis, Missouri. But being prudent people like Moses of old, they wisely sent "spies" to reconnoiter the land of promise before staking their all in a venturesome or fatal expedition. And as Josue and Caleb of the Book of Numbers, so their envoy reported of Minnesota. For although no clusters of giant Chanaan grapes were brought back, nor had the milk and honey of Palestine as yet overflowed the land, nevertheless, it was emphatically averred that the beauty of Minnesota and the fertility of her soil, notably the southern part of the State, where Mankato had just been founded, gave well-founded hopes of a prosperous future.

We need not linger here on the hardships experienced by the seven first St. Charles families who in the Autumn of 1854 set out for the northern Eldorado. Nor shall we dwell upon the sad voyage of the ill-fated "Henrietta," the steamboat carrying the expedition up the Mississippi River, and stranding on the way amid the ravages of the cholera. The brave remnant of the pioneers pushed onward to their arrival at St. Paul on October 6th. After a much needed rest and recuperation they resumed their journey, this time by means of the proverbial "prairie schooner". Within a week the goal was reached; they arrived at Mankato on October 15, exactly forty-eight days after their departure from St. Charles, Mo. Two

Catholic families are mentioned even among the very founders of Mankato in 1852; with the new arrivals the Catholic community soon numbered some twelve to fifteen families plus several Catholic young unmarried men. The new town, consisting of just five block houses at the time, soon showed signs of new life.

The temporal difficulties of the pioneers were of no small moment in those early days. Yet the thing troubling them far more than the world's prosperity was the religious outlook. They had come from well established Catholic parishes in St. Charles and St. Louis; and now they found themselves a flock without a spiritual shepherd. But undaunted, they at once took preliminary steps to provide also for the needs of their souls. On the Sunday between Christmas and New Year, hence very shortly after their arrival, they held the first Catholic meeting of Mankato. It was forthwith resolved to found a Catholic parish, having its own church, priest and school. Further meetings followed in the Spring and Summer of the next year. A favorable opportunity offering itself, they actually purchased an entire city block from a certain P. K. Johnson, one of the founders of the new town. Although a Protestant, the kind man donated half the property to the Catholics, and sold them the other half for \$200.00. The foresight of this transaction proved a veritable boon for the future of the parish. In the meantime one of their number, Michael Hund, generously donated to the little community a new log-house he owned on the hills just outside the town, to be used temporarily as their church.

But even before this transpired, an event, happy and historic in the annals of Mankato and its young Catholic colony, came with the second of February, 1855. On the evening before that day Rev. Father A. Ravoux, the pioneer Minnesota missionary already mentioned, arrived at Mankato on one of his spiritual excursions. Accordingly on the Feast of the Purification of the Blessed Virgin, for the first time in the history of Blue Earth county and Mankato, the Holy Sacrifice of the Mass was celebrated in the house of the same Michael Hund, to the great joy and solace of the little flock. Meanwhile, this same estimable gentleman, returning from a trip to St. Charles, Mo., had

an audience at St. Paul with the venerated Bishop Joseph Cretin, the first Ordinary of the new See. Msgr. Cretin at once took a benevolent and saintly interest in the new foundation at Mankato, promising to visit his spiritual children there in the near future. He was as good as his word. To the indescribable joy of the little colony, the Bishop arrived on Friday June 22, 1855, and remained at Mankato until the following Monday. He made the long trip from St. Paul through the primeval forests with a team of horses and an old-fashioned wagon. For the first time the log-house on the hill served as a church. On Saturday His Lordship heard the confessions of his people, and the next day, the Feast of St. John the Baptist, the first Sunday services were celebrated at Mankato. The afternoon served for the first baptisms in the new parish, when the Bishop baptised eleven infants, among them the first white child born in Mankato. Having encouraged his flock, especially also in the project of building a worthy church and promising to send them the first available priest, the Bishop closed the memorable visit, returning to St. Paul on Monday, June 25th.

Enthusiastically the people set to work to carry out the injunctions of their bishop; and July 22, hence the very next month, is recorded as the date upon which the building of the first stone church at Mankato was begun. It had the dimensions of twenty by forty feet. Gradually the number of Catholic settlers increased; and by New Year's day, 1856, the sum of \$495.00 has been expended on the new church. Meanwhile the promise of Rt. Rev. Bishop Cretin to send a priest to Mankato was approaching realization. On March 8, 1856, Rev. Valentine Sommerisen was raised to the dignity of the priesthood by Bishop Cretin at St. Paul; and the 16th of the same month the young priest arrived in Mankato, as the first permanent shepherd of the Catholic congregation. Full of zeal the Father devoted himself to the new charge, and to this day his memory is held in benediction. It was pioneer work indeed; not only Mankato, but the entire southwestern part of the State, as many as fourteen counties with thirty-six missions were cared for by the zealous priest. During the summer months the new stone church had well advanced. Hence, when in Sep-

tember of this year the first Catholic mission was given at Mankato, by the famous Jesuit missionary Francis X. Weninger, the conclusion of the mission found the congregation in their new church, to the great pride and joy of all. It was September 29, 1856.

We need hardly dwell long on the subsequent development of the parish. Suffice it to say that with the steady influx of more Catholics, the new stone church had to be enlarged. This was effected by 1862, a date made notorious at Mankato for another reason which may here be mentioned at least in passing, the great Sioux massacre of that year. The Indians had been restless for some time. Civilization encroaching on barbarism caused friction. The Sioux saw their land appropriated by the palefaces, while they themselves were driven out, and envy and hatred ensued. The dishonesty of traders, the whisky vendor and gamblers had done their dire work among them. Through the fault of government agents, the promised annuities were either delayed or not paid at all; and great suffering resulted among the Indians, who were massed on an Agency west of New Ulm, some thirty miles from Mankato. The shooting by some young Indians of a whisky trader on August 17, 1862, furnished the spark that caused the explosion. The Indians early next day went on the warpath, sacked and burned the Agency, butchering its white inmates in ambush, massacred Captain Marsh and half his garrison of the nearby Fort Ridgely, and poured into the unsuspecting vicinity, spreading death and vengeance everywhere. Consternation seized all the country round about as the news of the massacre spread like wildfire among the white settlers, and all the more as most of the young men had volunteered and were away to the Civil War. All that interests us in this narrative is the end. General Sibley having been despatched by the Government to quell the insurrection, on September 23rd met Little Crow, the leader of the Indians, in the battle of New Ulm. Here the savages were routed and fled (Little Crow among them) with most of the hostile band, into the Dakotas and subsequently into British possessions. But about 2000 Indians were captured and tried by a council of war. Of these, 425 were suspected of being implicated in the massacre, and 303

were finally sentenced to be hanged. It was General Sibley's intention to execute them at once; however, the Christian sentiment of the East, emanating notably from Boston and Philadelphia, was so shocked at this news as to lodge strong remonstrances with the Government. Accordingly, the humane President Abraham Lincoln interfered, and ordered that no Indians be executed till he had approved of the sentence. Upon examining all the evidence, he on December 19, 1862, signed an order approving the death of the thirty-nine worse ones, and of these one was afterwards reprieved. Owing to the havoc wrought at New Ulm, the prisoners had been transferred chained to Mankato, where they were kept imprisoned at Camp Lincoln. Hence it was at Mankato that preparation for the hanging was made, the date fixed for December 26, the day after Christmas, 1862. The gallows were constructed in the form of a square on the levee of the Minnesota river; on the spot at Front street stands today the solitary monument perpetuating the gruesome event. What is more consoling, and concerns us here, is the well authenticated fact that thirty of the thirty-eight Indians were received into the Church and baptized on Christmas day, the eve of their death. Their names are in the Baptismal Records of the parish archives. Rt. Rev. Thomas Langdon Grace, successor to Bishop Cretin of St. Paul, had sent Rev. Father Ravoux, by that time raised to the dignity of a Monsignor, to Mankato, to assist the condemned red men. He instructed the convicts who willingly listened to him; and, assisted by Father Sommereisen, baptised them. This episode was the last of the great Sioux nation in any numbers in Blue Earth county. Soon after the power of the Indians was completely broken in the fatal battle on the Yellow Medicine River, in the western part of the State. The remnant were taken to the new Sioux Agency in a barren district of northern Nebraska and southern Dakota, where their children are tenderly cared for spiritually by Jesuit Fathers and Brothers of St. Francis and Holy Rosary Missions on the Pine ridge and Rosebud Indian Reservations. Many of them, however, renounced Agency life and government annuities, and took claims in South Dakota, where they adopted the ways of white men. A conservative estimate

has it that over a thousand white men, women, and children lost their lives in this Indian insurrection.

By way of a "curio", for such readers as may be interested, we produce here a few names of the condemned Indians with their Christian baptismal names added. The pathetic record gives the Sioux name first, then the Christian: Teodonitsha, baptized Augustine; Quamani, Francis; Hotanihan, Gervase; Mazopoweda, Valentine; Tankanitshtahmani, John; Taddemina, George; Wahpedouta, Isidore; Pazekutamani, Raphael; Mahatatinajin, Linus; Hinkanshoonkoyasmani, Ambrose—etc.

Our survey of the activities up to the coming of the Jesuits to Mankato in February 1874, may be brief. With the growth of the congregation the need of a Catholic school became paramount. Accordingly, we find the establishment of a parochial school decided on by the people in 1864, and a suitable building was provided. Upon the urgent pleading of Bishop Grace, the Sisters of Notre Dame of Milwaukee were secured as teachers. They arrived in Mankato on August 30, 1865, to the intense joy and satisfaction of the entire population. The same Order of Sisters has had charge of Catholic education in Mankato ever since, and their record is a glorious page of history. From three Sisters and one Candidate who arrived in 1865, they have grown to a community of twenty-four in the parish alone. Indeed since 1890 Mankato has been the seat and Motherhouse of a new Province of the Order.

By 1869 the Mankato parish counted fully 200 families, and the necessity of a larger church became evident to all. Accordingly, the Pastor called a meeting of his men and a building committee was appointed. The foundations for a spacious structure were completed by the Winter, when the work was suspended till the following Spring. But the beautiful union heretofore prevailing among the people had unfortunately yielded to a spirit of discontent. A certain faction contended plans and proportions of the new edifice prepared by the zealous Pastor to be altogether too lavish and expensive. In June of the next year the work had not been resumed, when Father Sommereisen obtained a furlough from his Ordinary, to make a visit to his native land, Alsace. While he was

there the Franco-Prussian war broke out, and prevented his return to Amercia for the time being. To provide the orphaned parish with a shepherd, Bishop Grace obtained from the Benedictine Order the Rev. Father Augustine Wirth, O. S. B., who entered upon his duties at Mankato on New Year's Day, 1871, the second Pastor of the congregation. Father Wirth thus was destined to build the new church, which he did. However, to pacify the factionists above mentioned, certain modifications were introduced into the architecture in order to keep expenses at a low figure. The transept of the church was shortened, the height lowered by ten feet, and the massive foundations already laid somewhat condensed. It is the present church, which undoubtedly suffered by these measures; although even so it is a temple of great beauty and very devotional, seating over a thousand persons. The solemn dedication of the new church took place on Sunday, November 23, 1873, Bishop Grace performing the ceremony, and giving the church and parish the name of SS. Peter and Paul.

Rev. Father Wirth, O. S. B., had been sent to Mankato, it would seem, chiefly to build the church. That task being now happily accomplished, he urged his release, desirous to return to his Order. He was a noble priest and a general favorite with the parish, which by this time had grown to 400 families. It was accordingly with great regret the people saw him depart. To the lamenting parishoners the prudent priest suggested, as a legacy of affection, that they should try to procure Religious to administer the parish; and as but the previous year three Jesuit Fathers had given a very fruitful mission in their midst, they might endeavor to procure sons of the Society of Jesus. Acceding to the proposal of Father Wirth and the desire of the Mankato people, Bishop Grace entered into negotiations with the Very Rev. Henry Behrens, S. J., the then Superior of the Buffalo Mission of the Society, and with good results, for, on January 27, 1874, the first two Jesuits arrived in Mankato; Rev. Peter Schnitzles, who was appointed Superior and Pastor, and Rev. Herman Kerckhoff, his Assistant. With the coming of the Jesuits begins the identification of the Society of Jesus with Mankato and Minnesota—a new chapter we may have occasion to view at another time.

(to be concluded)

A STUDY IN NUMBERS*

At the end of 1926 the Society numbered 19,569 members; there are now already more than 20,000. The continual and regular increase is very interesting. In 1852 there were only 5000 members. In 1877 they numbered 10,000 and in 1927 20,000 members. The remarkable thing is that since 1853 the annual increase has been approximately 200 (in 1925, 393).

At the beginning of 1926 the Society had altogether 9,262 priests; 2,601 of whom spoke French, 2,219 English, 1,739 Spanish, 830 German, 746 Italian, 347 Portuguese, 304 Dutch, 229 Polish, 98 Czech, 87 Hungarian, 62 Croatian.

There are 1986 Scholastics who speak English (1491 of them being from the United States), 1,291 French, 1,219 Spanish, 428 German, 355 Italian, 195 Polish, 169 Portuguese, 167 Dutch, 78 Hungarian, 59 Czech, 34 Croatian.

The proportion of languages is interesting also as regards the Brothers. 1,371 Brothers belong to the Spanish provinces, 810 to the French, 656 to the English, 401 to the German, 388 to the Italian, 204 to the Portuguese, 187 to the Polish, 125 to the Dutch, 71 to the Bohemian, 58 to the Hungarian, 55 to the Jugoslavian province.

This summary shows that France has the first place as far as Fathers are concerned. Spain has the most Brothers, the but United States has the greatest increase in Scholastics.

Of the 19,569 Jesuits listed at the end of 1926, 4,861 speak English, (the American provinces, England, Ireland and Upper-Canada); 4702 speak French (the four French provinces, Belgium and Lower-Canada); 4329 Spanish, 1,659 German, 1,489 Italian, 720 Portuguese, 611 Polish, 596 Dutch, 228 Czech, 223 Hungarian, 151 Croatian.

In the missions, 2,263 Jesuits were laboring at the beginning of 1926; viz. 1,963 Fathers, 340 Scholastics and 480 Brothers.

*Translated from "Mitteilungen" the Austrian Province Seminary News for January, 1928.

FROM FREDERICK TO POUGHKEEPSIE*

I

LAST DAYS AT FREDERICK

June 28, 1899

Communion for a special intention of Father Master. In conference he announced that a business deal had been closed whereby 350 acres of land on the Hudson River in New York State, about seventy-five miles from New York City, near Poughkeepsie and Newburgh, had been purchased by the Society, and that a Novitiate, Juniorate, Tertianship and House of Retreats, would be built there and occupied in about two years. The new house would be called "Saint Andrew-on-the-Hudson." The deal had been on for some months and was the intention recommended to our prayers.

July 7, 1899

Father Pettit, in charge of our villa, read us a letter from Father Minister in which he said he had seen the new Novitiate property on the Hudson and liked it very much.

Dec. 7, 1902

Father Rector gave us a conference and told us we would leave for the Hudson on January 15th.

Dec. 12, 1902

We hear that there are to be no holidays at Christmas, but classes every day, as Father Rector does not wish the Juniors to lose too much time. Our vacations, more or less, will come preparatory to moving to St. Andrew, but the time will be spent in packing up.

Dec. 18, 1902

Brothers J. J. O'Connor and L. Young shipped the first carload of freight to Saint Andrew's today. They loaded

*A diary written by a Junior of that time. Father Thomas J. Gannon was Provincial. The Rector and Master of Novices at Frederick and Saint Andrew was Father John H. O'Rourke.

a box car with forty-five mattresses, canned goods, books and library shelves, and sent it off at noon.

Jan. 1, 1903

The Novitiate property has been sold for \$30,000 and the Villa to Mr. Long of the city for \$2,699. The corridors look bare as all the pictures are removed. Neopold is packing them. The Juniors' aula looks like a freight depot. The last car-load carried 17,000 pounds of our freight.

Jan. 5, 1903

Another car-load leaves for the Hudson. It will take ten cars to move the freight and will cost \$42 per car. Passage for the Community will cost \$600.

Jan. 6, 1903

We began a Novena of Benedictions to-night for three things: 1. Thanksgiving for favors conferred on this house since we came here in 1763; 2. For a safe journey next week; 3. For blessings upon our new home on the the Hudson.

Jan. 8, 1903

Another car-load went off today. All statues and large paintings are boxed. Another car goes tomorrow, packed by Brothers Richard Murphy, W. K. Murphy, E. Brosnan, and L. Butler, Novices. The first car that left on December 18th reached St. Andrew's safely about the 28th, but Father Walsh was not notified until recently. There was some fear lest it had been lost. It was finally found some two or three miles from the house. Father Rector, who had been at St. Andrew for a few days, arrived home at noon today, and says we shall leave here at 6:30 A. M. on the 15th and should reach our new home by night-fall.

Jan. 11, 1903

Our last Sunday in Frederick. Brothers Conroy and Ponsolzer, cook and refectorian, leave for the Hudson this morning.

Jan. 12, 1903

Two more carloads leave for the Hudson. One is marked for some reason or other, "Explosives, Handle Carefully". Nearly all books are packed, and class-prepa-

ration is not very convenient. All pictures are now down, even that of the Blessed Mother and St. Stanislaus behind the altar of the Chapel. Trunks are packed and everyone is doubling up. New trunks were ordered from Dunn and Co., Baltimore, and the shipment of thirty trunks was expected yesterday, but through a misunderstanding they were sent to Fredericksburg, Va. Extra ones are expected by to-morrow noon. Very chilly to-night.

Jan. 14, 1903

Vacat to pack up. Communion of Thanksgiving for innumerable benefits during the 140 years of ministerial work in Frederick Valley. Another car leaves for the Hudson and this time tomorrow we ourselves will be in via to our new home, or, as Father William Carroll of Georgetown puts it in his recent letter, "going from the valley of St. Stanislaus to the mountain side of St. Andrew." Packing and cleaning up all day. At noon the rubber runners in the corridors were taken up and our old home assumed more than ever the appearance of a barn. A number of our strong men went to Villa in the morning to remove St. Joseph's statue; they found it a difficult and tedious task. In the afternoon the trunks, 120 in all, were taken to the station. To bed at 8.30 for our last snooze in Frederick Town.

The Last Things At Frederick

Last Readers at Dinner: Brothers Edward P. Tivnan and Henry Brock, the latter being the very last.

Last Reader at Supper: Brother George White, N.S.J.

Last Repete: Brother George White. (for saying sovereignty with too much of the 'o' in the first syllable, and too little of the 'u' sound).

Last Sentence of the reading was from Father Rodriguez' treatise on modesty and silence. "If Julian the Apostate had not been born the world would not have become so desolate."

Last Laudate sung by Brother E. P. Tivnan.

Last Benediction by Father Chartrand, (Province of Canada.)

Last Server of Community Mass: Brother Joseph A. Murphy.

Last Benediction Servers: Brothers Gipprich, D. Lynch, J. Powers, F. A. Muth, John D. Wheeler.

Last Servers at Table: Brothers Eugene Cummings, Schieswohl, Leo Butler, F. Haberstroh, F. Wheeler—(all Novice Scholastics.)

Last Sermon in the refectory: Brother Frank Glover on Prayer.

Last Mass in Chapel: Father Rector.

Last Day at Frederick: Cloudy and cool.

II

THE JOURNEY

January 15, 1903

The Day of Travel: The crossing of the Hudson into the Promised Land. We were up at 4.30, though some arose at 4.00 to serve the Masses beginning at 4.30. Community Mass at 5.00, by Father Rector, followed by Itinerarium. Breakfast at 5.30, and then the habits and toilet articles were put in valises. The chapels are dismantled at once: at 6.00 all assembled at the door to depart from the Old Homestead. We leave at 6.15 and meet the train at Second Street. Very few were at the station, mostly colored, and at 6.40 all is ready and we start the journey for St. Andrew-on-Hudson. Litanies are recited at once by the Beadle of each section, for each grade has its own car in this order; Tertiars, Juniors, Novices and Brothers. Meditation followed, and before we were at Liberty Pike all were engaged in their morning prayer. This was finished by the time we reached Hanover, Pa. Fathers Joseph Smith, William Clark, and Gaffney were in the Juniors' car. Haustus was served before noon, while we were between Coatsville, Pa., and Philadelphia. Father Rector was chief server and was busy satisfying everyone's wants. Unexpectedly we got into Broad Street Station, Philadelphia, and Brother George White, N. S. J., sees his mother and sisters at the depot. His father is a railway official and thus found out that the train would stop at the station. We are there at eleven in the morning and are, according to the schedule, nine minutes late. While there one of the bars

that holds the under truck was found to be broken. It was discovered by the merest accident, probably owing to our Novena prayers. A few bolts and nuts made it secure for the remainder of the journey. Leaving Philadelphia we run down the road towards New York and on the way back pass Torresdale where Eden Hall is situated. We see the Drexel Institute, and the Tully Paint and Varnish Co., which latter brought to our minds Mr. Tully at Woodstock. Brother J. A. Murphy pointed out places of interest along the route near Trenton, scenes of his youth, which we reached about 12:10. Examen begins here. Beads in private, as we passed near Phillipsburg, N. J. Little snow in the vicinity of Philadelphia, and from there to Trenton, but in this part of New Jersey there had been a heavy fall, heavier probably than in Maryland. We made our last stop at Maybrook, and felt that our journey was nearing its end. A half hour before we reached the big bridge at Poughkeepsie we sang hymns as it was dark in the Juniors' car, and no oil in the lamps. About 5:50 we reached the big bridge of which we had heard so much, and as we entered upon it, the lights of Poughkeepsie burst upon us. The Hudson was frozen tight beneath us, and on the right we saw the West Shore railroad, which looked like a toy railroad from our view point. The bridge is said to be nearly 200 feet high, even higher than the Brooklyn bridge by a few feet. On the other side of the river was the N. Y. Central road, and when we left the bridge we were some distance in the city. It was 5.58 when our train stopped, and no sooner was it at a standstill than two gentlemen in the station asked us if Mr. Frank Delany, S. J., of Newburgh was with us. They gave us some data about the new place and told us it was two or three miles up the pike. We were desirous of walking after our long ride and started off. Some friends of Father William H. Walsh, a Mr. Rudy of Poughkeepsie, acted as our guide, and gave us much information about the surrounding country. The Novitiate property covers about 400 acres in two farms and is near the property of the State Hospital, a large number of buildings housing about 2500 patients. The Hudson River is said to be a mile wide in front of our

land, and was then frozen to a depth of seven or eight inches. Some of the Fathers rode up in sleighs and were at St. Andrew's before the walkers. We were there by 7:00 p. m., and as we neared the lodge where Father Walsh had lived for three years, the lights of St. Andrew shone out through the trees and gave us the first glimpse of our much prayed for home on the Hudson. Brother Ford whose mother had died on Jan. 2nd at Jersey and who had been told to meet us on the Hudson, was at the gate with a lantern. We entered by the Infirmary door, and soon saw Father Walsh who looked much healthier and stouter since his illness at Frederick. He told us to go through the whole building, and inspect every room that was not locked. He also said very kindly: "I fought hard to prevent you from coming before the house was completely finished but I am glad that you are here". It was certainly true, for the good Father was so anxious to have everything most perfectly arranged before allowing us to take up our abode. Father Provincial arrived the day before. The house was wonderful and surpassed our expectations. After some searching we located our quarters, on the river side, dormitory and wash-room. We needed the latter very much as we were black from travelling. There was some inconvenience at first in the lack of light. Supper was at 7.45 in the Juniors' Recreation Room, for the Refectory was then unfinished. After supper, chapels were arranged in various rooms on the second corridor. Eight side chapels were in order by 10:00 P. M. The day's work was a great success, not a hitch, or delay, or accident, with the exception of two chapel trunks left at Poughkeepsie station.

II

FIRST DAYS AT ST. ANDREW

Jan 16, 1903

Vacat. Up at 6:00 for we needed a long rest after our day of travel. Meditation in the Chapel which at present is the Juniors' ascetory on the second floor, above the refectory. Breakfast at 8:00 and immediately we begin the work of unpacking and putting our new home in order. Many trunks must be carried to various departments and

work of that sort engages us all day. The curtains in the Juniors' dormitory are to be put up, and they are of a brown color and hang from bars attached to the ceiling. Terti-ans, Juniors and Novices all join in the work, and shortly the house looks more habitable. The workmen are still engaged in finishing parts of the building, and there is plenty of hammering and sawing all day long. Our presence there seems to add impetus to the work for there is an immense deal accomplished today. Many desks are put in the classrooms which are on the third floor. These rooms are large and airy and face the Hudson. For the present they are to serve as ascetories and for classes. The desks are like tables, polished oak, about two by four, and three feet high, and have under them a rack for books. Each one uses the rack of the desk in back of him. Near the entrance to the grounds is the Della Strada Chapel. This little wayside chapel has been magnificently decorated by Brother Schroen, S. J. About the altar are the fifteen mysteries, and along the edge of the ceiling the invocation of the litany interspersed with several apt Scriptural texts. Above the altar is a dove upon a blue background. The electric lights upon the wall are in the hands of flying angels. The altar appears to be of Parian marble, and is the one given in honor of Father Gaffney by his friends on the occasion of his Golden Jubilee. Everything is beautiful about the structure, and the exterior extremely simple. The whole is of Gothic type. The Juniors spent their free time today in going through the house, and there is nothing but praise for this wonderful home. Everything seems so large, when we regard conditions at Frederick, that it seems the whole Province of 540 members could be housed here in case of emergency. Brother McDonough, Novice Beadle, reads at supper, and gets the first "repete", on the word "interior." Recreation to 8:00, followed by litanies, points in common for the Juniors, examen and bed. The end of our first day in the Promised Land, and a great day it was.

Jan. 17, 1903

Vacat. Hustling all day at putting up curtains, arranging desks, books and the like. Brother Tivnan, Beadle, reads an account of our departure from Frederick.

It is very exact, and the editorial is kind and well-wishing. The Blessed Sacrament is now in the chapel. Reading at dinner, and more or less regular order.

Jan. 18, 1903

Second Sunday After Epiphany. Communion. The sacristans have their first Mass in their chapels this week and I serve Father Dillon at 6:00. Conference at 12:00 in the Debating Room, back of the present chapel. Father Provincial is here today, and it is said that visitation will begin shortly. Father Provincial blesses the house at 4:00 P. M. by intoning the Te Deum, and proceeding through the house, assisted by Brother Wessling, and guided by Father Walsh, the Minister. It took about thirty-five minutes to go over the entire house. Brother F. Muth preached the first sermon at St. Andrew. His subject was St. Andrew, and was an excellent exhortation on the love of the Cross and imitation of the Apostle. The pulpit was a dry-goods box in the rear of the refectory, but it did not deter Brother Muth from doing very well, plenty of feeling, earnestness and gestures. The chapels are in charge of the same Juniors as at Frederick, with several new chapels added: St. Stanislaus, Brother McGovern; St. Berchmans, Brother Keyes; Sacred Heart, Brother Wessling; Our Lady, Brother Gippich; Holy Angels, Brother Goldbach; St. Xavier's, Brother McMillan; St. Aloysius, Brother Glover; St. Ignatius, Brother Wheeler; Holy Souls, unused at present. The Infirmary chapel is under the care of Brother Ford, but has no name of a saint as yet.

Jan. 10, 1903

First Things at St. Andrew

First sermon, Brother F.A. Muth, S.J., on "St. Andrew."

First reader: Brother E. P. Tivnan, S. J.

First Laudate sung: Brother Jos. A. Canning, S. J.

First servers at Benediction: Brothers Wessling, Treacy, Duffy, M. F. Fitzpatrick—all Juniors.

Mr. Murphy, the builder of St. Andrew, died recently. The cartage of our freight from Poughkeepsie here cost thirty dollars per carload; that is, to unload one car and

haul it to the Novitiate. Considering that we are a new colony in a strange land few inconveniences have been imposed upon us. So far we have been having one meat at dinner, no wine or milk, only water, using cups for glasses, no napkins during the first week, and shortage of soup-tureens.

Feb. 1, 1903

We moved into the regular refectory today. The tables run the length of the hall and we occupy only one side. Thus we have a long line on either side of the refectory and a large open space in the center. The pulpit is in the center, three-quarters down from the Fathers' table.

Feb. 2, 1903

The Chapel is removed from the Juniors' study hall to their recreation hall in the basement where the refectory was.

THE HOLY FATHER HONORS FATHER HAGEN*

I

SPECIAL VISIT TO OCTOGENARIAN

In spite of the illustrious astronomer's spirit of humility and retirement the Holy Father, Pope Pius XI, was pleased to honor Father John Hagen's eightieth birthday in a manner befitting his deep learning and his unstinted devotion to the Holy See. His Holiness presented Father Hagen with a gold medal struck off especially in his honor, bearing the Holy Father's likeness and the following inscription: "To John Hagen of the Society of Jesus, illustrious astronomer, Director of the Vatican Observatory, on happily completing his eightieth birthday; the 5th of March, 1927."

At 4.30 in the afternoon, accompanied by Monsignor Venini, his private Chamberlain, the Holy Father quietly drove to the Chapel of Our Lady della Guardia which adjoins the Observatory where together with Father Hagen the following distinguished personages were awaiting his Holiness: His Eminence Cardinal Gasparri and His Eminence Cardinal Ehrle, Monsignor De Samper, Majordomo to his Holiness, Monsignor Caccia-Dominioni, Master of Chamber, Monsignor Pizzardo, Assistant Secretary of State, the Very Reverend Father Ledóchowski, General of the Society of Jesus and Father Gianfranceschi, S. J., Rector of the Gregorian University and President of the Pontifical Academy of Sciences.

The Holy Father presented his ring to each of the Prelates and Fathers to be kissed, and having said a short prayer before our Lady's Statue, warmly congratulated Father Hagen in a very fatherly way on having so happily completed his eightieth birthday. He also announced that he had been made Doctor of Theology, *honoris causa*, by the Theological Faculty of Münster in Westphalia. Then he graciously presented him with a beautiful gold medal commemorating the honor conferred on

* Translated from the Italian.

him. In the company of Father Hagen and some of the Prelates and Fathers, his Holiness strolled through the gardens as is his custom, engaging in a fatherly and friendly conversation. The short walk in the gardens and the Holy Father's gracious visit touched Father Hagen and all the visitors deeply.

II

ACADEMIC HONORS

The Sovereign Pontiff's remarkable appreciation of the Reverend octogenarian's hidden but constant and laborious work, in showing the harmony that exists between science and faith, was immediately followed by the simple but impressive program that had been prepared by the Pontifical Academy of Sciences. The Academy had in fact taken the first steps to honor the Jubilarian. The members of the Academy who were then present in Rome had assembled in the Academic Hall of the Casino of Pius IV. Here they did honor to Father Hagen, presenting him with a beautifully wrought parchment containing the princely tribute quoted below, and a batch of congratulatory messages that had been received from some of the most renowned universities and doctors of science the world over. Among those present on this occasion were their Eminences, Cardinal Merry del Val and Cardinal Ehrle. Father Hagen, deeply moved by this manifestation of affection, sincerely thanked the President of the Academy and said how sincerely he considered himself honored in the presence of these eminent associates and friends who came to commemorate the occasion of his laborious life of study.

Professor Neviani presented Father Hagen with a beautiful piece of meteorite that he had selected from his private collection. At this distinguished gathering was also Professor Keeson of the Criogenic Laboratory of Leida who has succeeded in solidifying helium. He had come from Holland with the express purpose of closing the conferences of the academic week then being held in the Apostolic Chancery to commemorate the Volta Centenary.

III

PONTIFICAL ACADEMY'S TRIBUTE

CATHOLICAE REI

STVDIOSI DOCTIQVE · TE VNANIMI PROSEQVNTVR

LAVDE · O JOANNES HAGEN S J QVI ASTRORVM

SCIENTIA PRAECLARISSIMVS

AD COELESTIA INVESTIGANDA SPATIA · INSTRVMENTA

ANALYTICA PARASTI

STELLAS VARIABILES INDICASTI

ORDINE · PRIMIGENIAM SIDERIORVM

CORPORVM MATERIAM · PRIMVS IN NVBIBVS COSMICIS

INSPEXISTI · TERRAE

REVOLVTIONEM · MECHANICAM PER ARTEM

AVSVS ES SIGNIFICARE · TIBI VATICANAE

SPECVLAE

MODERATORI · SAGACI

JAM OCTOGESIMVM ANNV

EXPLENTI

PER PIVM XI PONT MAX

AUREO NVMISMATE DECORATO

PLAVDVNT EX ANIMO

LYNCEI NOVI ACADEMIAE SCIENTIARVM

FAVSTA JVCVNDATA FELICIA QVAEQVE

ADPRECANDES · A D MCMXXVII

IV

BIOGRAPHICAL SKETCH

(1847-1927)

Father John Hagen was born at Bregenz, Austria, on March 6, 1847. He was educated at the college of Stella Matutina in Feldkirch, and in 1862 entered the Society of Jesus. After his philosophy he studied mathematics and astronomy at the University of Münster and Bonn; but in 1872, on account of the anti-clerical laws of the Kulturkampf, he was forced to migrate to Austria, where he taught mathematics at the Stella Matutina for three years. Afterwards he taught in England, and there began his theological studies. Ordained to the priesthood, he was sent to continue teaching in 1880 at Sacred Heart College, Prairie du Chien, Wisconsin. In 1888 he was called to the directorship of the astronomical observatory at Georgetown University, where he began his "*Atlas Stellarum*", and continued his "*Synopsis der Höhern Mathematik*". In 1896 he returned to Europe to establish the astronomical observatory at Valkenburg, near Aachen, and took part in the Astronomical Congress of Bandberg where he laid open the plan of his "*Atlas*" by showing the first copies. Soon after he began publishing the works of Leonardo Eulero, and at the Congress of Natural Sciences at Frankfurt on the Main he presented, "*Index Operum Leonardi Euleri*". Returning to America he was called from Georgetown to Rome by Pius X and appointed Director of the Vatican Observatory in 1906. Here he continued his work on that part of the "*Carte du Ciel*" which had been entrusted to the Vatican Observatory by the Astronomical Congress of Paris in 1887, and here also he pursued his studies and researches on the "*Via Nebula*", discovered by him.

In 1910 he gave two new mechanical proofs of the rotation of the earth on its axis, and took part in the various astronomical congresses in Vienna, Breslau, Hamburg, Potsdam, etc.

Father Hagen is a member of the Pontifical Academy of Sciences, of the American Astronomical and Astrophysical Association, of the Astronomical Association of Leipsig,

of the Scientific Society of Brussels, of the German Mathematical Association, of the Academy of Sciences in Washington, of the Imperial Leopoldine Caroline Academy (Halle), and of the Academy of Science of Southern California. He is Foreign Associate of the Royal Astronomical Society and (Straniero) Fellow of the Academy of Lincei.

Father Hagen is the author of numerous articles on Mathematics, Physics and Astronomy which have appeared in various reviews and publications of the scientific organizations in Europe and America of which he is a member.

His most noteworthy works are: "Synopsis der Höhern Mathematik", in three volumes (Felix L. Dames, Berlin 1891-1895); "Atlas Stellarum Variabilium" (F.L. Dames); "Die Veränderlichen Sterne: Geschichtlichtechnischer Teil (1. Die Ausrüstung des Beobachters. 2. Die Beobachtung der Veränderlichen Sterne. 3. Die Berechnung der Beobachtungen. 4. Die Elemente des Lichtwechsels.)

V

CONGRATULATORY MESSAGES*

University Observatory

Bonn, April 28, 1927

To the Pontifical Academy of Science:

"The Observatory of Bonn joyfully joins the Vatican Academy of Science in celebrating the eightieth birthday of the Reverend Father John Hagen, for there are, indeed, many connections between this place and his quiet laboratory.

The study of the variable stars which has constituted the chief part of his life-work was done by him according to the principles of the Argelander School at Bonn, especially as regards the manner of observation, calculation and literary presentation. For this reason the Philosophical Faculty of Bonn some years ago considered it an honor to confer on him the Doctorate, *honoris causa*.

Professor Dr. Kuestner, the present director of our In-

*A few typical examples chosen from a list of 110.

stitute, who is unfortunately abroad at present, will, I am sure, join in our congratulations as an old friend of the Jubilarian, and especially so since he enjoys the privilege of membership in your famous Academy.

Today we feel that Father Hagen's work on the variable stars is quite indispensable, a fact which the writer can vouch for by his own experience in that field.

The results of his investigations of 'dark cosmic clouds' have occupied a prominent place in scientific discussions. Unfortunately we at Bonn can have no share in these investigations owing to adverse climatic conditions.

May Providence grant the Jubilarian the strength to continue his present labors and to make further advances.

Ad multos annos, quod Deus bene vertat!

Professor Dr. Jos. Hofmann

Harvard College

Observatory

Cambridge, Massachusetts, May 3, 1927.

President of the Academy of Science, (the Vatican.)

Dear Sir:

I have received your announcement of the celebration of the eightieth birthday of Father Hagen. Will you please convey to our distinguished astronomical colleague and friend the best wishes of the Harvard Observatory and our congratulations on his completion of four score years of useful living, and congratulations also on his valuable astronomical work which has been a credit not only to our Academy but to the Church under whose auspices he has labored.

H. Shapley, Director.

Royal Astronomical Society

London, April 27, 1927

The Royal Astronomical Society begs to offer to its Associate, the Reverend Father Hagen, its sincere felicitations on the attainment of his eightieth birthday. The Society has long admired the work which has been

done by him at the Vatican Observatory, especially on Variable Stars and the Astrographic Catalogue. In connection with the latter work, we remember with pleasure the co-operation which has taken place between the Vatican Observatory and the University Observatory, Oxford.

We send this message with all good wishes for the future.

T. Phillips, President
J. Jackson, Secretary

Smithsonian Institution

Washington, May 9, 1927

Presidente Pontificia Accademia delle Scienze (Vaticano)

I beg leave to acknowledge receipt of your communication of April eighth regarding the celebration of the eightieth birthday of Father John Hagen. I much regret that it was not possible for this Institution to be represented by a delegate on this interesting occasion, but I beg that you will present to Father Hagen our heartiest congratulations on the completion of his eighty years of fruitful service to mankind, with all good wishes for the future.

C. Gobbot, Acting Secretary

A FRIEND OF JESUIT EDUCATION

By Father Theodore A. Ray, S. J.

When death claimed Mr. Henry Clay Prevost, on the morning of December 6th, 1927, our new High School in New Orleans lost its most generous benefactor, and the Society one of its truest friends.

Mr. Prevost, in September 1926, provided for the High School the very generous scholarship endowment fund of five hundred thousand dollars, and for the past year made his residence with the Faculty.

On Sunday evening, December 4th, he left the house to visit a friend. Though he was evidently aging, he was apparently in good health. Two hours afterwards, a phone message announced the news to Reverend Michael J. Walsh, Rector of the High School, that Mr. Prevost, whilst putting on his overcoat previous to his departure from his friend's home, had been smitten with a stroke of apoplexy, and had fallen unconscious into his friend's arms. The doctor was immediately summoned, and Mr. Prevost was quickly rushed to the Hotel Dieu, where after examination, it was found that one side of his body was completely paralysed. His condition was pronounced serious, and he lingered for two days under the watchful care of two nurses, who were constantly in attendance. He never regained consciousness, and died at two o'clock on Tuesday morning. Under the circumstances, his short illness was a blessing, for he suffered much during the last twenty-four hours, and even in case of recovery, he would have lost the use of speech and limbs.

The body was taken to the High School, and laid out in the parlor. During the day, many of his friends and most of the school boys came to pay their last reverence to their departed benefactor and friend. Had it not been for this good, generous old man, many of these boys would not now be enjoying the benefits of a thorough Catholic education; and true to real boyhood, which is grateful, they showed their appreciation in turn by the generous gift of 2,548 Masses, 1,805 Communions, 2,358

Visits and 2,270 Rosaries for the repose of his soul; a true testimonial of affection and friendship.

On Wednesday, Dec. 7th, Solemn Requiem Mass was celebrated at the Immaculate Conception Church on Baronne Street. The entire student body, the Faculty of the High School, together with representatives from Loyola and many other Churches were in attendance at the Mass and burial service.

At the end of the Mass, and before the body was taken to Carrollton Cemetery for interment, Father Walsh paid tribute to our deceased benefactor in a short eulogy.

"This noble and Christian gentleman", Father Walsh said in part, "lived an humble and hidden life. Nothing would be further from his desires than the tribute we now pay to his memory and the publicity which this sad occasion offers".

Those few words strike the keynote of Mr. Prevost's whole life. He was hardly known before his magnificent gift, and now he is gone, leaving an only survivor in his son, Harry Prevost.

Mr. Prevost was born in the City of New Orleans in 1860. He received his early education at the old Immaculate Conception College on Baronne Street, during the years 1867-1873. After his school days, he served as printer's apprentice, and at the age of seventeen became clerk to a merchandise broker. Within eleven years, he took over the business and in 1915, became a member of the New Orleans Stock Exchange.

Though naturally of a modest and retiring disposition, he was at the same time ambitious to improve himself, and so during his early manhood, he spent his evenings at the night schools. He studied music, and was also a member of the Southern Arts Union. In 1881, he won its coveted prize for landscape drawing. Still not satisfied with these accomplishments, he entered the night law class at Tulane University, and was graduated in 1883.

The youth of New Orleans were always very dear to Mr. Prevost. From his earliest days, he was interested in their welfare, and was named for positions of honor in their associations, all of which he filled with trust and conscientiousness. With all of his ambition and business success, he always dreaded publicity of any kind. He

might speak much of the success of a particular undertaking for the benefit of an orphan asylum or for some similar cause, yet his most intimate friend would never suspect that he himself was the main source of that success. His ambition and his success were Christ-like in character.

Knowing this characteristic trait, it is not to be wondered at that a year and a half ago, on the occasion of his munificent gift to the High School, he had to be persuaded even to make his appearance on the Auditorium stage, at the opening of the New High School, when his generous gift was made known. Still less is it to be wondered at that, shortly after his gift, he asked the privilege of making his residence at the High School. This was granted, and his remaining days on earth were spent almost entirely in the peace and quiet of the chapel or in the solitude of his room. His humility and obedience during his short residence were an inspiration to the community and an ennobling example to his many friends and former business associates.

His gift is a living testimony and an undying memorial of his achievements in life. Truly was that life a life to be admired, honored and imitated. The many virtues of this noble old gentleman will long linger to inspire the Catholics of New Orleans, and especially the boys whom he befriended, with the ideals of true Christian manhood, and the privileges of a good Catholic Education.

May his generous soul find eternal peace and rest in the company of Him who is never outdone in generosity.

BOOKS OF INTEREST TO OURS

The Defense of the Catholic Church. (The Truth of Christianity Series) by Rev. Francis X. Doyle, S. J., with a complete text of the Four Gospels, having passages relating to the divinity of Christ and the Church in outstanding types, with a map of Palestine. 8 vo. cloth. Net \$2.75, Postage 15 cents. Benziger Brothers, New York.

The excellent volume before us on Apologetics is a distinct advance in the presentation of Christian Doctrine for College students. Intended for Freshman year, it will however fit into any one year of College course. The personality of Christ in the light of Christian Revelation and the evidential value and the authenticity of the Four Gospels form the subject matter of this highly instructive and inspiring book. It is well observed by a non-Catholic critic that the so-called "scholastic frigidity" becomes "refreshing lucidity" under Father Doyle's authorship. A very striking feature of the book and one that should not be omitted in an estimate of this kind is the presentation of Christ as the complement and illustration of His doctrine. This is indeed as it should be. Yet the doctrine of Christianity seems to have been hitherto somewhat divorced from its Teacher in the class room. Though this could not have been intentional, students of former text books find that Father Doyle accomplishes what others before him undoubtedly failed to do: namely, to present Christ's personality and expound His divine message in a clearer and more palatable way. Instead of disjointed fragments of the truths of divine revelation the work is knitted into a coherent whole and in point of argumentation, the clear and gradual development of proof upon proof, is sure to arrest the attention and impress the young lay Catholic student who will be expected to give sufficient reason for the Faith that is in him. The arguments are not, moreover, difficult to analyze.

The general arrangement of the book is orderly and progressive. First is a discussion of religion in general and an explanation of divine Revelation and the Gospels as divinely given and inspired.

A critical study of the Gospels including a proof of their trustworthiness is followed by a proof of the divinity of Christ. The substance of Christ's doctrine and the institution of His Church is treated to the satisfaction of students whose view has not been blurred by liberal thought and skeptical unbelief. Next we have an account of the historical beginnings of Christianity and of the divine authority of the Church with special emphasis on the fact that it is easily visible by her four marks. The infallibility of the Popes and Bishops and the relations of Church and State bring these series of lectures and excellent exposition of the evidences of our holy religion to a close. The discussion of Tradition and the nature and place of Faith is reserved for the volume that is to follow.

Each chapter is pedagogically treated and succeeds in attaining two objectives. An event or series of events in the life of Christ is given and explained and a certain portion of doctrine is stated and proved. This method will give the student a personal knowledge of Christ, the Teacher, and at the same time a scientific account of His teachings. Texts relating to the subject of each chapter are indicated at the beginning and notes of explanation as to time, place and occasion accompany the references given. There are abundant foot-notes including excerpts from the most authoritative sources and a wide range of literature bearing on the topics discussed. The question of Church and State is clearly and very ably dealt with.

Apart from these considerations, Ours will be glad to see the Sacred Text of the four Gospels at last put before college men, and the ignorant taunt of some Protestants that Catholics do not read the Bible will, let us hope, be forever dispelled as unfounded and inexcusable.

As we close the book we cannot but feel that the effect of Father Doyle's work will be what he himself cherished—the increase of knowledge of the truths of Holy Church and the quickening of faith that will surely follow. The book will be helpful to the priest for the preparation of fundamental sermons and instructive also to the thoughtful and educated parent. We hope Father Doyle's very useful book may see many editions and if possible at a price that will be within the reach of the ordinary student and school.

Home: a Bird Phantasy. By Reverend Francis P. Donnelly, S. J.; J. Fisher and Bro., 1927.

"Home" is a playlet of songs and dances in which are dramatized the efforts of Business and Art to take Youth and Beauty from the the home. By means of a dream in which a wedding among the birds takes place, Business and Art are won over to upholding the Home. In the wedding, Life and Humanity successively introduce the bird characters who present their gifts in little songs.

Artistically the playlet is excellent. It has a refreshing simplicity. The unity of the theme and the symmetry of form make it at once gratifying to the spectator and easy for the actor. The lyrics which the various birds sing have spontaneity, humor, and, for the most part, a flowing rhythm. The Song of the Canaries seems especially good.

Dramatically "Home" should prove very successful. The possible effects which are explicitly suggested are varied and pleasant. There is, however, ample room for the exercise of individual ingenuity in the production of "Home". The dialogue between Youth and Business, as well as Art and Beauty, is witty, at times ironical, and always in character. The songs of the birds, as well as their dances, have a distinctiveness which lends added interest.

The selection of the music for the Songs, made with excellent taste from the collections of Joyce, O'Neill, and Petrie, are carefully chosen to fit the character of the "bird" to sing them. The Song of the

Woodpeckers, ("The Lady in the Boat, Joyce, 124), the Pigeon's Song, ("Piper's Wife", Joyce, 22), are especially pleasing, and the County Derry Tune, (O'Neill, 316), made popular by Percy Grainger's recent transcription, and also known as the melody of "Danny Boy", is admirably adapted for the Song of the Doves. Professor Bornschien deserves much commendation for not having burdened the simple, sweet old Irish melodies with a heavy setting. The delicate simplicity is carefully preserved.

Finally, there is the mental satisfaction which the little play produces from the realization that a modern problem has been explained in a charming, yet simple way. We wish "Home" its merited success as a playlet that furnishes our Schools and Academies with a worthy entertainment, and our Catholic audiences an excellent diversion.

Renatae Litterae: Saeculo a Christo XVI in scholis Societatis Jesu stabilitae, ad usum academicum in Collegio Dubliensi Universit. Stud. Nation. Impressum Anno MCMXXVII. T. Corcoran, S.J.

In this, one of his latest volumes on education, Father Corcoran, the able Professor of Education at the National University in Dublin, Ireland, places at the disposal of students a veritable mine of source material. He follows the same scholarly treatment evidenced in his former volume on the subject of education in the period of the Renaissance entitled "Renovatio Litterarum", and thoroughly combs the field for original documents on his new subject, Jesuit Education. In other words the author takes up the former work in detail in thus treating specifically a perfectly developed system of post-Renaissance pedagogy.

Not content with presenting copious extracts from the three different editions of *Ratio Studiorum*, Father Corcoran has so arranged them as to give a running commentary on the entire Jesuit system of education. This judicious compilation is further augmented by representative correspondence relative to the conduct of classes and opening of schools, between Father General Laynez and Fathers of the Society working in divers parts of Europe.

It is from a study of the former correspondence and a perusal of Father James Ledesma's regulations formulated for use in the Roman College, that the student is disposed to see the *Ratio*, so carefully planted, take root and flourish. The author has happily made use of that vast wealth of material afforded by the "*Monumenta S. J.*" For as the author remarks in his introduction, familiarity on the part of the student with the original sources will make for a better knowledge of the age in question; and the sixteenth century certainly exerted a large influence on the formation of the *Ratio*. Thus can the student of Jesuit Education by reverting to original sources appreciate the need of unity of system and the growth of the *Ratio* to fill that need.

In an appendix the author has inserted some specimen examinations which he gives to his own students of Pedagogy, and which might, to put it mildly, tax the ingenuity of similar students in our own country. This volume should be available for every student of

the *Ratio*, not only as a text or commentary, but especially to lead him by comparative study of sources and development of method to formulate his own ideas and notions on which to build the future.

Les Trois Petits Mousquetaires. By Emile Desbeaux—Simplified and edited with exercises, questionnaire notes, and vocabulary by Suzanne Roth, M.A. Allyn and Bacon, Boston. Price, eighty cents.

"*Les Trois Petits Mousquetaires*" appeared thirty years after the elder Dumas enlivened the world with the deeds of the gallant d'Artagnan and his three comrades in adventure—the four heroes of Desbeaux's story are French schoolboys of the late nineteenth century. Marius de Champagnac is a younger d'Artagnan, and his three friends Dubodan, Saint-Jean and Montaigny are smaller editions of Porthos, Aramis and Athos, respectively. The tale of their "exploits" portrays French school-life, customs, traditions and ideals.

Marius de Champagnac, the son of the humble Gascon parents, comes to Paris to begin his education. Like his famous prototype, he is left penniless by an encounter with a thief. Arriving at school, he unintentionally quarrels with his three future comrades, who are amused by his odd attire. He agrees to meet each of them in turn the same afternoon at four o'clock, when they will settle their dispute in school-boy fashion. The impending battle is amicably averted, however, and the four become fast friends. Their adventures together, covering the space of one year, are similiar in their small way to those of Dumas' famous heroes. Though all are under fifteen years of age, they possess, in embryo, the same traits of character that distinguish d'Artagnan and the three Musketeers.

A letter from the younger Dumas to the author vouches for the literary excellence of the work.

Miss Roth's edition of the book is intended as a reader for beginners. The text has been accordingly simplified, and is well supplemented by a questionnaire to aid in home preparation, exercises affording drill in grammar and vocabulary, full informative notes, and a good list of words. There are in addition a map of France and a concise outline of the regular conjugations for reference. Numerous drawings serve for illustration.

This edition of Desbeaux's story forms, then, a very complete reader, and teachers of elementary French who are looking for a simple, yet interesting reader to supplement grammar lessons should find its use helpful.

"*Points*" for Mental Prayer. By Reverend Charles F. Blount, S. J.; Benziger Brothers; net \$0.60.

The collected writings of Father Blount would make up but a tiny volume. There is "*Magister Adest*", an occasional article in the *Month* or *Messenger*, a rare foreword to some spiritual Life; and now this last brochure. In all there is the same indefinable other-worldliness, and a delicacy of touch too fine for an unperceptive soul. Father Blount never writes for writing's sake. Else, he would have made this little book much bigger. As it is, you might sit down and finish it at a single sitting, (as, for that matter, you might do with

the "Spiritual Exercises"). In either case it would be to no purpose. Such work must be judged by the test of actual mental prayer.

These Points are of the nature of "spiritual lozenges"—to use the expression which Father Blount borrows from his own Novice master, Father Gallwey. Each little lozenge gives a lasting relish. They are not meant to be swallowed whole. Here is an example from the points on the Hail Mary. "*The Lord is with thee,—in closest intimacy and companionship, in thy womb, in thy arms, at thy breast, in thy home. And thou art with him in thy thoughts, in his heart, in his joys, in his sorrows, at his manger, near his cross.*" Who that is accustomed to daily meditation need take more than that with him to the prie-dieu?

Father Blount looks deeply into spiritual things. Those who have heard him speak, will remember the absence of agitation, of gesture, of even much inflexion of voice. So it is with his writing; it is marked with a gracious modesty, a calm reticence, an unostentatious dignity. Without emphasis, he is striking. He can be moving without betraying his own emotion. Here and there he reveals a subtle but whimsical humor, (Father Blount, I think, originated the pun that Herod who killed the Holy Innocents must have been holy in no sense). Here are the turns he gives to the "vidimus et venimus" of the Magi. The words are applied to divine inspirations. There are those, he tells us, who have to say—"vidimus et non venimus"—the call came, and we did not answer. There are others who say—"non vidimus, sed venimus"—we acted without sanction of obedience. There are the timid ones whose idle murmur is: "nec vidimus nec venimus"—We neither listened to the call, nor acted on our own initiative. Finally there are the wise whose word is "vidimus et venimus"—we heard, and answered the call.

The Priest and Saint Paul. By Reverend Otto Cohausz, S. J., translated by Reverend Laurence P. Emery. M. A. Benziger Bros.

Here is a book that would be a valuable acquisition to the library of every priest. It is not only meaty, it is all meat; by which is meant that there are no superfluous frills in it but practically every paragraph could be developed into a chapter, so teeming with condensed thought is each.

The author has outlined a sort of manual for priests with the solid doctrine of St. Paul as his source. Incidentally he reveals a marvellous knowledge of the great Apostle, his character, life, difficulties, in fact of everything connected with him. There is scarcely any incident that can arise in the life of a priest that St. Paul did not treat for our benefit somewhere in his inspiring writings. This is the main thesis of the book.

Several chapters deserve special mention: e. g., chapter IV where, the author emphasizes the mistaken zeal of those who are severe with sinners, instead of Christ-like; in this same chapter are outlined some of the principal defects likely to creep into our work. Chapter VI. contains many up-to-date and solid suggestions to preachers

St. Paul always being cited to the point; some original ideas on "Unity" in a sermon are like wise given here. Chapter VIII., on charity and union with our fellow-priests could very profitably be meditated on by all. Chapter IX is full of practical, specific hints on keeping the golden mean in our labors. Chapter X on personal holiness is a sincere exhortation, and appealing to our intellect and zeal; that is in fact the crowning part of the book. Altogether, "The Priest and Saint Paul" is one of those books that are to be "eaten slowly and thoroughly masticated and digested".

Father Emery must be thoroughly acquainted with the German and English idiom to have turned out such an excellent translation and the publishers have done well to present it in clear and readable type.

The Jesuit Brothers. A Booklet on Their Life and Work in the Society. (Mount St. Michael's, Hillyard, Washington.)

"An unknown topic, knowingly dealt with," may well be the subtitle a lay reader would assign to this little book. For it seems that too few indeed can tell you what a Jesuit Brother is or what he does or why in the world he does it. Yet these three questions, yes, and many more like them, are answered for the casual reader in a brief, interesting and inspiring manner. The story of the life of a Jesuit brother is told herein very simply, yet very appealingly. The requirements for those who may aspire to this noble calling are clearly set down. The period of training is accurately described and the details are set forth just as they are. The daily routine of the long life of labor and sacrifice is put before the reader with no excuses, no apologies. But to all these are added the genuine consolations that are assured and the lofty motives that sanctify the daily round of humble occupations that at times seem so repugnant to nature. Special emphasis is, of course, given when speaking of the voice behind the call—the voice of Christ, calling, "Come, follow me!" The example of the Son of God is held up before us and we realize the nobility of the Brothers' calling. The Brothers' patrons, St. Joseph and St. Alphonsus Rodriguez, are added to the Divine Model, and surely no vocation has leaders surpassing these.

Isaac Jogues, Missioner and Martyr. By Reverend Martin J. Scott, S. J. Cloth, 8 vo., Illustrations. \$2.00. P. J. Kenedy & Sons, New York.

Between the covers of this book is found one of the most thrilling and inspiring stories of early American History. The capable pen of Father Scott has given us a straightforward narrative that deserves wide reading, and we hope it gets it. It is not only for the edification of Catholics that Father Scott has written this engrossing story. As a fellow Jesuit, he is competent to explain to the world the motive that inspired Jogues. Far from being a failure, his martyrdom has been the sanguine seed that has always spread the Faith; his work was edifying and inspiring to his fellow missioners, as is attested by the devotion and martyrdom of five of his fellow-Jesuits.

Father Scott has written nothing but facts; he makes no attempt to introduce any pious fables about Jogues, nor does he grow emotional with praise of his subject. He allows the facts to speak for themselves and leaves the enthusiasm to the reader.

As a conveyor of facts this book has a particular historical value. There is a human interest in it from cover to cover. The reader cannot be unmoved by the unselfish devotion, the glorious heroism that had their source in the love of Christ. Ours will doubtless find it inspiring and useful in spreading devotion to the American Martyrs.

The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S. J. (1542-1621) by Reverend James Brodrick, S. J. With an Introduction by His Eminence Cardinal Ehrle, S. J., in two volumes, pp. 1096, London, Burns Oates and Washbourne, Ltd. 1928. Price 30s.

When John Hotham, my Lord Bishop of Ely, in the year of Our Lord 1321, awoke one day to find that the great central tower of his cathedral was little better than a heap of ruins, he was sore perplexed. Then he bethought himself of one Alan of Walsingham, who was naught, indeed, but the sacrist of the church, yet cunning withal, a craftsman able with his mind to conceive, and with his hand to work, and a man with a love for beautiful things. So my Lord Bishop calling for the sacrist, spoke to him somewhat after this manner: "You see, Brother Alan, the ruin of our central tower. Can you rear us again, for the glory of God, and the use of the brethern, a good and a sound and a beautiful tower?" Then Brother Alan took a rod to measure his stones, and with a quill and parchment, he figured, and reckoned and planned until he had devised a tower that would stand the weathering of days and the carpings of men. And when all was done with his head and hand, he gave himself to his dreams until there came to his fancy a vision of great beauty that would fit very well with the accurate plan that he had figured and reckoned. So the work began, and after a full seven years, in the year of Our Lord 1328, the world was enriched with that loveliest of octagonal towers which is the glory of Ely, and one of the noblest things in all the beautiful buildings of England.

When in 1921, in the centenary year of Bellarmine's death, the English speaking world realized that the life of the great central figure of Jesuit history was in rags and tatters, it was sore ashamed. Then someone bethought him of one James Brodrick, a mere Scholastic of the Society of Jesus, who was as unknown to fame as the sacrist of Ely before him. But that simple craftsman (as he thought himself to be—in his preface he puts himself among "the lesser people" as opposed to professional historians) that simple craftsman, like Brother Alan, has worked with rigorous and exacting accuracy in handling the whole of the evidence, not only in Bellarmine's works, and in those of his contemporaries but in whatever has been garnered by subsequent historians. But then when the searching, collecting and collating was done, he did not give to the world a chaos of brute facts,

a mere heap of historical stones, but he brooded with synthetic imagination until he caught in the life and labors of Bellarmine a vision, objective indeed, yet of great beauty that fits very well with the data of the most rigorous research.

And so it is that just six centuries after the Tower of Ely was given to the world, the world of letters has been enriched by a piece of work that must, without exaggeration, be described as one of the most accurate, complete, significant and beautiful contributions, in English, to Catholic biography, a work exact in its foundations and beautiful in its construction, a work that belongs both to history and literature.

Father Brodrick's task was tremendous. If Bellarmine had just been the cheerful saint that he was; if he had been merely a prolific theological genius; if he had done nothing but publish the sermons that captivated a whole continent for a century; if he had been just the Archbishop of Capua or the principal Assessor during the Congregation *De Auxiliis*; if he had done nothing but play the part he played in English history, or in the drama of Galileo; or if he had limited himself to political theory or educational programs, his Life might have been worth writing, and the task would have been no mean one. But when he was, and did all these things, he is a real problem for a biographer. Father Brodrick has risen magnificently to a great task. He follows in the giant and rapid strides of his subject, and never seems to be out of breath. He writes lyrically of "the things of a child" done in the fresh years at Montepulciano, enthusiastically of the brilliant student in the "silent years" of his philosophy at Rome, and more seriously of the theologian and orator in "learned Louvain." He ascends, at need, the pulpit or the professorial chair; he sits at the scholar's side as he writes his monumental *Controversies*. Now he is in Rome, now with Bellarmine on a diplomatic mission to France. When Bellarmine crosses swords with James I of England, his biographer has to be historian and political scientist. When Bellarmine goes out of his way to defend his native poets Dante and Petrarch, Father Brodrick makes an altogether successful incursion into the realm of "belles lettres." Perhaps the most difficult problems were controversies concerning grace and the astronomy of Galileo. The chapters on these matters are master-pieces.

Difficult beyond all else was the task of synthesis, the problem of proportion, the effort to unravel tangled threads, and weave them into one harmonious design, the search for the central purpose, the root principles, the living personality below, behind, and in some sense, beyond the concrete and visible facts. For the life of Bellarmine is, of course, a life shot with the supernatural, whose colors are dazzling to the eyes of Faith, but are (if we trust the sincerity of secular historians) invisible to the unenlightened.

The temptation to descend to particulars must be resisted. Where the wealth of good things seems inexhaustible, I do not decide to say what is the best. But I think the most lasting impression on many minds will be of the gracious simplicity and utter candor of Father Brodrick's style. His prose just babbles along like a mountain brook, too high up to be contaminated by any confluences less clear

or refreshing. Take the way in which he ends his preface.

"This work does not claim to be anything grander than a more or less popular biography, accurate as far as it goes, and written in the hopes of winning a niche in Catholic affections for one who deserves it if ever a man did."

Or merely read through the analytical table of contents, and the titles of his chapters. You find things like this.

"He goes to Padua, prays for a toothache, denounces the carnival of Venice, gives an academic display at Genoa, and purloins a sermon from St. Basil."

Or like this, in the chapter called: "A Ruler Who Did Not Hinder Music."

"He does not like the imperative mood and allows a grand feast on one occasion, for which he is reprimanded by Father Aquaviva."

If any house in any Province is too poor to buy this book, beg of some kind Rector to come to the rescue. Father Brodrick quotes from the *Catholic World* these words: "We Americans ought to adopt him (Bellarmine) as our own particular saint and patron." That is the feeling every American will share when he has finished the last page of this book.

OBITUARY

FATHER ROBERT T. SMITH

The death of Rev. Robert T. Smith at Baltimore, Maryland, on the nineteenth of April, 1927, came as a shock to his many friends both within and outside of the Society. To all outward appearances he was in excellent physical condition; he was doing the work assigned him, as teacher, prefect, moderator of athletics and treasurer of Loyola College, Evergreen, and had just completed a stirring and fruitful course of Lenten sermons at St. Peter's, Baltimore. During Holy Week he had retired to the quiet and seclusion of the Bon Secours Hospital to prepare himself for an operation. Two days after Easter he was dead.

The following information relative to the life, character and accomplishments of Father Smith is drawn from the written testimony of those who knew him intimately before and after his entrance into the Society of Jesus. Some few of his personal letters are extant and these are quoted in part to complete the picture of his interesting and complex character. Under one aspect Father Smith was only a simple Jesuit, one who might have passed unnoticed except for the fact that no one who ever set eyes on the boy, the man or the priest could ever forget the strong, stimulating and sincere personality which was his.

Robert T. Smith was born in Brooklyn, N. Y., on September 13th, 1888. His father was James A. Smith and his mother Honore (McDonough) Smith. This pious and devoted couple had seven children of whom Robert was the fourth. There were four boys, John, James, Robert, and Richard, a young cripple, who died at the age of fifteen; and three girls, Honore, Margaret, and Mary who died at the age of sixteen. From this typical Catholic home where he first learned to combine piety and good humor—so attractively radiant in his after life—the boy passed to the portals of St. Peter's parochial school.

There his ardent and exuberant spirit began to manifest itself more in the matter of play than of study. To moderate this tendency arrangements were made to send him out of the city and up into the country at Hogansburg, N. Y. There at an academy under the direction of the Sisters of Mercy it was confidently expected that Robert would "grow in wisdom and age and grace." School days at Hogansburg brought him many good things not the least of which was a twenty-five year period of friendship with a nun whom in later years, after the death of his own pious mother, he reverently addressed as "Dearest Mother". To her we are indebted for much of the following. Relative to this period of Father Smith's life she writes:

"Robert Smith was a real American boy somewhat like Father Finn's 'Tom Playfair'. Without much love for study, he was carefree, courageous, kind, frank and truthful. He delighted in and was a leader in athletics as well as in mischievous pranks. Being a born

actor and humorous he could easily command the attention of his mates for a little recreation even at the most serious moments. He was also a great tease, and because teasing teachers and his neighbors appeared to be his specialty his good mother at length decided to entrust him to us in the hope that it might be corrected.

"Upon his arrival from the city Robert was most anxious to learn all about the school, the nuns, the discipline and his new environment. The 'old boys' gave him some startling accounts of past events and stressed the stern and severe attitude of his teacher. In later life he told me, that in order to get his first good look at me—at a safe distance—he climbed an oak tree during recreation, and from that point of vantage watched me walk through the grounds and thus assured himself that I was not really so dangerous a being as the boys had tried to make him believe.

"In school we had not a few difficulties as he was high-spirited and not easily handled. And I had to pray to his holy angel many times to help me govern him and give him a love of study. He was always noble and when in fault could be made to see it by kindly council and always repaired it sweetly. He enjoyed shocking the Sisters by all manner of pranks, and in some of them he appeared as impossible. Scolding him did no good. He loved to play "Buffalo Bill" or some Wild West hero, and once when he had secured an old rifle he rode off at breakneck speed down the driveway and over the road, his wealth of fair, beautiful hair flying with the breeze, the while he kept shooting blank cartridges to the right and left in his make-believe escape from his captors. This certainly scared the nuns, but it pleased Robert very much.

"He loved to play, too, at saying Mass, and being a priest. He was deeply pious though not appearing to be so. His love for and devotion to our Blessed Lady was remarkable in a boy. He rejoiced when he was allowed to decorate her altar and took a special delight in gathering flowers, often going to the yards near the school to beg them for this purpose. Before coming to Hogansburg he had made his First Communion. He was always ready to listen to talks about the Sacred Heart, His Promises and about the saints, especially the Jesuit saints. It was on our walks about the grounds during evening recreation that we had these little religious chats. The love to be a priest was in Robert's mind and heart, but he ever protested that it could not be. He had the idea that he was not the material of which priests are made. However, I felt that he was, and tried to foster the vocation because even in those tender years one could see that he was destined to follow an extreme course in life. I explained this to him and showed him that, because of his strong character, he must be a very good man—a saint—who would lead numerous souls to heaven with himself, or the opposite would be his lot. Robert seemed to realize the meaning of this fully and shuddered at the thought. I asked him to pray that God would give him a vocation to be a Jesuit and together we prayed daily for that intention".

In June, 1902, at the age of fourteen, Robert Smith bade farewell

to the Academy at Hogsburg and for the next ten years he stood on the firing line of life. Shortly after his return to the city he filled various positions by day and attended classes at night with the object of fitting himself for a place in the Clearing House of the New York Stock Exchange. There he remained for five years and by his excellent example, strong Catholic manhood and charming personality, formed friendships with men of the Street which were broken only by his death. The following communication from a gentleman who was his employer, and later a convert, reveals an incident of Robert Smith's youthful apostolic zeal. We quote in part:

"Robert T. Smith entered the employment of the Clearing House of the New York Stock Exchange on February 19th, 1903, but it was not until 1905 that I became acquainted with him. At that time I was a member of the Protestant Episcopal Church, understanding well the divided opinion of my church in regard to the claims of the Roman Catholic Church. . . . In our first conversation I learned that Robert Smith was a Roman Catholic and, being interested, asked him some questions which to my surprise he was able to answer intelligently. These were the first intelligent answers I had ever received from a Catholic layman concerning his religion. Robert's pleasant disposition, his whole heartedness and his apparent understanding of and his love for his religion attracted me and we had many long talks concerning our respective churches. Some of his remarks and his perfect confidence in his Church, and the assurance that his Church was in the right, and the implication that my Church was in the wrong caused many discussions and some stormy arguments. Finally it was agreed that the one who should be convinced would join the other's Church.

"I went with him to St. Francis Xavier's Church on 16th Street, New York city. It was during a mission that I enjoyed the sermons. I had been used to intellectual sermons in my own Church but the good impression made by the sermons and by Robert up to this point was lost when I read a leaflet that was handed to me after the service. On the leaflet was a picture of the Blessed Virgin and the prayer 'My Queen, My Mother', etc. Later, he loaned me several books by several Catholic writers some of which I enjoyed and with which I could agree. But having in mind the deceitfulness of the Roman Catholic Church and believing that priests were taught one kind of religion and the poor ignorant people another, I asked him to get me a Catechism of the Council of Trent. This he did. After studying it I could see more clearly his position; but not until 1908 did things come to a head.

"As we both enjoyed hiking he proposed that we spend a week or ten days on a walking trip from Catskill to New York City. Every morning on the trip we went to Mass together and R. T. Smith to Communion. It has always seemed to me that he had felt the call to the priesthood when he was trying to convert me. On our hike we made St. Andrew's and he made his first visit there. From there on our talks were even more serious. During that trip I came to know intimately the finest character that I have ever had the pleas-

ure to meet, and the fact that his religion was a constant source of strength to him, and that he seemed to love and live his religion, made a deep impression on me. Then on September 13th, 1908, I was received into the Church by Father McMahan, pastor of Our Lady of Lourdes, New York City. Robert Smith was my god-father. (Note. It was also Father Smith's birthday.)

"Immediately after my reception into the Church, Robert redoubled his efforts to reconcile my mother to some of the difficult teachings of the Catholic religion. He also had heaven stormed by the prayers of his friends in religion and many masses and prayers were offered up for her conversion. She was received into the Church by Father Elliott of the Paulist Fathers on the Feast of St. Martin of Tours, in the year 1910.

"As a young man in the Clearing House of the New York Stock Exchange he was liked and respected by all men—many of whom were of different religious beliefs. Such was his life among us that when he decided to study for the priesthood no one was surprised and many rejoiced. . . . As I have known him, always he has been a true Catholic; always trying to clear up the religious misconceptions concerning the Church held by those whom he met, . . . always presenting the Church as kind and beautiful, a true Mother who called all to her heart; ever trying to beguile those outside her portals to at least enter into her courts and learn of her. Since his ordination Father Smith was much the same only even more earnest, more desirous to bring souls, both those outside the Church and those within, to a deeper realization of the need of God in their lives, and of the truth that his Church could and would lead them into the ways of peace."

Life in the Clearing House did not cause Robert Smith to forget his pious friend at Hogansburg. He corresponded with her regularly by a series of boyish letters. He was still a "tease" even on paper and insisted that now as he was in the world and so full of it, he thought he would stay in it. A visit to Hogansburg in 1907, and a serious talk led him to set himself more earnestly to the task of settling the question of his vocation. His soul was in conflict. Success in the Street was fairly certain; the path of the priesthood was long and trying; even if he did enter upon it he might not make the grade. What did God wish him to do? The answer and the actual decision to become a Jesuit appears to have been reached during the course of a mission given by the Jesuit Fathers at St. Peter's Church, Brooklyn, N. Y., in 1907. In the following year he entered Xavier High School, and at the age of twenty, with becoming modesty and humility, he took his place on the benches with a younger and less experienced generation, determined to fit himself intellectually for the priesthood.

Those who knew Robert Smith at Xavier and the stern sacrifices he was called upon to endure speak with admiration and sympathy for his courage, generosity and determination. Nature had blessed him with many fine gifts, and during his three years at Xavier he

excelled in elocution, debating, acting, in athletics, in business ability and popularity. The Latin and Greek grammars were far more mysterious to him than the financial intricacies of the Street yet he never gave up for he knew in his heart that God who had called him would assist him by grace to attain the scholastic requirements exacted by the Society of Jesus. At the close of his third year he entered Holy Cross and there completed the final arrangements for his entrance into the Society.

On July 30th, 1912 Robert T. Smith entered the Novitiate at St. Andrew on-Hudson, Poughkeepsie N. Y. His novice master was the Rev. George Pettit, S. J. Undoubtedly the little Master of Novices saw in the big, strapping, broad shouldered blonde, the stuff that men and real priests are made of. He recognized the sincerity of the effort which had brought the young man thus far so successfully and by his fatherly advice, encouragement and prudence directed the well nigh indescribable energy and enthusiasm of Robert Smith along the lines laid down by St. Ignatius. This young man knew quite definitely just what he had to do to become a true son of St. Ignatius. For him the noviceship was less of a test than a clear confirmation of his resolution to abandon all things and to put on Jesus Christ. To that end he set himself with a rigidity of purpose that knew no human respect. Wall Street with its crowd of shouting, scuffling, swearing money grabbers was an inferno compared to the silent spiritual activity of God's Clearing House. The meditation on the Three Classes of men gripped him for he had lived with such men. And the Three Degrees of Humility fashioned his soul for the reception of those hidden crosses which God was pleased to send him throughout the years.

It is true that he had to struggle to make his course in the classics, philosophy and theology. He himself confesses that for him personally the grind was nerve wracking, heart breaking, head splitting. Yet to his credit it may be said that he gathered a satisfactory and very practical harvest. During his seven years at Woodstock he had two big ideas—books and business: and he divided his time as best he could between each. What was left over he gave to God in a formal manner through prayer and pious practices of his own. From time to time business in the interest of the community or individuals drew him away from Woodstock but as he laughingly remarked it was only God's business and he was very happy to do it.

In July 1919 Mr. Smith was assigned to Gonzaga College, Washington, D. C. There he completed three years of teaching. Writing in August 1919 to the nun who had passed thirty one years in the classroom he says: "See how another of your boys steps into the classroom. Pray that I may be a true Jesuit teacher - willing to give all, asking for nothing in return save that my boys may become somewhat like their great Master, Jesus Christ. Pray that some of my boys may become Jesuits." One who was his rector and friend summarizes and appraises his scholastic activities as follows:

"My first meeting with Robert Smith was when he was teaching as a Scholastic at Gonzaga in Washington. He was an efficient teacher and got on well with the boys and the boys liked him. He did well anything he undertook and he was ready and willing to undertake anything. Before asking him to do anything, a superior never wondered if he would be willing to do it. He was not only willing, but eager and enthusiastic to do whatever obedience assigned him. When he had charge of the altar-boys, he managed them well, saw to it that they knew their ceremonies and that they were on hand to serve Mass. When he had athletics, he communicated his enthusiasm to the boys and they played well, won a fair share of games and were good losers and knew how to keep up their spirits in defeat. When he trained a boy for an elocution contest, that boy invariably spoke creditably. When he put on a Shakesperian play, you would scarcely believe that the actors were amateurs and high school boys. Whenever there were expenses connected with any of his duties as in running athletics and dramatics, his receipts always exceeded his expenditures. He was a good business man. He was a hard, willing and efficient worker, a cheerful companion, full of zeal for souls and the glory of God. He was to my mind one of the coming preachers of the province and destined to win many souls to Christ. He was a sunny character and a house was brighter for his presence. He had the real Xaverian spirit of contentment; wherever obedience placed him, there he settled down and did all the good he could and that was much."

In September 1922 Father Smith began the study of theology at Woodstock. His mind, more practical than speculative, led him to visualize the situations which he would probably have to face as a priest and with this in view he laid in a store of solid Catholic principles, dogmatic, moral and ascetic. As the eve of ordination approached he wrote two letters which reveal his deep religious spirit. The first is to the nun whom he addresses as "Dearest Mother": It reads:

"You know we use a small linen cloth during ordination to tie up the newly consecrated hands of the priest. These are usually supplied by mother and given to her after the ceremony as a precious memento. It must be forty-two inches long, one and a half inches wide and have my initials at one end of it. So please take care of this for me and mail it to me about the 10th of June. But be sure to have R. T. S. on it, else it may not come back after the ordination. These cloths are washed right after the ordination and presented to the one who gave them' usually the mother - so there ! So you are to have the rope that ties me to Him forever."

The second letter is to a prominent business man in New York. It announces the date of ordination and first mass, reviews his career from messenger boy to the altar and continues in his staccato style as follows:

"How I laugh as I remember the boys in the Clearing House. They were sure that I'd be back. Some wagered with me. I'll wire my blessing—for they are a great crowd—Jews—Irish, etc. Heavens! I don't blame them now for being doubtful. They had seen many a lad hit out for law and medicine and fall again for the lure of the street and dismayed at the long prospect. Gracious Providence hid the rough spots from my eyes. The Ordination sets the eternal seal. I am almost there.

"You can imagine how I feel after seventeen long years of fight. You know I hadn't finished Grammar School. Five years in Clearing House was a great training but not for Latin—or Greek—or French—or Hebrew—or Philosophy—or Theology—or Public Speaking. It's been grind, grind, grind since leaving the Street in preparation. I've taken fifty exams. Think of that!

"I never knew what this S. J. meant till I got well under way. The good prayers of my dear ones and the dogged determination of the fighting Irish kept me going. At times it was horrible. Months of headaches etc. During the grind my loved brother went. He was an angelic soul, a cripple for twelve years. Then my Father went—then my mother—before going she left me the fruits of her little savings in the form of a beautiful chalice—to hold the Blood of Christ. Oh! Those Irish mothers! Then I saw two sisters stricken; both will not be there. They are too sick.

"Well—old dear—I thought you might like to hear some of this before you pass on and I know it will please you to know that your sterling character and good example urged me onward and upward. It's a consolation to know that I have been chosen for that blessed work. (The extension of the Kingdom on earth.) Pray that I may serve well.

Father Smith was ordained to the priesthood by Archbishop Michael J. Curley in the chapel of Georgetown University, Washington, D. C., on June 28th, 1925. The next day he said his First Mass at St. Aloysius Church and there were present many of his former Gonzaga pupils, a host of friends made in the Capitol, and relatives. No one dreamed that within a little more than a year and a half the altars of another Jesuit Church would be draped in black and the body of the same energetic priest would lie close to the sanctuary. Unquestionably his brief ministry in the priesthood was fruitful though the precise degree thereof—as in the case of every priest—is known only to God, the Supreme Master of the Vineyard. People were attracted to Father Smith because of his natural eloquence, fervid presentation, priestly sympathy, and deep sincerity. He spoke in Boston, New York and Baltimore. The reports thereon are substantially the same. He preached not himself but the message of Jesus Christ and the grace of God certainly accompanied his words. He closed his career as he began it, a messenger boy, but this time he was God's messenger in the pulpit of St Peter's Church, Baltimore.

The manner of his death may be briefly told. It was not without an element of the dramatic. Somehow he lived that way and it appears that he laid down his life in the same fashion. For at least two years an intermittent dull pain in the region of the appendix had bothered him. He could not make up his mind to have it removed. It became more acute as he proceeded with the Lenten Course sermons. He decided to complete the course and shortly after he entered the hospital to prepare for the operation. While there he sent a note each day in pencil to the nun informing her of his condition. A few detached phrases indicate his fear, good humor and resignation. He writes: "For me winter is a very bad time. I am subject to colds, and ether and cold mix well for the undertakers." Then on April 8th. "I am glad I got through the sermons on time before this flare up. I think it wiser to have this over. I have too much bother." — April 9th. "Dont worry I'll keep you informed. I'll be glad when it's over." — April 10th. "Still on liquid diet - sober liquids. Said Mass this morning. Difficult, but I got through. Poor fellow across the hall groans. His name is Robert Smith too. Mr. Jenkins called. If I should die — I don't expect it, weep not. Pray much. Count it as God's greatest gift to me! That may shock you but nothing like being foresighted. These things do turn out badly at times. That's all." April 12th. "Operation tomorrow. I'm in good shape."

Father Smith's immediate reaction to the operation was favorable. But within a short time as the doctor put it, "he developed a restless, hysterical, hyper-nervous condition in which he threw himself around the bed and could not be still and quiet at all." He got very little rest or sleep. Sedatives failed to quiet him. His condition grew worse and on Easter Sunday night it was decided to anoint him. From an account written by the Rev. Vice-Rector of Loyola College the following conversations took place. We quote in part:

"Father you are a very sick man and we want to anoint you in the hope that it will calm you and enable you to rest and sleep."

"All right, delighted; glad to receive any Sacrament. Sister, put my habit on me. Every Jesuit dies in his habit."

"When we came to the prayers he answered them. He said to me: 'When can I receive?' At that time he had been vomiting too frequently but I told him if he kept quiet and tried to sleep and rest and closed his eyes, that in all probability he would not vomit, and if he showed that he could retain the Sacred Host I would give It to him at midnight. He answered me in a loud voice: 'Then you will bring me the King of Kings.'"

"Late Sunday evening I got the relic of St. Francis Xavier and took it to him. He knew what it was; took it in his hands, blessed himself with it, kissed it, put it on his head, and then begged me to take it to a man in the Union Memorial Hospital even naming the floor and the room. I then read the prayers

for the Plenary Indulgence at the hour of death. There were several Sisters in the room at the time. When we came to to the "Confiteor" the Sisters began in low voices. But Fr. Smith took it up and went through it without a halt. When he had finished I said to him: 'Father, is there any prayer you would like us to say with you?' He shoved me away from his side, made a large sign of the cross, joined his hands before his face and recited a paraphrase of the prayer which begins: 'O my Queen and Mother, remember that I am thy own,' etc. There was not a break or halt in it. He was conscious. He knew me and when I told him to keep quiet because it was 'after ten o'clock and that the Minister would be in to know why we are making all the noise, he said: 'All right, anything you say.' But he could not keep still for many minutes. I do not know how to explain this. Although he knew me and his brother, the Sisters and the Doctor, he was unable to control himself. He shouted, prayed, preached, sang, screamed and went through vocal exercises. In it all he was most edifying. The snatches of pious thoughts and sayings were repeated and repeated. About midnight he pointed his finger at me and exclaimed in a terrible loud voice: 'You know you are bound by rule to tell me if I am dying.' I told him just how he was; that he had a chance of living if he could keep still and quiet. But he answered me saying: 'I am perfectly willing to go if the Lord wants me.' Shortly after that he sat up and said: 'What is going to happen will happen tonight.' Later: 'Get me that little address book. Write to these people and thank them for their contributions to Woodstock.' Later, he begged me to see that someone went for his sister in California; that someone get her and bring her by aeroplane to the hospital.

"I cannot forget to tell you, too, how about midnight he blessed himself and stretching his arms out wide recited loudly: "Into Thy hands I commend my spirit." I stayed with him until about 2.30 a. m. Then I went to bed. When I left him he knew me. At 5.30 the Sister called me and said that he had just had a sinking spell. He came through it. I went and said Mass at 6.15 and while at breakfast they sent for me. I read the prayers for the dying and as soon as I had finished I went to the phone and called Woodstock, Evergreen and Calvert Street to say that he was going. I was back in his room at 8.15. Then he had calmed down and was not moving, just breathing. The end was peaceful, no struggle. There was a crucifix in his hand held there by the Sister. His two brothers and his aunt were also in the room and several of the Sisters attached to the hospital. He died at 8.48 a. m., April 19th, 1927."

Father Smith died as he had lived, strenuously, dramatically. A secular priest who happened to be a patient at the same time remarked that if he had ever lost the faith he would have recovered

it at the death bed of Father Smith. All who had been present were likewise deeply affected. That afternoon the body was removed to Evergreen. The next afternoon it was taken to the rectory of St. Ignatius Church and laid in the parlor there. Friends came from Washington, Baltimore, Pittsburg and New York to pay a grateful tribute of respect. At the funeral Mass in St. Ignatius' a host of prayerful friends, the clergy both secular and religious were present. Many later accompanied the remains to Woodstock. There in the little Mortuary Chapel his body rested for a space while the members of the community whom Father Smith loved and served so well looked upon him for the last time. He was laid to rest among his brother Jesuits—strong, silent, saintly men whose spirits have been called to the eternal Company of Jesus in heaven. In the words of a brother priest: "Father Smith's obituary is in the hearts of his numerous friends within and outside the Society. For them his name is connected with all that is best in a man and holiest in a priest and his memory will always serve to recall them to their better selves." —R. I. P.

FATHER EDWARD J. DEVINE

With the passing of Father Edward James Devine, in St. Michael's Hospital, Toronto, on November 5, 1927, the Society loses one of the few survivors of the notable band of Jesuits who strove so manfully for the spread of Catholicism in Canada during the closing years of the nineteenth century. In those years the great Prairie Provinces were being populated, and the Canadian Pacific Railway was linking the Atlantic with the Pacific. Father Devine was one of the number who labored in raw, new settlements with the most meagre facilities; and his energy, zeal and foresight produced lasting results.

Born at Bonnechère Point, Renfrew County, Ontario, on March 3, 1860, Father Devine was in his sixth-eighth year. He was the son of John Devine and Maria McDonnell, of Kilkenny, Ireland. His preliminary studies were made at Aylmer, Que., and his classical course at St. Francis Xavier College, New York City. He entered the Society at West Park, N. Y., Sept. 4, 1879, and made his novitiate and one year Junioriate at Sault-au-Récollet, Montreal, another year of Junioriate at Roehampton, his philosophy at Three Rivers and Quebec, and his theology at Montreal. He was ordained July 14, 1889, made his tertianship at Sault-au-Récollet, and pronounced his final vows in 1895.

His ministry among the English-speaking Catholics of Montreal was exceptionally fruitful, and his zeal found outlets in many and varied activities. He was the founder of the Montreal Free Library, which for thirty years filled a pressing need in the community. Father Devine was actively interested in the Catholic Sailors' Club, an organization that attends to the spiritual needs of sailors who come from all parts of the world to the port of Montreal. Its Chaplain for years, he rejoiced in its growth from humble beginnings to

its present prosperity. He was the founder of the Loyola Convalescent Home (now the Montreal Convalescent Home). This enterprise, now on a firm footing, was begun practically without money. The courage and faith of its founder have been amply justified. The home now serves people of all creeds and classes, who are discharged from city hospitals, but who are still unfit to resume their normal activities. Many convalescents pay nothing for the care they receive.

The Apostleship of Prayer was established in Canada during the early nineties, and Father Devine was recalled from the Lake Superior missions to assist Father Nolin in launching the work. He at once became its ardent apostle, and it became his life-work. Innumerable League Centers throughout the length and breadth of Canada, as well as Newfoundland, owe their origin to his zealous, unflagging efforts.

His travels all over the country, preaching missions and retreats and giving lectures, made him one of Canada's best-known priests. His charm and all-embracing sympathy made him one of the best loved.

Notable among his missionary endeavors was his service to the workmen and their families during the construction of the Lake Superior Division of the Canadian Pacific Railway. He also ministered to the Indians of the region, and the Ojibways adopted him into their tribe. They named him *Wabiqijig*. Recalling those strenuous times in after years, Father Devine stated that he had slept on every kitchen table from Chapleau to Fort William, and that his "parish was five hundred and eighty-six miles long, by four feet ten inches in width!"

He built and became first pastor of St. Patrick's Church, in Fort William. In his mission centers, then mere clusters of settlers' homes—which have since become towns and villages—chapels were built, and these have given place to substantial churches. To Father Devine and his fellow missionaries, the Church in Ontario owes a debt of gratitude for pioneer work accomplished amidst every kind of hardship. Trudging long miles and carrying their equipment on their backs, in the sweltering heat of summer and the bitter cold of winter, these men were worthy successors of the Province's first clergy, Blessed Jean de Brébeuf and his companions. To get a drink of water, Father Devine once told the writer, he had often to break through ice solidly formed over ponds and streams along the railway.

Later, while preaching in Newfoundland, he received his appointment for the mission of Nome, Alaska, and he then crossed the continent at its widest point. Father Devine labored for two years among the Eskimos and among the gold miners at Nome, Council City, and other places. His experiences in that region were recounted in his "Alaskan Letters", published in *The Canadian Messenger*. Over half his book, "Across Widest America", is also devoted to Alaska.

His novel, "The Training of Silas" was, apart from a few short stories, Father Devine's only work of fiction. It is now out of

of print. "Fireside Messages", a volume of fifty-two moral essays on homely, domestic topics, enjoyed a wide circulation.

It was as an historian that Father Devine contributed most to the field of letters. His love of early Canadian history dated from his discovery of entries in the old registers at Three Rivers, Quebec, made by Jesuit missionaries in the seventeenth century. Exhaustive researches in later years gave him an extremely intimate knowledge of these missionaries, of their labors, their ambitions, their hopes, their characteristics. His biographies of the Jesuit Martyrs, published first in pamphlet form, and followed by two editions in which the matter was gathered into a single volume, give readers all that is known of North America's first Beati.

"Historic Caughnawaga", a handsome volume of over four hundred pages, is a monument to the Society and to its efforts during Canada's heroic age—during the French régime. It preserves the memory of those intrepid Fathers who labored in the Iroquois cantons, in what is now New York State, as well as that of those who continued their priestly ministry after the suppression of the Society, and of the earlier men in the field after its restoration. Though awarded the Prix David by the Provincial Secretary of Quebec for 1923, the year in which it was published, this work has not yet received the recognition its author's numberless hours of painstaking labor, his patience and his perseverance merit.

Father Devine was above all an historian, and certain it is that "Historic Caughnawaga", as well as the matter he furnished to the Archives of St. Mary's College, Montreal, and the notes found among his papers, will be valuable fountains of data for those who follow in his footsteps. During his lifetime students did not hesitate to profit by his wide and intimate knowledge of early American history. Nor was he niggardly when called upon, but gladly gave of his fund of information to all who sought it.

A discussion on a debatable historic point was his delight, and his continuous delving in the Dominion Archives, at Ottawa, in the Provincial Archives at Quebec, as well as into the Jesuit Relations and other sources of historic lore, shed light on many matters of varying degrees of importance. In his travels he was always careful to observe closely the scenes of important happenings, and this helped him greatly in his interpretation of old records.

For about twenty-five years he was Editor of *The Canadian Messenger* and directed the affairs of the Apostleship of Prayer in English-Speaking Canada. During these years he had the satisfaction of seeing the circulation of his magazine more than doubled, though most of the time he worked practically alone. Those who made their philosophical and theological studies at the Immaculate Conception, Montreal, will readily recall his room in the Messenger building, where, drawing board on his knees, he ground out prose day after day. To develop the General intentions and to find forty-eight pages of reading matter suitable for his public, month after month, without the help of trained writers, was no mean accomplishment. This he did for a quarter of a

a century. Edited for popular distribution he kept his *Messenger* to a relatively high standard.

Throughout those long years he found time to contribute frequently to other publications and to keep abreast of voluminous correspondence, particularly with League Directors and Secretaries. His letters were always encouraging and, at the same time, eminently practical.

It was characteristic of Father Devine to encourage every worthy enterprise, whether or not he was personally interested. Young writers, especially, found in him sympathetic understanding of their problems, and from him they invariably received helpful direction and counsel. When rejecting a manuscript, Father Devine was scrupulously careful to avoid discouraging beginners. Perhaps some may say that he was too careful in refusal, and that he sometimes published prose and poetry that might well have been rejected. Be that as it may, not a few of those who benefited by his help will retain a grateful memory of him. His letters to writers, especially to authors of first-attempts, were usually concise lessons in the art of story-writing.

Father Devine travelled extensively, not only on this continent but also in Europe. In 1922, he was spiritual director to a party of Canadian Catholics who went to visit Europe. On his return he published, first in the pages of the *Messenger* and later in a handsome volume, an interesting account of his journeying, "Our Tour Through Europe." In 1925, he again toured Europe with a party of Holy Year pilgrims, and afterward visited Egypt and the Holy Land.

A practical printer, Father Devine knew from experience his possibilities, as well as the limitations, of the craft. He was the founder of the *Messenger Press*, Montreal, now a modern and well-equipped printing establishment. Always resourceful, and never at a loss for means to do things, he was the inventor and patentee of an electric-train-signalling system.

In the pulpit, he was remarkable rather for the clarity and soundness of his matter than for his eloquence. He was a clear thinker, an interesting lecturer, and an interesting talker. When in a reminiscent mood, he could make an evening spent in his company a memorable event.

By every means at his command, Father Devine sought, from the pulpit, from the lecture platform, as well as with his continuously active pen, to spread devotion to the Blessed Jesuit Martyrs of Canada and to further the cause of their Beatification. During the preliminary inquiry of the Apostolic Commission in Quebec, in 1920, he spent thirty-six hours on the witness stand, giving testimony. He had the happiness of assisting at the ceremonies in St. Peter's, Rome, when on June 21, 1925, they were raised to the honors of the altar. It is probable that of all the thousands present, no one took deeper personal pleasure in that act of the Holy Father than this faithful follower of the newly Beatified.

Behind an assumed gruffness that was easily penetrated, Father Devine possessed an extremely tender heart, and those who had the

privilege of knowing him well held him in the highest esteem. Simple and direct, he was also very humble. To the very last, his mind retained the fresh eagerness of boyhood. Even during his final illness he kept posted on his various interests.

On September 30, 1927, he suffered a cerebral hemorrhage which caused paralysis of the right side and affected his speech. For some three weeks it was hoped that he would make a perfect recovery, but a second stroke, followed immediately by pneumonia, made his cure impossible.

A Jesuit for forty-eight years, his was a life of constructive and unremitting effort and always devoted to God's greater glory.

VARIA

FROM THE ETERNAL CITY

A Letter from Father Billot to the Editor of "Etudes"

It will be of historical interest to give an English version of a letter addressed to Father du Passage, Editor of "Etudes" by Father Louis Billot, S. J., dated March 2, 1928. This important document appeared in "La Croix" (March 6th) and again (in Italian) in the "Civiltà Cattolica" for March 17th 1928, of which the following is a translation.

Galloro, March 2, 1928

Dear Reverend Father,

From the day when the Holy Father graciously acceding to my request allowed me to resign the dignity of a cardinal and return to the status of a simple religious I had determined to hide myself behind the portals of absolute silence.

"Apart from the fact that such a resolution was altogether in keeping with the wishes of my superiors and even counselled by them, I thought it would be the best way of silencing the rumors that might be whispered regarding my resignation of the Cardinalate. As a matter of fact such reports have already been circulated: though they are so self-contradictory in themselves that it were sufficient to read them to refute them.

"I have thus far kept my word very faithfully, even under no little hardship. I have been faithful to the resolution to the extent of leaving unanswered many letters that came to me from all parts of the world. In this I ran the risk of appearing to fail in ordinary courtesy. I would ask, then, pardon of such as may feel offended or grieved at my silence. Only present circumstances, entirely unforeseen, force me to break that long silence and urge me to address you, Reverend Father, who can do so much to help me in correcting a false impression.

"I learn that my example is being taken as authority to legitimize the resistance of the 'Action Française,' that also certain of those who have the mission of guiding souls have taken advantage of so deplorable an argument not to insist on the obedience of their penitents to the orders of the Holy See and that thus I have become a source of scandal for many. In vain I search the depth of my conscience, for I can find nothing there that can justify such an annoying imputation. Since the beginning

of the painful crisis I have always replied, by voice or by writing, to all those who consulted me as to the proper line of conduct, and insisted that they should not only avoid every appearance of insubordination or rebellion, but that they should sacrifice their own personal views and faithfully comply to the ordinations of the Sovereign Pontiff. For myself I have adhered to this rule from the very beginning.

"If I may voice my sentiments as a simple religious who has always a most ardent love for the Holy Church and for his country it is to say that all, even at the cost of very painful sacrifices, should end by submitting themselves to the common Father of the faithful. Otherwise, they can enter only on the most dangerous of roads and thus gravely compromise their eternal salvation. This wish, or rather this prayer, is that of a man who, already in his eighty-third year, is preparing himself to appear in the near future before the tribunal of God and who does not wish to answer to his Judge for the souls of his brothers.

"This then, Reverend Father, is my heart's desire. If you judge that it may serve to dispel the false impressions that have arisen in connection with my resignation I give you full liberty to publish this letter wherever your Reverence judges it may do most good and at what time it seem most opportune to you."

Please accept the sincere respects of

Your humble servant in the Lord,

Louis Billot, S. J.

Attack on Father Tacchi-Venturi

Besides the account given to Catholic papers by Msgr. Enrico Pucci, the Roman correspondent of the N. C. W. C. News Service, the newspapers of the country carried various renditions of the Associated Press report of the attack made on the life of Father Tacchi-Venturi, Monday morning, February the twenty-seventh. For matters of record we subjoin two accounts, one from the *Osservatore Romano* and another from the report of a Press correspondent in Rome.

According to the "*Osservatore Romano*" under date of Thursday, March the first: "A stranger by the name of De Angelis who presented himself under the guise of an accountant last Saturday, requested certain information from Father Tacchi-Venturi, which was given by him with his accustomed kindness and courtesy. This unknown

person called again on Monday, but he was no sooner introduced than he made a violent thrust at the neck of the Father with a sharp paper cutter, and ran off immediately. Father Tacchi-Venturi was only slightly wounded as he was agile enough to ward off what would otherwise have been a fatal blow. The police have made vigorous investigations already. To the universal manifestation of concern and sympathy extended to the good Father, we add our own congratulations and good wishes on his narrow escape."

The extract from the fuller account follows: The affair happened Monday, February 27th. About ten A. M. Father Tacchi-Venturi was called to the parlor to see a man who had been here the previous Saturday and interviewed him on the possibility of entering the Society. On that occasion Father Tacchi-Venturi did not linger long with the individual but sent him around to the Gesu rectory to speak with the Fathers there. Monday morning the same man again put in an appearance and asked for Father Tacchi-Venturi. The latter was busy at the time and sent word to that effect but his caller was insistent, telling the porter to say that he was the same man who had called Saturday. Father Tacchi-Venturi then went down. As soon as he stepped inside the door, without a word, the fellow lunged at him and drew a knife across his throat under the right jaw. He did not stab him but cut him. Father Tacchi-Venturi fell to the floor, while the assailant walked out the front door. This was easily done as the parlor almost opens on the front steps. After a moment Father Tacchi-Venturi recovered himself, got up and walked into the porter's lodge, asked for the Father Minister and called a taxi to go to the hospital. He knew he was not seriously injured and was quite calm about the whole matter. At the hospital the doctors confirmed his own opinion but added that the blade had missed an artery by an infinitesimal margin only. Father Tacchi-Venturi was back at his desk in half an hour finishing a letter which he had interrupted to be present at what might have been his rapid demise. The would-be murderer left his knife after him; in fact it was still in the wound when Father Tacchi-Venturi recovered his senses. It is a steel paper cutter filed to an edge like a knife. The police of course have it at present. They found the store where it was bought, but as far as I know, have no other clue to the fellow.

The word got abroad into high places in quick order. For the next week Father Tacchi-Venturi was literally besieged with visitors calling to offer their condolences—and their congratulations too. Cardinal Gasparri called in person to see the wounded priest.

Gregorian University

The "LIBER ANNUALIS" of the Gregorian supplies us with some interesting statistics. The enrollment for the scholastic year 1927-1928 is set down as 1461, an increase of 36 over the preceding year. According to nationality the French lead with 209 students; five other nations have over one hundred registered, namely, Italy (199), Great Britain (135), Spain (129), Mexico (121), Germany (101). Reckoned according to colleges, the South American is credited with 249, the next two in order being the French Seminary and the German-Hungarian College with 176 and 102 respectively. Among the Religious Institutes the Capuchins stand first, with 75 members of their Order in attendance. The Society comes next with 74. By departments Theology is the best attended, numbering some 866. In order Philosophy comes after Theology with 477, then Canon Law with 84, and finally the eight-year old Magisterium course with 34.

OTHER COUNTRIES

AUSTRIA

JESUITS IN THE MISSIONS. Austrian Fathers and Brothers are attached to missions in North and South Rhodesia, Africa, in Galle (Ceylon) and in Tokio. Since 1926 all available forces are sent to China in the mission of Sien-hsien, where Fr. Louis Schwarz, a Tirolese, has already laboured for twenty-five years. Fr. Alphonse Duscheck and Fr. Leopold Brellinger followed him in Easter 1926, being the first ones since the war. In August 1927, three more missionaries left for China: Fr. Holzer of Wiener-Neustadt and two Scholastics, Messrs. A. Pechhacker and R. Villavincencio. Their first task is the study of the language. Fr. Brellinger was appointed Minister of our College of Tientsin; Fr. Duscheck is already far inland at a missionary station. In the following letter to Fr. Provincial he tells how he arrived there and how he was pleased with his field of labor.

Changkiachwang, Sept. 10, 1927

Dear Father Provincial, P. C.

The treasurer of the mission in Tientsin suddenly fell seriously ill and consequently Fr. Charvet was called to Tientsin in his place, and I am replacing Fr. Charvet. It is not the first time that I have had to fill a vacancy. Thus on the 8th of Sept. I went from Chaokiachwang to the neighboring district of Changkiachwang, 30 kilometers farther north, where Fr. Charvet after a short and hasty introduction to my duties left me in charge. So I am now entirely dependent on Divine Providence.

It is true that, Father Superior says, quoting a French proverb, God blesses a missionary with the dry end of the holy water sprinkler. Yet I think I ought to be very happy because I can the more easily realize and rely upon the nearness and presence of God.

I am a beginner in missionary work and will, of course, need the counsel of experience. My district contains twenty-six communities with some 3000 faithful. The more active missionary work will not begin till November, when missions will be held in each community beginning with Chiangkiachwang and then eastward in turn. I have time for preparation but the sermons have to be written and memorized. I should lose confidence did I

not know that an army of friends is praying for me. There are 833 Christians in my central station according to the last census. These people are in many cases well-to-do and contribute generously to Divine services. The church is already too small and they plan to build a larger one. I am especially happy to have with me the relics of Fr. Lohmuller, a martyr of the boxer-war. Fr. Lohmuller was attacked by pagans near the village and killed together with his catechist and coachman. May he intercede for the mission.

BRITISH HONDURAS

VISITOR TO BRITISH HONDURAS. Rev. Fr. Michael O'Connor, S. J., of the Missouri Province was appointed Visitor to British Honduras by Very Rev. Father General. Father O'Connor left New Orleans on the United Fruit Steamer, "Castilla", on Jan. 6th and arrived in Belize on Jan. 9th. Though the weather was somewhat chilly, he had a safe trip and began the work of the Visitation shortly after his arrival. This appointment came in fulfillment of the promise of Very Rev. Father General to send Visitors to all the Missions entrusted to the various Provinces.

TEMPORARY GYMNASIUM. Owing to the dilapidated condition of our present gymnasium, a drive has been started to obtain funds for a new one. Meanwhile, through the generosity of a friend in Belize, the old "Rex" Theater was converted into a basketball court, where all the public games are being held. A tournament with two other teams in Belize was arranged and a series of games played. Considerable interest in basketball has thus been aroused among the Belizeans. The proceeds went towards the New Gym Fund. The building material in the "Rex" will later be used in the construction of the New Gym at the College.

CANADA

NOTED JESUIT DIES. Rev. E. J. Devine, S. J., well known writer, died after a short illness on the 5th of November 1927. At the time of his death he was occupying the position of Editor of the Canadian Messenger. During his life-time, he had travelled much and left to posterity the fruits of his labors. In his early days, as a Jesuit he lived amongst the gold diggers and Eskimos of Alaska. From so rough an experience he compiled his book "Across Widest America." The workers of the long trail across the Canadian provinces will ever remember him. After a hard day's toil of danger, amid rocks

and land slides these workers of the Pacific railroad found in him a pleasant companion, who could sit around a log fire and cheer away the loneliness of the Canadian prairies. At the port of Montreal in later years his spiritual ministrations to the men of the sea was often spoken of. But he was best known and recognized, as a historian of note. His books on the Jesuit Martyrs have contributed not a little to spread their fame. The "Record" of Toronto sums up a laudatory article on this indefatigable worker of Christ: "The Society of Jesus in Canada has lost an outstanding and able worker, and Canadian historical literature a conspicuous ornament."

NEW COLLEGES. The building of a new Jesuit college has been inaugurated and it is expected to open its doors in September of 1928. It proposes to house 500 boarders. This will bring the total of the Society's colleges in Montreal to four, including the Collegium Maximum. Besides this new venture permission was obtained this year to start a "Parvum Seminarium" for future vocations in our parish of the Immaculate Conception. This small Seminary opened its doors to twenty-five young aspirants, who are making the regular High School course under one well experienced in Apostolic Vocations. It is intended to increase this number each year from the best pupils of our parish schools and thus the scant figures of the noviceship will be considerably increased.

MARTYRS. The devotion towards the Martyrs continues to spread. In many places zealous layfolk are the propagators of their names. In schools, hospitals, homes, and in a number of churches the portraits of the Martyrs are seen, due often to the work of Sisters who appreciate the power of our Blessed. At the church of the Immaculate Conception, every Monday a service is held. After the veneration and application of the relic, benediction follows. Judging from the numbers who attend these devotions from the different parts of the city, from the numerous reports of cures registered each month in the Messenger, the names of Brebeuf and Jogues are familiar to many.

In the West of Canada, the Martyrs' Shrine, which was erected over a year ago on the hill overlooking the fort of Sainte Marie, Ontario, again opened its doors to the public. The first pilgrimage in June registered 5000 persons. They were composed mostly of those who came with Archbishop McNeil on the Toronto pilgrimage. Two other groups from Hamilton and Peterborough numbered near 5000. Another pilgrimage from Montreal arrived September 4th. Prior to the opening,

considerable work had been done on the Shrine. Two artistic towers of solid stone now crown the church that dominates the hill overlooking the old fort. An electric cross placed between these towers gives the Shrine a rather imposing appearance. A new hotel was constructed to accommodate pilgrims who come from afar. On the closing day, September 11th, benediction took place and the canonical erection of the new stations of the cross was held. Archbishop McNeil of Toronto performed the ceremony. The crowds on that day were numerous. The Shrine is better known and talked of. All summer smaller groups of pilgrims could be seen arriving at the Canadian National Station. Others came by way of the great lakes. Motor launches make a fast trade as they ply up and down the river Wye. At the foot of the Shrine is a landing where the motor launches may tie up. Lines of automobiles that bear the licence of the far maritime Provinces were seen; oftener still, widely diverging cars that range from a Rolls Royce to a New Ford are seen with their dust covered license from the United States. The year 1928 promises to be a good one for Martyrs' Shrine.

GERMANY

RETREAT MOVEMENT. In connection with the novitiate of the Province at Feldkirch, Austria, is a retreat house where three-day retreats are given practically the year round. The average number of retreatants ranges from fifty to sixty, but as many as one hundred and twenty young men have been there at once. The novices have an "experiment" as well as a pleasant experience waiting on the retreatants.

Proof that the retreat movement goes hand in hand with the Liturgical movement is furnished at Feldkirch, where the missa recitata is of daily occurrence. All are supplied with Mass books, and after instruction and practice by the retreat-master, make the responses and recite certain parts of the Mass, as the Gloria, the Credo, the Pater Noster, together with the priest.

A retreat house for women is conducted by the sisters at Feldkirch, the exercises being given by a Jesuit. Here also the missa recitata is the rule. Retreats are held every week.

A second retreat house for men is maintained not far from Munich, overlooking the famed Starnberger Lake. Though the number of retreatants here is uniformly smaller than at Feldkirch, retreats are given every week, from Monday evening to Friday morning.

In June last year the Long Retreat was given at Feldkirch for religious priests. Twenty-one from various orders and congregations made it. In August a Long Retreat was held for secular priests, fifty in all making it. Three laymen applied for permission to make it, one a Protestant professor from the University of Leipzig. All carried through to the end.

NEW PROVINCE. POONA MISSION. On All Saints' day, 1927, Father John Lauer, the former Rector of Valkenburg was appointed Provincial; Father Charles Brust, Professor of Canon Law succeeded him as Rector, November 13, 1927. On December 8, Very Rev. Father General established a separate jurisdiction for the Eastern district of the Province of Lower Germany naming Father Bley as Vice-Provincial with residence in Berlin. Towards the middle of September Fathers Mammacher Messner and Francis Regis Muller set sail for Japan from Genoa.

The former Mission of Brazil has been created a Province with the Provincial's residence in Porto Allegre.

Fathers Eichorn, Max Maier and Neumayer of the Province of Upper Germany returned to Poona, India, via Marseilles, the English Government having lifted the embargo against Germans. His Grace Archbishop Doering, S. J., preceded the above mentioned Fathers going last September to his old Diocese from Hirashima, Japan.

INDIA*

EDUCATION IN CEYLON. Ceylon is one of the British colonies. Many Englishmen settle here in the hope of making a fortune, by the cultivation of tea, india-rubber, and cocoa-nut, from the hilly center of the Island, to the plantations of cocoa-nut trees near the shore. The natives also cultivate rice which is their staple food during the entire year.

One should not therefore consider himself to be in uncivilized quarters at all; for civilization has penetrated the whole of Ceylon, and I am very glad to say that we have here some very remarkable features of refinement without any of its inconveniences.

The tamil type is indeed good, and, for good manners, intelligence, a cheerful spirit, our little pupils—were it not for their dark complexion, which however goes very well here—would often make us think that we were in our better colleges in France.

*Translated from *Lettres des Missionnaires Français de la Compagnie de Jesus* by Charles L. Coolahan, S. J.

As missionaries, our Fathers have to take charge of the parishes, and many of them have to search among the pagans whom they have gradually enlightened, and draw them to the Catholic religion. But it is not less true that our principal duty here is to educate the children. We have in our diocese, fifty-one schools for boys and girls, and in many of our secondary schools, our young people are prepared for the Cambridge examinations.

When completed, our college of St. Michael, will rival in structure and equipment, the best schools in France. The building was begun just before the war. The occupation of the north of France cut us off from our resources, and, for five years, half of the building remained unfinished. In July 1920, I returned to France and sought money to complete our college. My appeal was successful, and I returned with the necessary funds, to complete the structure, and to equip the chapel which is now opened. Sufficient funds are on hand to start a Physics and Chemistry laboratory, which will naturally interest visitors to the Island. French apparatus is much in evidence, and some bad boys, when I tell them not to break the delicate glass instruments reply with a very mischievous smile: "Oh Pere, there is no danger with that glass, because it comes from France." It is a source of pleasure and pardonable satisfaction to us to watch their efforts, for in many things our little Indians are clever with their hands, and take very good care of their clothes. Their honesty is especially remarkable. I put small magnets on the laboratory tables with some small crystal prisms and a number of other little objects which they could easily put into their pockets without my knowledge, but nothing has disappeared, not even the least thing, although their desires were singularly excited by the sight of so many instruments with which they were most anxious to play for a long time in their own homes.

Perhaps you would like to know what we do with our pupils when they have completed such an advanced course of study. As there are no advantages in our city, our young people seek to be admitted into the government bureaus where they do not receive poor wages; they are scattered here and there in all the larger towns of Ceylon, where they have managed to establish a very high reputation for the college of Saint Michael.

Many also have listened to the call of God. Entering as pagans, they leave us, exemplary Christians, and some of them are received into the novitiate, or seminary, and will make good priests, having this advantage over us

that, they will be able to speak their mother tongue, and will be able to understand better than we, the depths of the Indian heart.

JAMAICA

IMMACULATE CONCEPTION PROCESSION. The annual procession in honour of the Immaculate Conception of our Blessed Lady was held at four o'clock on the Sunday afternoon within the Octave of the Feast. All the Sodalists of Holy Trinity Cathedral participated, as well as numbers from St. Anne's and Holy Rosary parishes. The procession was the largest held in Winchester Park for a long time. Hundreds of other persons, who did not take part in the procession were in the Cathedral for the remainder of the services, completely filling the large edifice.

Headed by Cross Bearer and two Acolytes, the procession wound its way around Winchester Park, the Alpha Band playing and the people singing hymns in honour of the Immaculate Mother of God. The statue of Our Lady was carried by the Misses Sybil Feurtado, Veronica Aarons, Doris Cappé and Edna Cappé.

When all had entered the Church and taken their places, Rev. Fr. W. F. McHale, S. J., ascended the pulpit. His sermon on Our Lady of Guadalupe was both instructive and interesting, recounting the apparition of Our Lady to the poor Indian peon in Mexico four hundred years ago, and the founding of the Shrine outside Mexico city, which has become the centre of Mexican devotion.

After the sermon, a number of boys and girls from the schools of the Sisters of St. Francis and the Sisters of Mercy, were received into the Sodality by Very Rev. Fr. Francis J. Kelly, S. J., and all present renewed their Act of Consecration to the Mother of God.

Solemn Benediction of the Blessed Sacrament concluded the service of honour to Our Lady Immaculate.

MEXICO*

"There was a young woman, said to be from Mexico, on whose bosom appeared the core of a cancer. A few days later, when a second abscess appeared, her doctor advised a minor operation, saying that if the analysis resulted as he feared, he would have to cut away her breast. The young woman refused to be operated upon. The doctor prescribed x-rays, confident that after this process the patient would be convinced of the necessity of the operation. The x-rays were taken. Six weeks later eight cancerous growths had already appeared on

*Translated from *Notices de la Province de Mexico* of March, 1928.

her breast. An operation was advised, but the doctor, considering the case hopeless did not want to operate. He sent her to another physician that he might assume the responsibility. The woman, again refusing to be operated upon, consulted two more doctors. One of them said to her "Have your own way, Miss, but this is your only hope since miracles do not happen in the Twentieth Century."

The poor girl began a novena to Father Pro, and with great faith applied a relic. In a few days, fearing she was the victim of an hallucination, the young woman went to see the first physician and said to him: "Doctor will you examine me?" He found her breast in its normal state, except for a very small spot which was all but gone. Imagine his surprise. He questioned her about her cure and found that she had used 'nothing but a relic.' He then told her something or other to make her return. When she returned the last cancer had completely disappeared and the breast was that of one who had never suffered from cancer or anything else. This account is exact in every detail. The doctor reported the case to me yesterday, after he had given his patient a certificate of her cure. He was willing to swear to the cure and to obtain from his colleagues a similiar oath. The young lady's name is Josephine Delgado; Doctor Vazquez is her physician. He took the x-rays. Doctors Peter Gutierre and Equiluz are the two other physicians who examined her."

The following was written from Rome: "When the detailed accounts of the shooting of Father Pro arrived, and Father Fajella, the postulator of our causes, began to speak of him, he told me that he will perhaps be persuaded to ask Very Reverend Fr. General to introduce his cause. Father Fajella said that it could be introduced. Yesterday, Father General announced publicly that after he had seen the documents of Liga, he could not doubt that Father Pro was a martyr. Father Fajella told me that the Promoter of the Faith had said the same thing."

THE REVOLUTIONISTS. In spite of the fact that the government describes the campaign of the rebel army as having run its course, the military Bulletin of the League of Defense affirms, on the word of honor of some members of the Committee, that there are 20,000 soldiers well armed and trained, and 10,000 more who have armed themselves. The inequality in the losses sustained by both parties is well worthy of note; the losses of the revolutionists do not reach 1%, while those of Calles' forces amount to 9%. The cruelties of the Federal

soldiers,—their burning entire villages, their butchery of defenseless women and children, their incessant pillage, their murder of innocent priests, their destruction of statues of the saints and of confessionals by fire, and their sacrilegious fury in dynamiting the monument to Christ the King on the hill of Cubilite—all these things have merely served to increase the number of those who have revolted. Notwithstanding the inexplicable silence of the world-wide press regarding such outrages, some of which are now coming to the knowledge of the civilized world, the situation of the Calles government is just beginning to become more grave. A brother of Father Pro, Robert Pro, who witnessed the execution of his brother, was able to confer with the delegates to the Pan-American Congress at Havana, and gave the delegates the precise data of his brother's last actions. The Hungarian government has protested against the outrages of Calles and has petitioned the League of Nations to intervene. At a monster mass-meeting the students of the Catholic Institute of Paris, unanimously passed a resolution in which they vigorously denounced the detestable persecution now raging against Mexican Catholics. They likewise condemn the incomprehensible indifference evinced by the international press in the face of crimes which continue to oppress Catholics.

Not knowing how to check this opposition, Calles has again vented his fury against Catholics and religious persecution has become more severe. In addition to the cruelties which Calles' soldiers practice in the various states where rebellion is rife, they daily learn of new arrests of Catholics in the Capital as well as in other cities. It is generally reported that the underground cellars of the Police Stations are filled with Catholics from whom the authorities demand exorbitant sums of money for their release. It is Calles' method of securing much needed funds. Two or three more priests and two Religious (Franciscans) were shot recently. His Lordship, the Bishop of Tamanlipac D. J. S. Armora, was imprisoned and afterwards exiled from the country. The seminaries of Mexico and Pueblo were closed and the superiors and students were imprisoned. Four Catholic colleges in the capital were also closed and the religious who directed one of them exiled. At Puebla, our College has at last come under the power of the government and the same fate has closed the Jesuit Church.

COLLEGE AND NOVITIATE AT EL PASO. On the 6th of February the Philosophers had their first monthly disputation. His Lordship, the Rt. Rev. M. Schuler, D.D., Bishop of El Paso, kindly agreed to preside. The Physics

laboratory is all but completely installed; it will be as well equipped as is the Chemistry laboratory.

At the farther end of the building on the highest part of the property a new well has been sunk. Water was struck at 115 feet, and is plentiful and nearly as good as that from the old well. A gas engine and pump have been installed, and a cement tank 6 feet deep and 50 feet in diameter will serve both for irrigation and for swimming. Rev. Father Provincial blessed the well on the 15th of January, giving it the name of "The Well of Father Pro", for we believe it was due to his intercession that the funds to sink the new well were obtained, and that the water is so good and plentiful.

Our affairs, according to the report of Father Mayer, are getting worse every day. Yet nothing can be done at the present time. One work of improvement that was lately begun is that of Manresa Lectures (the Exercises) for priests. We have already decided to have eleven consecutive retreats of one week each with the interruption of about four days between each of them. We hope God will give us His aid. Fr. Joachim Cordero plans to found a house for extern students where their spiritual and temporal needs may be looked after.

GUADALAJARA COLLEGE. The College has continued its work until now although Ours have had to leave their classes. So far they have been able to celebrate the first reading of marks. During the Christmas holidays the Fathers never ceased helping many people by their ministry so that now more than ever before the people hope to be able to hear Mass and receive Our Lord unhindered. Fr. Camacho speaks thus of his Christmas vacation and work: "We passed the week of vacation making clay bricks. We had the mixed life of living at home and working outside, but we enjoyed our task. I was very glad on a later occasion to have had the pleasure of giving three one-day private retreats to women, one to 36 young ladies, another to about 40 married ladies, and a third to their servants. These occupations and the task of installing a chemistry cabinet prevented me from keeping a detailed diary.

TARAHUMARA. Father Navarro resumed his work on the mission about the middle of November. Scarcely had he got to Carachi when government agents came to search the house. Father Navarro had time enough to seek hiding in a nearby house, but Brother Torres was forced to go to the President's headquarters where he was subject to a thorough questioning. Seeing that they could draw from him no information concerning the

whereabouts of the priests, the officials resorted to insults, blasphemy and threats of violence.

PRAYERS TO FATHER PRO. The miraculous cures and favors obtained through the intercession of our Father Pro are increasing daily. Reports of new favors have been received not only from the capital but even from Guadalajara, Puebla, El Paso and other places. We can say that Father Pro, in imitation of Saint Teresa, also wished to let fall a shower of roses upon the earth. There appears among others, the following cure, attested to under oath:

THE PHILIPPINES

FROM FATHER JAMES DALY. "It is according to our vocation to travel to various places." This is the rule that I have been specializing on during the past several months, and chiefly during the month of December. Since December the eighth, Father Bolster and I have been working on the Misamis West Coast in the towns Kalombugan, Tangob, Misamis, Clarin, Tudela and Jimenez, large municipalities without a resident Priest for many years. It may be decided that we open up a permanent residence in this part of Misamis. Father Bolster and I shall remain here until Easter and perhaps longer. It was fortunate that the two of us were at Misamis on December the eighth, to baptize the one hundred and forty babies that called upon us that day. Fourteen wedding rings were blessed on the same day, a Visayan sermon was broadcast at the Missa Cantata and a Public Procession was held in honor of Mary's privilege. It is not unusual to meet with fifty Baptisms on the Fiesta days, when the people come down from the mountains and bring their babies for Baptism, since they know that the Priest will be in town on the Fiesta day.

WHAT CAN BOYS DO. ATENEO. THE CATHOLIC INSTRUCTION LEAGUE ANNUAL CHRISTMAS PACKAGE DRIVE. Clothing, toys, etc., were brought by students to make Christmas the merrier for the little ones who frequent our various Centers on Sunday afternoons. The campaign was a huge success. Over 7,750 pesos or 3,875 dollars worth of goods were received. The question is how did we do it? Through the kindness of Father Morning, our Dean of Studies, we were able to hold a rally of all of the High School Boys during the Religion period of Saturday, Nov. 26. Manuel Colayco

of Sophomore A. B., president of the organization, opened the rally with an explanation of the Drive and told the boys just what the children of our centers would like for Christmas. He also announced that we would give a silver loving cup, the gift of Mr. Ycaza, an alumnus, as first prize, a large Ateneo Banner would be second prize; a small one, third prize, would go to the classes bringing in the highest number of points. This year we gave one point for every ten-centavos worth of goods. After his speech Mr. Andrew F. Cervini, S. J., who organized and conducted the drive, gave a short talk on the Spirit of Christmas and tried to encourage the boys to help make the drive a success. After the High School rally he talked to the Grade School Boys in place of their class in Calisthenics.

On Monday morning, Nov. 28, we opened shop. It was not long before our first customer put in an appearance. A little fellow from "One D" sold us a neat shirt which his Prefect had confiscated. The shirt netted the boy 10 points. A few minutes later "One A" got six points on a necktie. A lad from "Three A" then gave us five centavos and so received a half point. Later on in the afternoon a pair of shoes gave "Three B" 15 points. Our first day's total was $31\frac{1}{2}$ points—a modest beginning. The second day our office took on the aspect of a pawn-shop, and remained that way until the end of the drive. The total for that day was 171 points. The next day "Two C" alone carried 655 points. Each day saw a steady increase in bundles. Business became so great that we had to have the two De Veyra brothers on hand at all times to do the appraising and about six assistants to do the adding. No inter-class football or basketball league ever aroused such excitement and enthusiasm. The lockers in the dormitories were raided by their respective owners to such an extent that a few of the Prefects began to fear that some of the boys would not have clothes to wear home for the Christmas holidays.

The last day of the Drive came with three classes in the running. They were "Two C" with 7,292 points, "Three A" with 6,294 points and "Two A" with 6,606 points. To avoid one class crowding out another at the last minute we allowed the pupils to use their classes as storerooms until 6 P. M. sharp. A man was posted at each classroom to see that no more bundles entered after that time. It was a half minute to six, Mr. Cervini was on his way to ring the house bell that would announce the end of the Drive when he met a boy from "Three A" rushing in with a big bundle under his arm. He entered

his classroom as the clock struck six. The bell sounded and the Drive ended. But we still had to count the points. It was 7.30 before we finished. Then there was the task of going over all of the figures to make sure that no mistakes had been made. In the meantime an impatient crowd outside were clamoring and banging on the door. Finally the results were made known. Second Year A was the victor carrying a total of 14,758 points, with Third Year A close behind having 14,065 points and Second Year C with 12,921 points. The sum total of the Drive amounted to 77,500 points the equivalent to 7,750 pesos or 3,875 dollars. Father Rector and Father Morning and all of the Faculty were immensely pleased with the results. Our Package Office resembled the Catskills. We had a mountain of clothing, a hill of shoes, a knoll of canned-goods and a mound of toys.

As a result of the Drive we were able to supply 35 Catechetical Centers, 24 of which come under the Ateneo C. I. L. The other eleven make up a list of Father McNulty. Over 3,500 children benefited by the Drive. Over and above this we sent a neat package to the House of Good Shepherd, another to the Leper Colony at Culion and a third to the Red Cross Association who were looking for clothing and food for the 2,000 inhabitants of Pasay who were made homeless by a recent fire. We still have enough clothing to supply our own Centers again in March when we close our work for vacation.

With such a Spirit of Charity as was shown during the Drive we feel confident that He who does not allow Himself to be outdone in generosity will bless our boys and shower the blessings of His Sacred Heart upon the Filipino People.

SPAIN

THE SACRED HEART. After a three year long struggle with the Socialists a magnificent Sacred Heart statue has just been erected in Bilbao, the capital of the province of Biscaya, which is a significant expression of the deep religious sentiment of the Spanish people. The Sacred Heart worship is now in particular evidence, the manner in which it was conducted received such pronounced approbation in all Catholic countries, especially in Spanish America that great results may be expected from it. The beautiful idea of adding to the rich flag decoration on all houses, an abundance of hearts will no doubt soon encourage emulation in other countries. On a base of white granite, the newly erected Sacred

Heart statue of gold bronze rises to a height of 130 feet. The locality chosen is the Belgian Square, which lies in a new quarter of the city surrounded by parks and avenues. Near it flows the Nervion, which forms the harbor of Bilbao, with immense factories on its shores. The thousands of labourers employed in these must make their way to and from work over the Belgian Square; whereby surely the Sacred Heart monument will not fail to have an effect on many a hardened and indifferent disposition. The erecting of this statue owes its achievement principally to the endeavours of the mission in Pamplona, conducted by Father Ortiz, S. J., which had to fight hard against antagonistic attacks of the radical elements in this industrial territory. Many times was the experience of brutal interference of these people repeated in cases of Church processions.

After the successful fight for the monument, the whole province of Biscaya was dedicated to the Sacred Heart, and this consecration turned out to be a festival of unusual pomp and solemnity. All municipal authorities represented by 1,500 persons, took part carrying their historical flags and emblems. The procession, which was led by the Papal Nuncio, ended at the foot of the new statue, where a Mass was celebrated; 500 voices sang in the choir. The President, Don Esterbau Bilbao, read the document in the presence of an immense mass of people who were deeply impressed by the solemnity and far reaching significance of the ceremony.



AMERICAN ASSISTANCY



CALIFORNIA PROVINCE

REVIEW OF 1927. The Augmentum for our Province for the year 1927 was 15. Of these 7 are Priests, 4 Scholastics and 4 Brothers. This year there are 14 in tertianship of whom 11 are at Port Townsend, 2 at Florennes, Belgium, and one at Cleveland. The Province has at present 60 Theologians, of whom 15 are in fourth year, 12 in third year, 18 in second year, and 15 in first year. The Philosophers at Mt. St. Michael's number 85, of whom 24 are in third year, 27 in second year, and 34 in first year. The various Provinces are represented as follows: In the third year there 12 from California, 7 from New Orleans, 3 from Missouri, one from Upper Canada, and one from New York. In the second year there are 13 from California, 8 from Missouri, 5 from New Orleans, and one from Upper Canada. The first year has 17 from California, 9 from New Orleans and 8 from Missouri. In all, at St. Michael's, the California Province has 42 Philosophers, the New Orleans Province has 21, the Missouri Province 19, Upper Canada 2, and New York 1. We have at present 41 Scholastics in the regency. Six are in their fourth year of teaching, 6 in third year, 14 in second year, and 15 in first year.

There are 50 Juniors at Los Gatos, of whom 16 are in second year and 34 in first year. The Province has now 60 Scholastic Novices, of whom 58 are at Los Gatos, 32 in second year and 26 in first year along with 8 Coadjutor Novices. We have also one Scholastic Novice at Roehampton, England, and another at Tullabeg, Ireland.

At Los Gatos three new wings were constructed during the year: a new building for the Novices, an addition to the Juniorate wing, and a section connecting the Novitiate wing with the central building. The old central part was whitened with a Meduse finish to match the rest of the building. The new College building in San Francisco was completed in August. At Santa Clara the work is progressing rapidly on the new Mission Church which, when finished, will serve as the Students' Chapel, to replace the old Mission Church which was destroyed by fire some time ago. At Missoula, in October the new Grade School was opened. It is a splendid two story brick building, and is at present accomodating some three hundred children. The east wing is the auditorium and

the west wing is the gymnasium. At El Retiro San Inigo a new dormitory for the Retreatants has been constructed. It was dedicated during November. It is of beautiful Spanish architecture. The new Blessed Sacrament Church at Hollywood is nearing completion. The community at Santa Barbara moved into their new residence in March. During the month of August, St. Aloysius' Church in Spokane was redecorated and a new \$15,000 organ was installed. At the request of Bishop Crimont, Fr. Monroe has been employed in supervising the remodelling of the hospital at Ketchikan, Alaska.

During the month of April the announcement was made of a new foundation to be started in Phoenix, Arizona. Mrs. Ellen A. Brophy, carrying out the wishes of her late husband, Mr. William Henry Brophy, has given the Province an initial endowment of \$250,000 and a 25 acre site for a College. In September the Province opened its new Tertianship at Port Townsend, Washington. A three story brick building and fifteen blocks of property were purchased for the purpose.

The Laymen's Retreat work in the Province during the year just finished has made rapid progress. At Mt. St. Michael's two retreats were given during the summer by Fr. Edward Menager. At the first retreat 94 men were present and at the second 54. At El Retiro the average attendance has increased 100 per cent in the past year. There are now from 7 to 12 men at each retreat. There have been more than a thousand men present at retreats at El Retiro since its opening in 1925. A Retreat Association was started at Loyola, Los Angeles, during the summer, and the first retreat was attended by 40 men.

St. Ignatius' College, San Francisco, has been promised the gift of \$100,000 by former Senator James D. Phelan. Mr. Phelan graduated from the college in 1881. It is reported that Harry Culver has given Loyola College a hundred acres on the top of the bluffs at Playa del Rey, about 15 miles from the center of Los Angeles. So far we have received no word from an official source regarding the conditions of the donation.

TUCSON HONORS FR. KINO. Plans for the erection in Tucson, Arizona, of a \$10,000 monument to Fr. Eusebio Francisco Kino, S. J., pioneer apostle of southern Arizona and Sonora, were outlined by a committee of prominent Arizona citizens at a meeting held on Dec. 15 in the rooms of the Arizona Pioneer Historical Society in Tucson.

The committee decided that the movement should begin slowly and for a considerable time should be conducted as an educative process in the belief that young

people and citizens in general should learn to know Fr. Kino and love him before there is any effort to secure financial support. This sentiment is expressed in a letter from M. J. Riordan in which he accepts a place on the committee.

"This work to be done well should come from the hearts and not merely from pockets. To that end it should be an educative process, extending over a period of years and gathering momentum as it goes. I would much prefer having ten thousand contributions of fifty cents each than ten contributions of \$500 each, since the former would indicate love and the latter mere money, and if there is one thing that Kino did not have because he despised it, it was money. I hope that the movement you have begun will expand as all true works of art and love should expand with the maturity of time."

The committee declared that the statue should be located in some central historical spot in Tucson, and estimated that \$10,000 will suffice to erect a fitting monument. It is planned to secure one of the best sculptors in America and make sure that the statue when erected shall be a work of art worthy of the great character it is to commemorate.

Professor Bolton of the University of California in his letter accepting a place on the committee, said: "I am very much interested in what you say in your letter of November 28. I think that it is highly appropriate that Arizona citizens should erect a statue to their great pioneer, Father Kino. If I can be of any real service to you I shall be quite willing to accept membership on the committee which you purpose to appoint. Unfortunately I have not been able to find a portrait of Father Kino, but I have not yet exhausted all possibilities and I am still on the hunt."

The officers chosen to direct the work of erecting a fitting monument are Dean Frank C. Lockwood, chairman, Mrs. George Kitt, secretary, Mose Drachman, treasurer. Father Stoner was requested to direct publicity in suitable ways through the southwest.

Fr. Kino was born of Italian parents in Austria in 1645. As a student at Ingolstadt he so distinguished himself that he was offered the professorship in mathematics at the Royal University of Bavaria. He rejected the offer, as he had already vowed to his patron, St. Francis Xavier, to whom he owed his recovery from a dangerous illness, that he would devote his life to missionary service. Arriving in Mexico in 1681, he proceeded two years later, as rector of the Missions, with an expedition designed to colonize California; but Providence reserved

him for the more promising field of what is now Northern Sonora and Southern Arizona. Father Kino arrived in that territory, then known as Pimeria Alta, in 1687, beginning a term of service that was to last for twenty-four years. Some fifteen miles above the frontier pueblo of Cusurpe, he founded his first mission, that of Our Lady of Dolors.

From this mission, Fr. Kino and his first companions, Jesuits and soldiers, pushed the frontier of missionary work and exploration across Arizona to the Gila and Colorado rivers. As an explorer, Fr. Kino ranks among the greatest of the Southwest. From his Mission Dolores, during the twenty-four years of his apostolic ministry, he made over fifty journeys, which varied in length from one hundred to a thousand miles. He repeatedly crossed in various directions all of the country between the Magdalena and the Gila rivers, and between the San Pedro and the Colorado. By 1695 he had established a chain of missions up and down the valley of Alta, and had pushed the frontier to the Gila river. In 1703, in company with Fr. Salvatierra, he had journeyed northward through Sonora, and, standing on the lofty peak of Superstition Range, they looked across the Colorado river and planned that the chain of missions in Arizona should at some future time be connected with the missions of Lower California and with the missions to be founded up the coast to the Port of Monterey. But the fulfillment of their plans was reserved seventy years later for their successors, the sons of St. Francis.

Fr. Kino's diaries reveal not only a consuming zeal for the Faith, but a tender and paternal love for his red-skinned flock. During the 24 years of the missionary labors, he baptized 48,000 Indians, gathering them into resident missions in Arizona and Sonora, by founding stock ranches and building churches for them. In 1692 he built a small chapel at San Xavier del Bac, near Tucson, which he replaced with a larger building in 1697. On April 28, 1700, he began close by the old structure, built three years before, the building of the third edifice, the permanent church which stands to this day. In his diary of that date he wrote: "We began today the foundations of the very large and capacious church (Iglesia) of San Xavier del Bac, all the many people (i. e., the 3,000 Indians) working with much pleasure and zeal; some in digging for the foundations, others in hauling many and very good stones of tezontle from a place about a quarter of a league away."

The building thus begun was completed by Fr. Gonzalvo, whom Fr. Kino had placed in charge of San

Xavier's. After the expulsion of the Jesuits, the Mission of San Xavier was in charge of the Franciscan, Fr. Garces, who suffered death at the hands of the Yuma Indians several years later. In 1797 the Franciscan, Fr. Narcise Gutierrez, then in charge, completed some repairs, adding an additional tower, and placing the date of the completion of his repairs, 1797, over the doorway. In the early years of 1900, the church was again repaired and restored as it stands today by the Rt. Rev. Henry Granjon, D. D., then Bishop of Tucson, and the Franciscan Fathers took charge of it.

In 1701 Fr. Kino began the building of the Church of Mission San Gabriel at Guebavi, and in 1702 that of Mission San Cajetan at Tumacacori, which still stands, a venerable Mission ruin, and now made a national monument by the United States government.

The Jesuit Missions, as well in Arizona as in Lower California, are stone affairs, with churches designed after a general scheme. Thus the interior dimensions almost universally approximate the following, viz: length about 120 feet; width, about 21 feet; height, varied from 37 to almost 60 feet. The walls are generally three or four feet in thickness. There is usually a belfry and a choir-loft approached by a spiral staircase. The ceilings were vaulted and domed, the altar carvings were beautifully executed, and a touch of the Moorish shows in the exterior architecture and decorations of these structures. Finally, and it is a distinctive feature, these stone "Iglesias" were roofed, not with tile or thatch, but enduringly with stone, gravel, and cement.

Fr. Kino died in 1711. He had blazed the trail. The record of the next half century after the completion of his labors amounts to an accumulation of achievements along lines that he had already laid down. Fathers Campos, Sedelmayr, Urgarte, Keller, and Consag, all of the Society of Jesus, carried on explorations in the Gila-Colorado country and in the Gulf of California. The most important result of their work was the definite proof of Fr. Kino's discovery that Lower California was a peninsula. Noteworthy also were the problems in geography arising from Fr. Sedelmayr's journey in 1744 when he ascended the Colorado to Bill Williams Fork, and the planning of a trail to connect San Xavier del Bac with the Port of Monterey.

EL RETIRO SAN INIGO DEDICATED. On Sunday afternoon, December 4, 1927, the new building at El Retiro San Inigo, the Jesuit retreat house, was dedicated by Archbishop Hanna. Following the dedication,

addresses were made by the Most Reverend Archbishop and by Roy Bronson, President of the Catholic Laymen's Retreat Association. Benediction of the Most Blessed Sacrament and Stations of the Cross followed.

Former retreatants and their families assembled in large numbers, comprising a rare assembly of distinguished Catholics. The new building has a large basement garage; a heating plant; a splendid flagged porch overlooking the Santa Clara valley and the Mt. Hamilton mountains; the upper floors contain only small, neatly furnished single rooms, with large clothes' closets and tiled bathrooms, some with showers, a few with tubs. On the flat back of the building is a tiled roofed cloister for rainy weather inclosing a quadrangle. The job is in Spanish style: Devlin, the architect, Barret & Hilp, builders.

Bronson said the presence of the large gathering was evidence of interest among those familiar with the work. He recounted the slow continuation of the retreat movement in California, until 1922, when the patronage of Pope Pius XI made it vigorous. At the beginning Father Stack, the superior of the retreat, had to go out and get the men, but now the recruiting is largely done by the laymen of the Catholic Laymen's Retreat Association. He thanked the donors of the building.

In attending this dedication he said those present were aiding on an historic day, because this event signaled the full launching of a movement specific for the problems of our times. The Church in different ages had its specific problems. The problem of today is irreligion. Around us today are those who shout there is no God, no moral law, no responsibility. The newspapers are full of it. Scientists are babbling it. Literary men are nurturing Durant, Shaw, Wells. Everything nearly that we pick up tells us of it. It eats out the heart of faith, unless this faith is strong and living. How, he asked, are we to resist this influence on young men, especially those educated in secular schools and universities. Many of them lose the faith or retain only a vestige of it. The Church, in contest with this problem, has revived the retreat movement. Through it faith is renewed. The mind is refocused on fundamental truths—grace is given an opportunity to act. The retreat movement is essentially a campaign of education. The will is reached through intelligence. He gave individual examples of faith restored by the retreats. This coming into the West of a great work shows that the Church is manifesting the continued guidance of Christ when He promised: "Behold I will be with you all days even unto the consummation of the world."

The first note sounded by the Archbishop was one of gratitude for those who had provided this care for Catholic men: The Jesuits, particularly the Provincial, Father Joseph Piet, S. J., and Father Stack, S. J., on whom had been laid the burden of the building, the benefactors and men who made retreats. The Archbishop then reiterated the great point on which he has been insisting of late, the fact that a great civilization is in the process of formation around the bay region and that it must have a strong spiritual salvation, if it is to be secure and happy.

TERTIANSHIP. On the Feast of the Nativity of the Blessed Virgin of Mary, 1927, a new house of the Society was opened at Port Townsend, Washington, to serve as a Tertianship for the Province of California. Very Reverend Jos. M. Piet, S. J., Provincial, celebrated the first Mass in the domestic chapel for the Community which numbers fourteen Fathers and four Brothers. At noon a dinner was served at which several invited guests were present. The Right Reverend Ordinary of the Diocese of Seattle was represented by his Chancellor, Right Reverend Msgr. Ryan, an old Jesuit boy of Seattle College. The Diocesan Clergy were represented by Rev. F. B. Klein, Pastor of the local church, while Father E. Menager, S. J., and Father J. VanHoomissen, S. J., brought greetings of Ours from Seattle. We were honored with the presence of the Mayor, Dr. Bangerer and the President of the Chamber of Commerce, F. A. Scott.

The personnel of the Community is as follows: Superior, Rev. W. J. Fitzgerald, S. J., Instructor of Tertians, Rev. Joseph Chianale, S. J., Minister, Rev. Ignatius Vasta, S. J., Spiritual Father, Rev. F. M. Baldus, S. J. The Tertian Fathers are: Revs. W. Austin, C. Byrne, H. Buckley, P. Cronin, F. Gleeson, H. Geary, J. Howard, C. Owens, L. McGreal, D. Sullivan, and J. Ward. The Brothers are: S. Kish, J. McGuire, L. Huber, and E. Johnson.

Carrying out Father General's wishes that a Tertianship be begun as soon as possible for the Province of California, Father Provincial purchased a three story brick building and three blocks of property in the Eisenbeis addition of Port Townsend. To this were added a few months later eleven other blocks in the immediate vicinity, making in all about twelve acres of land, and work was begun at once renovating the building and getting the place ready for occupancy in September. The Eisenbeis building was erected in the boom days of Port Townsend at a cost of \$45,000.00 and is in an excellent state of preservation. This building which now houses the Tertians, is of brick with white oak wood work in the first

two floors and redwood finishings on the third floor. It is a spacious mansion and the changes have given a great amount of room for our purpose. There are twenty-one living rooms for the Fathers and Brothers and good sized halls for the Chapel, Dining Room, Library and Tertians' Conference rooms. Plans for a new wing that will include a Chapel and thirty living rooms have been drawn, and it is hoped that work will be begun in the near future.

MISSOURI PROVINCE

St. Louis University

GIFT FROM POPE PIUS XI THROUGH FATHER GENERAL. Two sumptuous folio volumes, "Roma Sotterranea, le Pitture delle Catacombe Romane, illustrata da Giuseppe Wilpert, con. 54 Incisioni nel Testo e 267 Tavole. Roma, Desclee, Lefebvre & Ci. 1903," from the Pope's private library have found their place on our library shelves. A letter from Father General, explaining the gift, is beautifully inscribed on the reverse side of the dedication-page, and reads as follows: "SS Pontifex Pius XI, in signum grati animi pro pecunia a Congregationibus Marianis Statuum Foederatorum Americae ad Aedes pro Catacumbis Sti Calixti construendas, hoc opus eximium, ex sua privata bibliotheca desumptum, mihi transmisit ut illud cuidam Collegio alicuius Provinciae Americanae applicarem. Cum in Collegio Maximo S. Ludovici Provinciae Missourianae sedem habeat redactio periodici "The Queen's Work," quod pro omnibus Congregationibus Marianis Americae editur, huic Collegio hoc insigne donum applicandum censeo et hisce applico. Romae die 27 Septembris 1927. (Signed) W. Ledochowski, Praep. Gen. Soc. Jesu." This princely donation finds a fitting place near the gift of another Pope to our library, namely, the set of Baronius' "Annales Ecclesiastici," presented by the publishers to Leo XIII and by Pius X to the University through Father Rogers, when the latter attended the 25th General Congregation of the Society in 1906.

PHILOSOPHER'S ACADEMY. During the last two months, the Philosophers' Academy has been the center of a great deal of interest. On November 19, Mr. Paul J. Murphy, in a paper on "Philosophy Takes a Practical Turn," presented his reasons why a scholastic should strive for more conscious organization in his work of

equipping himself with philosophic knowledge. He drew many of his illustrations from modern theories of business administration. A lively discussion followed, talks being given by Father Michael Stritch, and Messrs. Wuellner and O'Hara.

On December 15, Mr. O'Hara read his paper entitled "Authorship, A Study in Psychology," in which he stressed the view that the training of writers could go on in high school without detriment to the idea of a liberal education, and presented his method of fostering authorship in the secondary school. Mr. Mahony replied to the paper which was in turn supported by Messrs. McQuiston and Alexander in informal discussion.

STUDY-CLUB ACTIVITIES. Last summer Rev. J. A. Burns, C. S. C., Ph. D., the Superior of Holy Cross College, Washington, D. C., read a paper on Catholic higher education before the members of the Catholic Educational Association assembled at Detroit, in which he stressed the need of Scholastic Philosophy and the beneficial results obtained in this branch of learning through study-clubs. Our late professor at St. Louis University, Father Pierre Bouscaren, was just as staunch an advocate of these seminars; while time and again from the lips of "experienced" second and third year philosophers have dropped such emphatic words as "I grasped more philosophy in study-club arguments than in the lecture hall."

All this is very encouraging to the thirteen or more tyro Thomists of first year who have thus far persevered in weekly "philosophical research" meetings, despite lack of time and the pressure of other studies. In fact one band of five, reorganized on Dec. 10th, under the leadership of Mr. John Morrison, never fails to meet on Wednesday and Saturday evenings. After the appointed speaker gives a brief explanation of the class matter up to date, general discussions complete the hour.

PSYCHOLOGY SEMINAR. The rich experience of the past semester impresses on one's mind the great dividends yielded by the fifteen hours a year invested in a Psychology Seminar. The problems met with in the subjects of "Attention," "Advertising," "Training of 'Memory' and 'Will'," "Psychiatry," "Rumor," "The Emotions," and "Crime" have been studied in the eight meetings held during the past months. Papers on "Leadership," "The Law-Courts," and "Characteristics of Thought," a talk by Dr. McFadden, and three lectures on "The Psychology of Religious Experiences" by Fr. McCarthy will conclude the third-year program.

Each meeting is opened with a carefully prepared paper followed by a half-hour discussion. These discussions are

intensely interesting and fruitful, being informal presentations of the divergent views and experiences of the members, supplemented by the enlightening and authoritative comments of Fr. McCarthy.

St. Xavier's College, Cincinnati

INQUIRY CLASS. Through the courtesy of the Sisters of St. Joseph, who have put the large parlors of the Fontbonne at his disposal, Father Warren C. Lilly, S. J., is devoting the Sundays and Thursdays of each week to Inquiry Classes into the Catholic Religion. The aim and purpose of the classes is as follows: The Purpose of this series is to give a plain exposition of the fundamentals and essentials of religion. The lectures are designed to satisfy those who do not believe in any religion or who have doubts about God, the hereafter, the mission of Christ, the Inspiration of Scripture, or any other doctrine of Christianity. Sound Proofs from Reason are given for the Existence of God, for the Spiritual Soul,—Distinct from the Body and Immortal,—for the Reality of Truth and Certitude, the Liberty and Responsibility of Free Will and the Accountability of Conscience. Satisfactory Credentials from History are furnished for the Reliability of Revelation, the Divinity of Christ, Evidences for Miracles and Prophecies and for the God-given Commission of the Church. Non-Catholics are cordially invited. They are given solid foundation for their own religion and receive first-hand information on the Catholic Religion. Catholics are asked to accompany their non-Catholic friends because they will express themselves freely to them and give them the opportunity to propose their objections either publicly or privately to the speaker.

Well-instructed Catholics acquire a knowledge of the unbelieving and non-Catholic mind and are equipped with easy, ready answers for innumerable Protestant difficulties. Attendance at these lectures involves no obligations. There are no expenses or collections of any kind.

NEW ENGLAND PROVINCE

Boston College

ALL-BRITISH DEBATE. The Fulton Debating Society of Boston College opened its season of inter-collegiate debates on December 15, 1927, when three Fultonians crossed forensic swords with an All British Team, known as the National Union of Students of Great Britain. The team included representatives of three British Universities, the University of Reading, the University of Edinburgh and the University of London. The debate with Boston College terminated a tour of thirty-four Canadian and American Colleges which started at St. Francis Xavier College in Antigonish on October 21st and included all the well known institutions as far south as Georgia and as far west as Michigan. The debate was held in the new Library Auditorium before an audience of about six hundred, on the question: Resolved, this house condemns the democratic principle as exerting a corrupting influence on modern life. Boston College had the negative side and made a very effective defense of Democracy both in theory and practice. The British team argued very cleverly, pointing out many abuses in our political machinery, but failed to show that these abuses were due to the democratic principle. A unanimous decision was awarded to Boston College by the board of judges, The Hon. Henry K. Braley of the Massachusetts Supreme Court, The Hon. Winfred H. Whiting of the Superior Court and the Hon. Joseph Walsh of the Superior Court.

HARVARD DEBATE. On January 11, 1928, the Fulton engaged in a debate with the representatives of Harvard University in Symphony Hall on the question of Governor Smith's qualifications for the Presidency. Because of the timeliness of the subject and the keen rivalry existing between the two institutions a large audience was expected. A month before the debate application blanks were sent out to all the students and Alumni with the result that a week before the debate practically all the tickets were sold. The prices of the tickets were \$2.00, \$1.50, \$1.00 and 50c. The debate was a complete success academically and financially. The Boston College team outclassed the Harvard team by the overwhelming vote of 2734 to 87. The newspapers of

the city featured the event and because of the national character of the subject discussed the Associated Press sent an account of the debate across the country. The Boston Herald carried the following story on the front page the next morning:

B. C. victor in Smith Debate with Harvard.
Successfully Argues N. Y. Governor's Fitness
for Presidency. Large Audience Renders Opin-
ion. Decision to Eliminate Religious Issue
Applauded.

Before nearly 4000 persons who overflowed Symphony Hall last evening, Boston College won by an overwhelming majority the vote of the audience in upholding against Harvard the affirmative in a public debate on: "Resolved, that Alfred E. Smith is eminently qualified for the presidency." Prof. Frank L. Simpson of Boston University Law School who presided, announced that an early count of the votes disclosed that Boston College was far in the lead. The audience was one of the greatest that ever gathered in Symphony Hall. Hundreds of men and women were unable to gain admittance, because every available seat and every inch of standing space, including nearly 200 on the stage to the rear of the speakers, was occupied. In the two upper galleries men and women lined the walls and the exits showed a sea of faces.

Prof. Simpson in opening the speaking said that the large gathering was indicative of the great interest in the political campaign a few months hence. A storm of applause followed when he declared that both Harvard and Boston College had agreed to eliminate entirely the religious issue from the debate. He said that these young men by their agreement had set for the country a fine example in keeping out of the question the religious side, which he believed had no part in politics. "There is no place in our democracy for a discussion of a man's religious beliefs when he is a candidate for office," declared the chairman, amidst another outburst of applause.

The debate marked a renewal of forensic relations between the two institutions after a lapse of thirty years, the last meeting taking place in 1898. Joseph B. Doyle, Boston College '28, in opening for the affirmative, hoped that the intellectual contests would become an annual event between them and David E. Scoll, Harvard, '28, to show the sportsmanship across the river, urged that they also renew athletic relations.

Boston College contended that Gov. Smith of New York is not only eminently fitted for the office of President, but that he is "preeminently fitted for the presi-

gency." From all parts of the hall this was greeted with waves of applause. "Smith is a born progressive," was another Boston College challenge. "Others may have read more history than Gov. Smith, but he has made history. His record as four times Governor of New York makes him an outstanding candidate for the office."

Harvard contended that although Gov. Smith has filled the executive chair four times in New York, yet he lacks the national and international viewpoint. Smith is too provincial to be President of the United States, Mr. Scoll maintained. He said that Smith has danced his way into office in New York but it is a different question how he will dance his way into the presidency. Admitting that Smith was popular in New York, Harvard contended that if the country is to elect presidents on their popularity, why not choose Babe Ruth or even "Bossy" Gillis. Whether the Democrats shall add Smith to the grim list of defeated Democratic presidential candidates, said Scoll, is something to consider.

Frederick W. P. Lorenzen, Harvard, '28, said Smith is a product of Tammany Hall and because of this he has too much to answer for. He said that Smith is so provincial that he sees only New York, talks New York and thinks only New York.

Prof. Simpson warmly congratulated the debaters for their perfect sportsmanship and for the courtesy shown in the debate. He lauded their ability and the remarkable diction of all the speakers. After counting votes for fifteen minutes, it was announced that Boston College was far in the lead. Prof. Simpson said that the debaters decided not to make the full count public chiefly because of good sportsmanship.

Joseph B. Doyle, Boston College, '28, opening for the affirmative said:

Governor Smith has risen from a poor boy to the highest office in the Empire State. He has occupied the gubernatorial mansion not once but four times. This is the man whom we come to discuss tonight and we of Boston College are firmly convinced that this man, Alfred E. Smith, is eminently fitted to hold the office of President. To crystallize into a few words a man of the greatness and genius of Alfred E. Smith is a difficult task.

"Fate seemed to crush this man at his birth when it named him Smith; but God gave him brains to see the right and courage to see the right put through. His Excellency, the Governor of New York was a born progressive. Others may have read more history, but he has made history. How? For twenty years the white spotlight of publicity has played on him and has revealed

nothing but spotless integrity. Into the hearts of millions he has made his way. By his statesmanlike vision he has won the plaudits even of his political adversaries. Time and again he has appealed from a stubborn Legislature directly to the people, and not once has the people failed him. He nearly always was in the right. We can only say of Governor Smith that true government is a machine that does the greatest good to the greatest number. His strength lies not in his words alone but in his ability to put their concept into deeds. That is the reason why New York has made him Governor four times.

Oscar Underwood, idol of Alabama, said of Smith: "I am for Smith because he is pre-eminently qualified to be president." Here the speaker said he had a personal letter from Gov. Ritchie of Maryland which states that "Governor Smith is entitled to first consideration."

"These men may be guided by partisanship," said he, "but let us turn to the Republican party. They believe that Governor Smith is the outstanding figure in the Democratic party. Finally there is President Calvin Coolidge. Recently in a speech he said of Governor Smith: 'He always seems to know the right thing to do and how to do it.'" In the great national crises that confront a President, what more can we ask of him than this—that he always seems to know what to do and how to do it.?"

David E. Scoll, Harvard '28, the first speaker for the negative said:

"Every man is a king in his country. Al Smith could very well be king in New York, but I do not think if a vote were taken here to-night he would be made king of Massachusetts. We agree perfectly that all he has done is splendid, but he has done all these things for the state of New York. It is now time for him to say what he would do if he were elected President. You know it is a serious thing to say that a man is eminently qualified to be President. We can't pass it off and say: 'Al Smith is popular and we will make him President.'"

Although a man can dance himself into the hearts of the people, how can he dance or sing himself into political eminence? As far as his singing goes, everybody enjoys his songs. As far as popularity goes, are you willing to admit that you would elect a man to the presidency because he is popular? I think Al Smith himself would admit that there are men more popular than he. There is Babe Ruth for instance, and I am sure that some people would consider Bossy Gillis.

There is not a man or woman in this entire audience who does not feel that to oppose a man because of his

religion is an insult to every American citizen. Of course, Al Smith has been a great Governor and has accomplished many things for the State of New York, but when you look over them from a national viewpoint it is rather hard to find issues of national importance to put Al Smith up for President."

At this point the speaker said that as far as prohibition is concerned, even Al Smith could not change the Constitution and there are not very many States in the Union that would modify the Volstead Act, nor has there been a Congress that would appropriate enough money to enforce it.

"By electing Al Smith we could not make New York any wetter or Boston any drier," he said. "When we subtract the eminent wetness of Al Smith, there does not remain very much evidence of his national eminence to make him President." He also stated that even as popular as Lindbergh is, he did not think he could be elected President.

Neal T. Scanlon, Boston College, '28, followed for the affirmative. He referred to the previous speaker's remarks regarding Al Smith's singing and dancing, and said:

"I can't say that I have ever heard of Al Smith gamboling around the corridors of the executive mansion in New York on a mechanical horse." This reference to President Coolidge caused prolonged laughter. "Nor can I say," he added, "that I have ever heard him playing cowboys and Indians in upper New York State. There are at least 20,000,000 people in the United States qualified to be President. The previous speaker insists that Gov. Smith is not nationally minded and in the next breath he tells us that Gov. Smith has expressed himself on the prohibition question, which after all is the most important one before us."

Then the speaker cited Gov. Smith's work on the ways and means committee of the New York Assembly, his work in the Constitutional Convention of his state and his many other qualifications for the presidency.

Fredrick W. P. Lorenzen, Harvard, '28 followed.

"We are told that Gov. Smith possesses qualifications that make him an excellent governor of the State of New York. He has held all the profitable positions in the State of New York. Gov. Smith, who is so local and provincial, is eminently qualified to be Governor of New York, but not to preside over such a great nation as ours. I admire Gov. Smith because of his lack of dignity. He liked to dance and to sing, and he is so much like the rest of us that I admire him. He is an excellent governor of

New York, but would he make an eminently qualified President of the United States?"

William J. Killion of Boston College, '28 was the next speaker. He stated that Governor Smith had slashed millions from the New York State budget. He referred to Gov. Smith's relations with Tammany and declared that he was personally honest. He reviewed Smith's public record.

Francis E. Shea, Harvard, '29, closed for the negative. He referred to several of the Presidents, including Coolidge and Harding, declaring that "we never considered either eminently qualified for President." Then he mentioned several men of national prominence eminently qualified, including U. S. Senators Borah, Walsh of Montana, Walsh of Massachusetts and Reed of Missouri.

Joseph B. Doyle of Boston College closed the debate with a six minute rebuttal on the affirmative side.

Holy Cross College

PHILOSOPHICAL CONGRESS. The third annual meeting of the American Catholic Philosophical Association was held at Holy Cross College, Worcester, Mass., Dec. 27, 28, 1927. About seventy members of the Association were present. Many members sent their regrets at not being able to attend owing to the inconvenience of the dates. Several suggestions were made for a more suitable time for the meetings, and the decision was left to the executive officers.

Sir Bertram Windle was a few minutes late in arriving, and Fr. McWilliams of St. Louis University was called to the stand first. His paper gave an analysis of Prof. Whitehead's philosophy and indicated some of its inconsistencies. There was considerable discussion which frequently took the form of questions about points to be cleared up. Sir Bertram then presented his paper on modern ideas of matter. He detailed the latest conclusions of physicists regarding the integral constitution of what is ordinarily called "matter" and of the ether. The ether is a puzzle, particularly as regards vacua in it. Sir Bertram describes the ether in the phrase of Prof. Russell, as "a good little boy who does what he is told and is not expected to die young." Again the discussion was largely a matter of questions for information. The difficulty about the distinction of matter and form lurked, as usual, around the problem of what are the real elements?

In the afternoon, Fr. Mahoney's (Fordham University)

paper unmasked Locke to find there an incipient Kant, even down to the "formae a priori." He fairly well established his thesis that Kant's vogue is due largely to the mere invention of a terminology which gave expression to a philosophy which had long been brewing. Fr. Bendas made a strong plea for the reunion of science and philosophy in the equable relationship of the older day. The discussion was light on both these papers because of the pressure of time.

The presidential address at the dinner that night stressed the need of philosophical thinking in secondary and even primary education, so that students may be equipped for philosophy when they come to it. Briefly, it may be said that Dr. Pace wishes a return to the classic method of teaching the languages. "To know," he quoted, "is to relate." Understanding of this sort is a better training than the mere accumulation of heterogeneous information.

Wednesday morning, Dr. Smith delimited the place of authority in philosophy. He contended that the statement "Authority is the weakest argument" will be misunderstood unless a distinction be made between divine and human authority. He then asked how we might best counter the charge of non-Scholastic philosophers that our philosophy is "committed" beforehand. The discussion developed that the charge is only an *argumentum ad hominem* and should be handled as such. Prof. Roemer closed the morning session with an exposition of the rights of nations as conceived by St. Thomas. Discussion was suspended owing to the pressure of business. A nominating committee was commissioned to draw up a slate.

In the afternoon, a very clear and concise presentation of the Franciscan teaching was given by Dr. Vogt. In brief, he maintained that the distinctive difference between the Franciscan and Thomistic schools is that the former approaches its problems from the side of the object, while the latter approaches them from the side of the mind. Questions proposed by the house, showed deep interest in the subject and the feeling was general that Dr. Vogt had done the congress a real service.

After the business meeting and the election of officers, the congress adjourned with the expectation of convening next year at Marquette University.

NEW ORLEANS PROVINCE

Hot Springs, North Carolina

FATHER WHIPPLE'S POOR. Father Griswold Whipple combines Christian charity with militant Catholicism in his zealous care of the poor in a spot that has all the ear marks of a neglected mission field at our very doors. It is true Christian charity because he gathered all the good things for the poor to help bring their souls near to God, and it was militant Catholicism because in his efforts to help God's poor he brought down the wrath of the Klu Kluxers who seem to show their love for the priesthood with something of a satanic fervor.

"About 300 poor people in all", says Father Whipple, "men, women, and children had been invited personally to the Christmas tree we prepared for them, and considerably over 200 put in an appearance. They crowded into the main hall and just gazed open-mouthed at the great big, beautiful tree, sparkling with all colored electric lights and banked on all sides with bundles and toys galore. Old Santa, himself, was there in all his glory and he certainly did make the kiddies happy. The ladies of the town who helped so well kept a lookout for strangers and immediately wrote the names on packages reserved for the purpose. All were well taken care of and no one left us empty-handed. A little Christmas holy picture was put in every package.

Well, the Klu Klux got a frightful attack of "Roman Fever" with it all. In the first stages of it—Christmas eve—they burned five big crosses all around us and set off charges of dynamite, bluffing the poor people into thinking they were shooting at us, I suppose. They had already threatened with floggings any and all who intended coming to our tree. But when they saw that army of people over 200 in number, leaving our grounds with every shape and size of bundle, and all this in bold defiance of their solemn ukase, their "delirium" assumed "trements" proportions. That night, they burned a great cross right at the entrance of the property, and swore loudly that they would actually club the next man, woman or child who left our place with anything. Some of the poor people took their threats seriously and guarded their homes at night with shot guns. Loyal Klansmen denounced us on the streets and in the stores, but, their stock depreciated rapidly because of it. One blue-blooded Nordic positively refused to eat the "Catholic beans and meat", until his wife placed them before him at table. His appetite did the rest. But hardly was the

meal finished, when little "Billy" ran out of the house, shouting to the neighbor next door: "Oh, Maggie, I told you Daddy would eat the beans." Yes, and poor "Billy" was thrashed soundly for giving his father such publicity.

We estimated that we gave out over a thousand dollars worth of food and clothing."

GRAND COTEAU. On Feb. 11th, the feast of Our Lady of Lourdes, a Mass was celebrated by Rev. Fr. Rector at the new grotto in thanksgiving for its successful completion. Although there were many narrow escapes from accidents during the two years of its construction, thanks to our Blessed Mother's protection no one was injured. During the day the girls of the convent made pilgrimages to the shrine. The grotto has the general shape of the letter "V" upturned. The ribs of the superstructure are galvanized iron pipes on which was attached wire lathing and this is covered with a thick layer of cement. The grotto rises thirty feet, is forty-seven feet wide and forty feet deep. The cave where Mass is said is twenty-five feet deep and ten feet high. The statues of our Blessed Mother and of Bernadette, originally from Carrara, Italy, are honored relics of Mount Kotska, Macon. The work was done exclusively by the Juniors. Bishop Jeanmard of Lafayette has granted an indulgence of fifty days for each Hail Mary said before the statue.

SPRING HILL. Two thirds of the Spring Hill student body are daily communicants and of the remainder, the greater number receive on the average of once or twice a week. The Apostleship of Prayer and the Sodalties are functioning well. The Abbe Larsimont of Mons, Director of Social Service Works of Belgium, has requested permission to translate into French, Fr. Kenny's pamphlet, "The Mexican Crisis," pronouncing it, "The best synthetic exposition of the Mexican persecution." The article has been further honored by the following unqualified endorsement of Bishop Diaz, the distinguished executive of the Mexican Episcopate: "I make Fr. Kenny's article on the Mexican question entirely my own." Fr. Lawton has been appointed a member of the Historical Commission of the City by Leon Swartz, Mayor. "The germ of a new crusade, somewhat analogous to the Catholic Students' Mission Crusade has been inaugurated at Spring Hill, and announced in the local press." By means of letters to various magazines and newspapers the Spring Hill Philosophers will combat errors concerning logic, ethics, psychology and history of philosophy. Special attempts will be made to answer slurs hurled at the Church.

MARYLAND-NEW YORK PROVINCE

Fordham

RENOVATION OF HISTORIC CHAPEL. The addition to the old St. John's Chapel at Fordham, for which the contract has just been lately awarded, was designed in such a manner that the completed building will present a cruciform plan, with the present building forming the main stem of the cross—the arms being formed by large transepts, with an apsidal termination forming the Sanctuary and containing the Main Altar. The nave will be crowned with a cupola.

Inasmuch as the present Chapel consists of a flat beam ceiling, supported by slender columns enriched with open timber work, it has been the endeavor to preserve this ceiling treatment in the transepts and apse, omitting the columns, however, and having the climax of the composition in a beautiful gothic dome fifty-two feet high in the clear, surmounted by an octagonal lantern 28 feet high.

The building has been designed with a view to affording an ultimate seating capacity of at least eleven hundred and fifty persons, which is three times the number that can be accommodated in the present Chapel, and with the seating so arranged that the visibility of the Main Altar would be interfered with as little as possible. This has been attained by supporting the dome on four corner columns.

The lantern has for its prototype that beautiful one forming the main feature of the celebrated Ely Cathedral, in England. The exterior, above the roof, will be of lead, enriched with buttresses terminated in pinnacles rising to a height of ninety-five feet above the ground. The lantern will be octagonal in shape, pierced with eight windows designed to accommodate some of the beautiful stained glass windows now in the Students' Chapel. By this means abundant light will find its way into the interior. A rose window has been likewise designed in the rear wall of the apse over the Main Altar, to accommodate the beautiful circular stained glass window which now occupies a similar position in the present Chapel.

The new extension will add seventy-five feet to the length of the Chapel, making a total length (including the tower) of one hundred and eighty feet, and the width

over all of the transepts one hundred and ten feet. The interior width of the transepts will correspond with that of the present Chapel, namely forty-one feet, which is the diameter of the dome.

In addition to the Main Altar, there will be two side altars arranged in side chapels—to the right and left of the apse. Additional exits will be provided in each transept, with a stone vestibule, or porch, located adjacent to the nave of the Chapel. Two Sacristies will be provided—one on either side of the apse—with an ambulatory in the back of the Chapel, forming a passageway between the two.

The basement under the new portion of the Chapel will contain nine altars, as well as sacristies, corresponding with those above. This will give ample facilities for the saying of Mass by a number of the Fathers at one time.

The front tower will be terminated with a stone belfry, designed in harmony with the rest of the building, and making the total height of this feature of the building seventy-five feet.

It has been the aim of the architect, Emile G. Perrot, to secure a unified effect in the completed building, with the imposing lantern dominating the composition.

As it stands at present this historic chapel dates back to 1846. When the Jesuits first came to New York City and undertook the management and administration of St. John's College, the grey, ivy-covered walls of St. John's Church stood silent and stately in their early youth. But in those distant days the structure was called "Our Lady of Mercy," and was the parish church of the few Catholics residing in Fordham village. Thus the church of Our Lady of Mercy on Marion Avenue is a direct descendant of the College Church.

The spire that had originally surmounted the bell-tower of the church was removed, some say by the forcible intervention of the elements, while other historians aver it was by the authorities, who, as the stone had begun to crumble, were fearful lest it come tumbling down.

The stone for the church was quarried from a rocky cliff that rose in the center of the First Division field. On close examination, the rock will be seen to vary in color and composition from that used in the past few years in the college buildings. The edifice was originally intended to rest on the ground in the form of a cross, but for various practical reasons the plans were not completed. By the present remodeling, the church will approach the specifications of the original plans.

This description of the College Church is contained in a "History of Fordham College" by Thomas Gaffney

Taaffe: "The Church is a handsome little edifice, Gothic in architecture, with its walls and the arches of its ceiling handsomely frescoed and lighted by six magnificent windows. These represent the four evangelists and Saints Peter and Paul."

FACULTY BUILDING. The new Faculty Building which is about to be erected for the accommodation of the Fathers connected with the Fordham University will follow the general architectural style of the Library and Biology Buildings, and will be constructed of stone, with limestone trimmings.

The building will be situated on the campus, to the north of the Administration Building, having the main front facing southwest. The present Seismograph Building is being removed, and re-located on the high ground above the northeast corner of the Athletic Field.

The building will be one hundred and thirty-four feet long and fifty-two feet wide, with a projecting wing at the south end of the first floor for the domestic Chapel. The main portion of the building will consist of five stories and a basement, with a central pavilion six stories in height.

The building will contain fifty-five private rooms, including the Rector's, Bishop's, and Minister's suites. The sixth floor will contain six private rooms, and will communicate with a roof garden on each side of the central pavilion. Access to these roofs will be afforded by means of an automatic push button elevator running from the basement to the top of the building.

The general shape of the building is rectangular, and the main entrance will be in the center of the south side, overlooking the campus in front of the Administration Building. This entrance has been designed as an imposing gothic portal, with a hall leading to the main corridor. Rooms will be located on both sides of this main corridor, which will be equipped with fireproof stairs at each end. There will be lavatory facilities on the north side, adjacent to the elevator.

The entire building will be of fireproof construction, and will be equipped with modern conveniences. The first floor will consist of the domestic Chapel; the Fathers' Community Room; and a large Refectory, together with the necessary service rooms, etc. On the north side of this floor will be provided a porch, running from the Chapel to the west end of the building.

The ground floor will contain the lower Chapel, and in addition this floor will also have the kitchen, pantries, and store rooms. Separate entrances are to be provided

to the kitchen and store rooms so that deliveries can be made to these departments by means of the new driveway which is to be built to the north of the building, connecting with the existing roadway next to the tennis courts.

The Scholastics' Community Room will be on the fourth floor of the building, and that of the Brothers' will be on the fifth floor.

All bed rooms will be very spacious and will be provided with running water, with large closets and built-in wardrobes.

Georgetown

GASTON HALL. The renovation of the auditorium recently completed, saw the fulfillment of long considered plans. For over a year there had been rumors of proposed changes in the Georgetown auditorium. All plans proposed centered around one point—the adaptation of the Gaston Hall to the needs of the dramatic society—the Mask and Bauble Club. However, the renovating was deferred until during the past Christmas vacation, when work was started in earnest. The result was that the improvements were well advanced by the time the students of Georgetown returned for 1928, and now the hall is indeed a worthy testimony to the capability of the planners and engineers of the change.

The stage has been entirely remodeled, and chief amongst the new features is the curtain that has been erected. A proscenium of brown velour covers the entire front of the auditorium from ceiling to footlight-level, so arranged as to permit the stairs from the balcony to be accessible or cut off at will. A slide-curtain of old gold velour has been erected, while arrangements have been made at the rear of the stage for the accommodation of back-drops, as well as at each side for wings and the support of scenic side walls. This work was done by the New York Studios, whose work along similar lines has been employed in the Hotel Pennsylvania, New York City.

Rewiring of the stage was another feature of the improvement, as well as a thorough refinishing of the body of the auditorium itself. All seats have been stained in a tone harmonizing with the color scheme of the new decorations, and much repairing has been done throughout. Truly, a long felt want has been supplied in these redecorations, and the Mask and Bauble Club can be expected to utilize its advantages to the utmost.

MEDICAL SCHOOL. The long-proposed Medical and

Dental School, which has been rumored for many years, at last promises to become a reality. The surveyors were engaged during the week of March 18th in making a contour map of the new site. The new building is to occupy the ground lying between N Street and O Street and extending from 37th some distance towards 36th Street. According to the plans the Dental section of the building will extend to a greater length on N Street than the rest of the structure, thus giving the new school an L-shape.

The plans for the building have been practically completed except for a few minor details. It is to be of the most modern construction and will be built to harmonize with the new hospital wing which was recently opened. Great care has been taken to afford as much light as possible for the various classrooms. The main entrance to the school will be on 37th Street, facing the College.

Before the actual work of building can begin a great amount of preparatory work is necessary. Four or five of the old wooden buildings which now occupy the site will be razed, and 37th Street, which is now unpaved, will probably receive a temporary paving to facilitate the handling of material in rainy weather.

The old Medical and Dental Schools, due to their limited facilities and cramped quarters, have long proved unsatisfactory and with the ever-increasing enrollment they would be unable to take care of the student body. The new building will relieve this congestion and in addition it will do away with the present unfavorable circumstances attached to having a school in the business section of the city.

GEORGETOWN HOSPITAL. Under conditions in sharp contrast to those of 30 years ago, when Sister Mary Pauline of the Franciscan Order and her two assistants waited in vain with sinking hearts to receive their expected guests at the 24-bed building first erected, Georgetown University Hospital, now the largest privately conducted hospital in the District of Columbia, is ready to dedicate its new \$300,000 addition.

The addition marks the first step in plans of the university to erect an enlarged medical center near its campus.

The history of Georgetown Hospital is a story of phenomenal growth. Could these three silent sisters have looked down the corridor of 30 years on that disheartening night, when the opening hour came and passed without the semblance of a visitor, their disappointment would have changed to amazement at the present picture showing the fruition of their labors.

From the small building erected at a cost of \$37,000, the solid lines of the Georgetown Hospital buildings now encircle almost one entire block, with a valuation of more than \$1,500,000.

From 24 beds the hospital has grown to 450 beds, and is second in capacity only to the great Government plant at Walter Reed Hospital.

With the opening of the new building, providing additional accommodations for the treatment of emergency cases and those requiring dispensary service, the hospital will be in a position to extend this service and add to the number of charity patients who form more than one-third of the cases handled each year.

The Rev. Charles W. Lyons, S. J., president of Georgetown University, delegated a group of experts to make a special study of the largest and most modern hospitals in the country in planning for the new unit.

As a result, the completed buildings are the last word in hospital equipment and sterilization methods.

FATHER PHILLIPS. "Popular Astronomy" for November, 1927, contains an abstract of a paper read by Fr. Edward C. Phillips of Georgetown at the Madison Meeting of the American Astronomical Society in September on "Personal Equation in Observing Occultations." It is an account of a research carried on at the Georgetown Observatory to determine the lag of an observer in recording occultations under different conditions. A special apparatus was constructed to produce and record occultations. Using the chronograph and the usual observing key, the lag was smallest for the disappearance of a star at the dark limb of the moon when the latter was rendered visible by reflected earth-shine. It was 0.25 and 0.29 seconds for two observers. When a stop watch was used the lag was negative, the observed time of disappearance being about 0.25 seconds earlier than the actual time. Fr. Phillips appears in the group picture of the meeting which forms the frontispiece of the number.

St. Joseph's College, Philadelphia

THE NEW ST. JOSEPH'S. As the culmination of the ceremonies of jubilee week, the magnificent structure comprising the first unit of the new St. Joseph's College of Liberal Arts, at Fifty-fourth street and City Line, was dedicated by His Eminence, Cardinal Dougherty, on Sunday, November 13, 1927, at 10 o'clock. The cornerstone was laid on the same occasion.

The function was one of the outstanding events of the year and brought to a close the ceremonies held that week in observance of the diamond jubilee of the founding of the old college.

Solemn Pontifical Mass in the Church of the Gesu took place at 10.30 o'clock, the Right Rev. Bishop Gercke, of Tucson, Arizona, officiating as celebrant.

The sermon was delivered by the Rev. Joseph S. Hogan, S. J., of the class of 1903 and a member of the present faculty of the college.

The Right Rev. Monsignor Thomas F. McNally was master of ceremonies. After the dedication a Field Mass was celebrated by the Rev. Albert G. Brown, S. J., president. The address was delivered by Clare Gerald Fenerty, Esq., an alumnus of St. Joseph's College.

The Pontifical Mass in the Church of the Gesu was in thanksgiving for the blessings vouchsafed by Almighty God during the seventy-five years of the college's existence. A Requiem Mass was also celebrated in the same church on Friday for the repose of the souls of deceased members of the student body, faculty, and benefactors.

A brilliant array of dignitaries witnessed the ceremonies on November 13th. Among them were Sir Esme Howard, doyen of the diplomatic corps, Catholic Ambassador of Great Britain, together with representatives of the leading powers, including Paul Claudel, Ambassador of France, Honorio Pueyrredon, Argentine Ambassador, the representative of Belgium, and ministers from Greece, Panama, Rumania, the Dominican Republic. The British, French and Italian consuls of this city were also present.

The brilliant robes of the clergy, the formal attire of the diplomats, the gleaming plumes of the Knights of Columbus mingled with the gala dress of women as over 5000 persons watched the services before the College of Liberal Arts building, the beginning of what will be a \$10,000,000 institution.

Built in the solemn churchly tradition of the Middle Ages, the new building, its brown-hued stone blending with the autumn foliage, basked in the sunshine, standing on a hill overlooking the city where, 75 years ago, the college had its humble beginning.

The College of Liberal Arts is the first to be completed of an imposing group designed for the twenty-three acre tract. It will house all the activities of the college for the present, removing the 209 students and their instructors from the building at Seventeenth and Stiles streets, where the college has been located since 1889.

In general plan, the building is in the shape of a "U,"

with a science wing projecting from the base of the "U." The structure is two hundred and forty-five feet long on City Line and one hundred and ninety feet deep. It is built around an open court, or quadrangle, ninety-one feet wide. When the faculty building is erected, it will be connected to the main building by an arcade which will give the court additional width, extending it to one hundred feet.

The walls are constructed of a local stone of varying tints of blues, grays and reds. The height of all stones is in no case greater than one-quarter of their length. This gives an interesting wall texture which will age well and increase in beauty with time.

The cut stone for window and door jambs and copings is of limestone. The slate in the roof is of varying colors and thicknesses. An occasional gargoyle, especially in the interior court, relieves the scholastic severity of the angles.

At the southwestern corner of the building, and rendered even more imposing by the elevation of the building itself above the surrounding territory, stands a square tower, one hundred and fifty feet high from the grade to the topmost point, its crown ornamented with pinnacles and crosses. This tower, visible from many parts of West Philadelphia, is the dominating feature of the building.

The Right Rev. Bishop Gercke, in his address said in part:

"I have journeyed from afar to pontificate on this auspicious occasion, which marks the beginning of the exercises to commemorate the diamond jubilee of the foundation of St. Joseph's College in the City of Brotherly Love. I am glad circumstances have permitted me to be present today, for I feel that in some small way, at least, I am able to discharge an obligation which I owe to St. Joseph's College where, under the direction of noble-minded and self-sacrificing teachers, I have had instilled into my mind, by word and example those principles of religion and morality which have helped me in the experience we call life."

Tracing the Church's influence in education from apostolic times to the days of the counter-reformation and to the present his lordship continued:

"The world is a debtor to the Catholic Church for her contribution to the cause of education. At the very dawn of Christianity, there was established in every Bishop's house a school where boys were trained and taught, not only ecclesiastical science to fit them for the priesthood, but the arts and sciences that were, eminently, to prepare them for secular professions in the world. At

the beginning of monasticism, schools for the young began to flourish and the monks were the teachers in these schools.

"Then came the great barbaric invasion in Europe when, humanly speaking, civilization began to be doomed. It was the Church which stemmed the tide by turning back and converting the Vandal and Goth to Christianity. Out of the darkness and confusion arose a great light in the person of St. Benedict from whose world-renowned monastery, Monte Cassino, went forth illustrious teachers and scholars to renew the face of the earth. In those days, true history gives the credit to Ireland for her educational activities. Schools, colleges, universities filled her land, and pupils flocked to her land from all parts of Europe. In return, she sent her monks and scholars to all parts of the then known world. What are the educational institutions of which England is proudest today? They are Oxford, Cambridge, and Eton—all founded under the influence of the Catholic Church.

"Then came that great religious leader and soldier of Jesus Christ, St. Ignatius of Loyola, who founded the Jesuit Order which has produced some of the greatest scholars, not only in the realm of philosophy and theology, but of the profane sciences. The sons of St. Ignatius have left the impress of their zeal and learning not only on the countries of Europe, for they have been witnesses for Christ, His Church, and in the cause of education, to the uttermost parts of Christ's Kingdom upon earth. One of the brightest pages in the annals of early [missionary activities in this country is the one which describes the Jesuit Fathers crossing the Atlantic ocean and planting the standard of Christ, the Cross, in our land. They carried the light of the Gospel to the Indians of the Northwest and of the Southwest of our great country. Nine miles outside of the city of Tucson, in my own diocese, glistening in the sunshine, stands that celebrated mission dedicated to the memory of San Javier. This mission was founded in the year 1681 in the days when that celebrated son of St. Ignatius, Padre Kino, pushed on from Old Mexico along the Gila river into the State of Arizona, converting to Catholicism the Indians, who as the result of his work, are Catholics today. We know of the early days of the Jesuits in this country, when they brought spiritual succor to the people of those far-flung missions in Maryland, in Pennsylvania, and here in your own beloved city. Then came, in due time, their schools, colleges, and universities in all parts of the United States.

"The work of St. Joseph's College in the city of Philadelphia was begun seventy years ago in a very modest

way. It has kept pace with the times. A great future is in store for it, but an institution of this kind carries with it a great responsibility. The Catholics of Philadelphia are debtors to the Jesuits for their splendid achievements of the last one hundred years in this diocese, and particularly, for what concerns us most today, for what they have accomplished in an educational way. Who shall ever recount to us the untold blessings that have fallen upon the many students who have gone out into the world from old St. Joseph's College during the last seventy-five years, and the influence these have had upon the lives of others. Truly, then, does this great institution merit not only your sympathy, but your loyalty and active support. The charter by which Bishops and priests govern and teach is divine—'Going, therefore, teach ye all nations.' The character of the work which is going on silently and steadily within the sacred walls of St. Joseph's College and which has for its object the instilling into the minds of the young principles of religion and morality, is also divine because it is a complement of that mission which was intrusted to the Church, of teaching, guiding and directing the souls of men to the destiny intended for them by God for eternity.

"This, then, is the great work for which St. Joseph's College was established. Today, we lift up our hearts to God in thanksgiving for the many graces which He has bestowed upon the institution during the years of its existence. We offer congratulations to the Jesuits that God has chosen them as secondary agents to bestow such a rich endowment as St. Joseph's College upon the Diocese of Philadelphia. We pray God, today, to bless this work of the Jesuit Fathers that it may go on increasing and doing the great work in which it has been engaged here during the last seventy-five years."

Father Hogan's sermon was especially eloquent and inspiring for the note of true Christian Education it sounded and for the forceful and graphic style of his discourse. We quote in part:

"A little plot of ground near Fourth and Walnut streets saw the beginning of St. Joseph's College in 1851. Today, seventy-five years later, at Fifty-fourth street and City Line stands a new St. Joseph's College costing more than half a million. We are gathered to celebrate this seventy-fifth anniversary. Is God's altar decorated, is the Holy Sacrifice being offered for the mere erection of a building? That would be a strange motive, an unusual procedure. There is something more than this, some principle worthy of such a celebration; that principle is

the principle of Catholic education. With schools, colleges and universities upon which millions have been spent, with educational facilities at our very doors, why does St. Joseph's College undertake a work that will eventually cost close to ten million dollars?

"Do you want to know why St. Joseph's College is willing to spend millions, why generous friends and benefactors have already contributed hundreds of thousands?

"Do you want to know the difference—the fundamental difference—between Catholic and non-Catholic education? St. Joseph's College and every Catholic college presents to her students the same declaration of independence that Peter brought to Rome and Paul to Athens—the same citizenship in God's democracy that was offered those ancient people. It is not new. It comes from out the spirit of God, and God said: 'Let us make Man to our own image and likeness, and the Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul.' Christ, the Son of God, looking at that marvelous creation, the living soul of man, said in imperishable words: 'What doth it profit a man if he gain the whole world and suffer the loss of his own soul?' That is the foundation stone of St. Joseph's College. That is her fundamental educational principle—to teach man the just balance of life—to teach him the proper evaluation of the things round about him. This is her declaration of independence for her young men—that they are immortal souls destined for eternal life, which no man may take from them against their will; that they have a liberty that raises them above the slavery of the senses; that they have a happiness that has its foundations laid deep in those immortal souls; a happiness that the sorrows of life can never destroy, that can only be ultimately shattered when that soul is lost.

"Is this all impractical? You that have had experience in life—is it worth while to know how to answer the biggest question in life? Isn't it eminently practical to give young men weapons for the hardest battle they will ever have to fight—the battle of life? Will it help them to fight that battle if they are taught that they are descendants of the ape; that the immortality of the soul is a myth; that life dies out like a strain of music? Isn't it far more glorious, more reasonable, more practical, more in keeping with their manhood that while they work in laboratory and lecture hall, and gather up the wonders of biology and chemistry, philosophy and literature to know that they are more than mere machines, more than the

slime of the earth, that the brightness of immortality lights up their houses of clay?

"President Coolidge said a while ago that every college should be a temple wherein its students learn the spirit of reverence. There is nothing new in this for the Catholic educator. We go further than that. We insist that every individual that enters our schools is himself a living temple of God. Yes, we say that magnificent building at Overbrook is not worth the price of an immortal soul; that we would rather see it razed to the ground than that one single soul be lost forever. St. Joseph's College is not tampering with the lives of men, she is not experimenting, she is holding fast to the great principle that if you want to train a man for life you must first know what life means, and she takes her definition of life from none other than the Light of the World, Who said: 'Now this is Eternal Life—that they may know Thee, the only true God and Jesus Whom Thou hast sent'."

Note on Mission Band

The Mission Band of the Maryland-New York Province has a record of 155 converts for the year 1927. This number was cited under "baptizati" in our "Yearly Records and Statistics"—(ministeria spiritualia)—error of our statistician.

Evergreen, Baltimore

NEW LIBRARY. Work has begun on the new Library Building of the Loyola College group at Evergreen. The building, which will cost \$200,000 and which will be known as The Loyola Library, is the gift to the Jesuit College from Mr. George C. Jenkins and the late Mrs. George C. Jenkins. Announcement of the gift was made to "The Baltimore Catholic Review" by the Rev. Henri J. Wiesel, Rector of the college.

There are at present at Evergreen on the eighteen-acre tract at Charles Street Avenue and Cold Spring Lane, the George C. Jenkins Science Building, the Alumni Gymnasium, the Faculty Residence and the temporary chapel for the students. The plans for Evergreen include an administration building to face on Charles Street Avenue, the Loyola Library, a Physics Building, a Students' Chapel and a large addition to the Faculty Residence. The fund for the library was begun last year by Mr. and Mrs. George C. Jenkins. Mrs. George C. Jenkins, among her bequests left an additional fund for the library and

her husband has completed this fund. The building will be three stories and a basement. In the beginning the first and second floors will be used for lectures and classrooms. Eventually after the erection of the Administration Building, the first and second floors will be entirely devoted to the housing of books. The equipment of the library and the arrangement of the books will be according to the most modern style. The third floor of the building will be at once finished as a reading room and will also accommodate a section of the volume-rooms of the library.

The Loyola Library will be on the south side of the quadrangle, between the Chapel and the Faculty Residence. The main entrance will face north on the quadrangle, while an additional entrance will be on the western end of the building. This addition will enable the college authorities to take care of the increasing number of students. Ever since Loyola College moved from Calvert street a great number of books have been stored in the Faculty Residence, but have been inaccessible. The new building will house this collection and provide room for extensive additions.

The architect and the builders of the new library are the ones who designed and built respectively the George C. Jenkins Science Building and the Alumni Building, namely, Lucius R. White, Jr., and Henry Smith and Sons. The gifts of Mr. and Mrs. George C. Jenkins in recent years total approximately a million dollars. They built the Bon Secours Hospital, this city, the Science Building at Loyola College and now the Loyola Library. Mr. Jenkins was decorated by Pope Pius the Eleventh for his interest in the cause of Catholic higher education. This wonderful Catholic layman is 91 years old. He made an address at the Loyola College Commencement in 1926.

Regis High School, New York

REGISTRATION, 1927-1928. Regis opened her portals on September 9th to welcome 790 pupils. This is the largest number of students attending our school since its opening nearly thirteen years ago. A big increase in the number of pupils necessarily implies a proportionately large registration of candidates for the entrance examination. To take the entrance examinations at Regis a boy must have attended a parochial school and successfully completed the Regents examinations. These examinations take place early in June. Thus on June 10th last year our school was deluged with no less than 761 young applicants. Of this large number

about 310 boys were finally selected and notified that they had been successful and that they would be gladly welcomed as students of Regis High School on September 9th. Owing to the high standard of the school backward students are dropped during the course of the year.

GIFTS TO REGIS LIBRARY. We are indebted to the late Stuart P. West for the gift of several hundred volumes of choice works on religion, history, biography and literature. Mr. West was a graduate of Harvard and was for many years a successful financier. A convert to the Faith, Mr. West was President of the Converts' League in N. Y. and well known for his zeal and loyalty.

Another much appreciated gift to the Regis Library came from Honorable Morris Gottlieb on the occasion of a visit to the school when he was very well impressed by the spirit of the boys and the organization of the school and its various extra class-room activities. The gift is a beautiful mahogany bookcase and de luxe bound sets of Scott, Dickens and George Eliot and a number of the works of Thackary.

Still another bequest of books reached us from the library of the late Martin J. Browne, a graduate of Fordham University. These generous donations have greatly enlarged our already well equipped library running the accession list to about four thousand. The Regis Library is one of the most popular organizations of the school and was rated a few years ago as one of the best organized school libraries in N. Y., by the Board of Education Superintendent of Libraries.

Xavier High School

TRIBUTE TO FATHER CLARK. On the evening of Tuesday, December 27th the "Jesuit Mothers' Guild of Greater New York" tendered a testimonial dinner at the Hotel Commodore to the Rev. Michael A. Clark, S. J., present Prefect of Studies at Loyola High School, Baltimore and former Rector of St. Francis Xavier's Church and Principal of the Xaxier High School. The dinner was given in appreciation of the splendid work done by Father Clark in the interest of the organization of the Mothers Guild which was founded by him in 1924.

A very distinguished gathering of men and women, members of the guild, as well as many friends of Father Clark, were present, there being about two hundred and fifty in all. During the evening a delightful program of music and recitations was rendered, interspersed by several addresses dwelling for the most part on the work of the guild and the excellent results produced during Father Clark's administration as Moderator. At the con-

clusion of the dinner Father Clark addressed the members, speaking, in part as follows:

"A host of thoughts crowd in upon me, but I can find no words adequate to express them. While my attitude of mind should be that of the shepherds who went back from the Cave to the city of Bethlehem glorifying and praising God, in reality I feel more like the dumb man spoken of in the Gospel whose lips had to be unlocked by Our Lord Himself. I accept your tribute tonight as a personal gift; but I know full well that you do me honor not only as a man but as a Jesuit also. Should I not then request my good mother, the Society of Jesus, to bear with me and share with me this burden of praise? For whatever I am I owe it to the instruments that the Society of Jesus has put at my disposal." Father Clark concluded with a glowing tribute to the enthusiastic, genial and devoted spirit manifest throughout the guild.

CARDINAL'S ESCORT. On Friday, December 2nd, the second annual Pontifical Mass and services of The Catholic Students Mission League for the Archdiocese of New York were celebrated in the Church of the Annunciation by His Eminence Cardinal Hayes assisted by Bishop Dunn. The colorful ceremony made a deep impression on those present. A touch of the military was added by the presence of twelve Xavier cadet officers in full dress uniform with the bugle corps. Father Oates received letters from Bishop Dunn and from the secretary of the Mission League thanking him for the escort of the cadets and congratulating him on their splendid appearance.

CHRISTMAS CHARITY. The Xavier Bugle Corps and Band gave a concert for the entertainment of the invalid children at the annual Christmas party on board the S. S. Leviathan. The blind and crippled children were thoroughly delighted with the musical program the impromptu entertainment which several members later presented. Warm letters of congratulation from the social-service workers followed. On the afternoon of Thursday, December 22, Father Louis Wheeler and his fifty sodalist choristers gave a program of Christmas carols in the corridors and chapel of St. Vincent's Hospital. This was followed by the reading of the Christmas Gospels, a short sermon, and Solemn Benediction of the Blessed Sacrament.

MISSION TO DEAF-MUTES. Fifteen hundred deaf-mutes "intoned" or rather "indigitated" the Te Deum on Sunday, March 25th at the close of a mission held for them at Saint Francis Xavier's Church, New York.

Father F. A. Moeller, S. J., of Cleveland, and a brother of the late Archbishop Moeller of Cincinnati, conducted the mission. A sister of the Rev. Michael A. Purtell, S. J., who is in charge of the work among the deaf-mutes of the Archdiocese of Baltimore, stood in the center aisle and interpreted, in rhythms, the words spoken in the sign language by the preacher.

A large flashlight was arranged at the foot of the pulpit to help bring out Father Moeller's words more clearly. Father Moeller, who knows that the deaf-mutes can feel the vibrations of a church organ also played for the hymns. He used a fuller tone than the ordinary one and thus caused better vibrations.

The mutes sang the "O Salutaris" and "Tantum Ergo" at Benediction of the Blessed Sacrament. After Benediction they "sang" a hymn in honor of the Blessed Virgin, renewed their baptismal promises, received the Papal Blessing and then "indigitated" the Te Deum.



HOME NEWS



NOTES FROM OLD DIARIES. We are indebted to Father Joseph I. Ziegler of Loyola College, Evergreen, for the program we subjoin here, giving the names and status of some of Woodstock's most venerable and distinguished professors and students. Should any of our readers retain records of similar events and would be willing to tell of them somewhat in detail, we shall be happy to open our "Home News" column regularly with some such gems.

"The enclosed slip", writes Father Ziegler, "records the names of the Philosophy Class, '76, and may be of interest to you at the Collegium Maximum. Some of these names you will recognize. A large portion of them had taught for years in the Colleges before coming to Woodstock for Philosophy.

"The second on the list, T. J. Campbell, was our Class Beadle for three years, and later became Provincial. Heading the second column of names is A Daignault. He was a papal Zouave from Canada. He entered the Novitiate of St. Andrew, Rome. He made his Juniorate at Frederick, his Philosophy at Woodstock, his Theology at St. Beuno's, England. He spent many years as a missionary in Zambesi, Africa; was for some years Superior of that Mission. Broken in health, he was brought back to England, and is now in active service in Canada, Immaculate Conception, Rue Rachel Est, Montreal. Father L. H. Drummond is at the Novitiate, Guelph, Ontario, Canada, where he celebrated his Diamond Jubilee, Sunday, Jan. 29, 1928."

A. M. D. G.

"GRATIAS AGO DEO MEQ IN OMNI MEMORIA VESTRI"

LECTORES PHILOSOPHIÆ

P. B. Sch'ffini—1. An.	P. B. Sest'ni—Math.
P. P. Mazzella—2. An.	P. A. Valente Phy.
P. D. Pantanella—3 An.	P. C. Piscirillo—Eth.
P. J. Degni—Chim.	

P. C. MAZZELLA—PRÆF. SCHOL.

AUDITORES.

J. A. Buckley,	A. Daignault,
T. J. Campbell,	L. H. Drummond,
J. T. Casey,	M. O'Neil,
P. Cassidy,	J. Pahls,
P. Cooney.	J. I. Ziegler.

"Cor unum et anima una."

"Ut audirent sapientiam quam dederat Deus."

WOODSTOCK, MDCCCLXXVI.

THE FEAST OF ST. THOMAS. The program we are quoting here in detail will record the order of events, the names of those who officiated at the opening services and of those who took part in the Academy in honor of St. Thomas Aquinas. But the celebration of a feast as eventful as that of the Angelic Doctor in a House of Studies such as Woodstock really calls for something more. There should be an account, however modest, of the services in his honor and of the praises spoken of him by those who are naturally the special heirs of the treasures he has preserved for holy Church.

The ceremonies for which the Philosophers were responsible went very well and the singing of the Choir was remarkably devotional and even elegant. At the Academy in the evening several orchestral and other selections were well rendered by Mr. Courtney and his musicians and by the Glee Club. Mr. Herbert McNally's "Panis Angelicus," delightfully accompanied at the piano and violin by Father Gaffney and Mr. Ryan respectively, was well sung, and if we add that the effect was that of a soulful and inspiring prayer we shall have estimated it as it really was. The three essays aptly entitled, "Omnium Problema," "Quod Solvit Unus," and "Quem Imitantur Omnes," were not wearisome, as essays usually are. They were interesting and even powerful to stimulate greater love of the humble but exalted Angel of the School.

The first essay by Mr. Edward Hodous, "Omnium Problema", scanned rapidly the history of Revelation in the Old and the New Testament. It took into account its progress and development, and its completion in the coming and teaching of Christ, touching lightly on the rise and fall of the heretics and heresiarchs. The

idea insisted upon in his graphic and thoughtful paper was that despite the fact that man's ignorance and pride can and do oppose the execution of divine decrees, God's unchanging designs will ever be realized. "And so because God decreed," ran the opening paragraph, "to reveal to mankind a definite portion of divine truth no perversity of man could stem the flood of knowledge that was to flow from heaven earthward. Indeed, the very perversity and cunning intended by man to be Revelation's obstacle, was often used by God as a channel that washed to golden clarity the truth revealed." How man's perversity did rebel against God's truth, before Christ, was shown in two ways; in the godlessness and pantheism of the gentile nations and in the as yet unchristianized pagan philosophies of Greece and Rome. The actual coming of Christ, moreover, and the wonder and beauty of His life on earth had quite unravelled the intellectual difficulties of sincere searchers of the truth at that period. The role played by the Apostolic Fathers, the Apologists of East and West, reaching down to the time of St. Thomas, was accurately recounted; in fact the whole drama of intellectual and religious conflict was carefully and ably studied. The stormy periods of the formation of a universal and permanent theological system in the Church were shown in a theological background. For, just as often as keen minds rose up against truth, God sent men trained in philosophy and letters, Apologist champions and learned and saintly Doctors to expound the mysteries of God and to quicken and keep the Faith. Mr. Hodous cited a famous example: "The Gnostics, as proud of their wisdom as Goliath was of his strength would sweep from God the glory of His creation and from His Son the glory of divinity, and, though they would populate religion with their pleroma of divinities, they met in the powerful Ireneus a second David whom God had raised up for His people." And in a similar manner Athanasius, later on, came forward to crush Arianism, Hildebrand to burn out abuses, and Saint Thomas to Christianize philosophy and systematize theology.

The second paper, by Mr. Thomas Higgins, "Quod Solvit Unus," was a clear and scholarly study of St. Thomas and his work. It was a close analysis of doctrine and an incisive criticism of the method of those ponderous and unsystematic works before St. Thomas that rather occasioned false opinions than corrected wrong ideas in philosophy and theology. An interesting comparison of St. Thomas' method with that of some

of his predecessors followed. They were men who were "wasting their strength in nonsensical somersaults of logic instead of explaining the Apostles' Creed." The clear and forceful exposition of the various factors in the building up of the Church's theological system could have had no other effect, we think, than that of inspiration and love for the sacred message the Summa bears, to all students of theology and to sons of St. Ignatius in particular. Opposition to Thomas in his efforts to Christianize and not to reject Aristotle and the misunderstanding he suffered when he set himself to unmask Averroes' false interpretation of the Greek Master were reviewed for us as before a screen. After a vivid and comprehensive summary the excellent essay closed with these words:

"This is but a passing glance at the service Thomas rendered to his age. He healed the ills of medieval scholasticism by Christianizing philosophy and systematizing theology. While he is the crowning glory of his thirteenth century he belongs to us all. For he made of philosophy of all time a Christian science. He purged it of error and nonsense; he reconciled it with faith. He showed the world that theology is the queen of the sciences. He explored its recesses and laid bare its inexhaustible treasures as no one else has done before or since. In his Summa he gave an order and system that men are content still to follow, yet never hope to surpass. Above all, he has bequeathed us as priceless heirloom, that golden book written for the express benefit of beginners in theology, which, after God's inspired word, and the infallible pronouncements of the Church should be to the student of Sacred Science the voice of the wisest of the masters, the fountain of purest doctrine, the fertile seed of enlightened doctors and strong defenders of God's revelation."

In a searching and accurate study, "Quem Imitantur Omnes," Mr. Andrew J. Bouwhuis considered St. Thomas in the light of modern non-Catholic thought to find that the eminent and saintly Doctor of the Church is of course unappreciated, but that interest in his work and recognition of his genius is beginning to manifest itself. Two clear instances of this are the testimony of the University of London where the Dominicans have been authorized to give lectures on the Summa and have their students recognized, and that of Oxford which approves "Contra Gentiles" as a book worth while studying for its divines. Mr. Bouwhuis

also treated of the opposition that St. Thomas had met with within the Church itself and on the part of the Humanists. He cited the approval of Pontiffs and Councils and told of the honor and prestige accorded St. Thomas in encyclicals like "Aeterni Patris" of Leo XIII, "Pascendi Gregis" of Pius X and "Studiorum Ducem" of the present Holy Father, Pope Pius XI, happily reigning. St. Thomas was not a mere favorite; for, "Pope John XXII, who canonized him within fifty years of his death, said of him in 1318 that he was the light of the Church more than any other doctor; and that the man who studies his writings even for a single year will profit thereby more than one who during his whole life time concentrates on the teachings of other doctors. It was the same John XXII, the ardent promoter of education, arbiter of university courses, a wise and benignant standardizing power, who refused almost to his death to accept St. Thomas' doctrine later defined, on the question of the immediate entrance of the just into heaven."

The Academy was truly representative of the work of Woodstock, and typical too; not only in the nature and the quality of the material chosen in the oral and musical programs, but likewise in its literary and artistic form and presentation. No little share of the success that attended every number of the well arranged program must be traced to Father John McLaughlin, Moderator of the Academy.

Solemn High Mass

Celebrant	. . . .	Rev. Fr. Rector
Deacon	. . . .	Fr. M. A. Downey
Sub-Deacon	. . . .	Fr. A. V. Shea

Solemn Benediction

Celebrant	. . . .	Fr. E. D. Sanders
Deacon	. . . .	Fr. T. A. Ray
Sub-Deacon	. . . .	Fr. E. T. Cassidy

O Sacrum Convivium . . . *Ballester*

Tantum Ergo . . . *Anon*

Academy

7:30 P. M.

Marche Militaire *Schuber*
Orchestra

Omnium Problema

Mr. E. J. Hodous

Russian Folk Song *Dole*
Double Quartette

Quod Salvit Unus

Mr. T. J. Higgins

Panis Angelicus *Cesar-Frank*
Solo—Mr. H. P. McNally

At Piano—Fr. Gaffney

At Violin—Mr. Ryan

Quem Imitantur Omnes

Mr. A. J. Bouwhuis

Moment Musical *Schubert*
Orchestra

WOODSTOCK COLLEGE 'BULLETIN'. The issuance of Bachelors', Masters', and Doctors' degrees by Woodstock College has naturally brought a number of requests from various standardizing agencies for an account of the courses given at the College. These requests are to be met by a regular collegiate 'Bulletin' issued annually by Woodstock. The courses at St. Andrew-on-Hudson, fulfil Freshman and Sophomore requirements; the first two years of Philosophy, the Junior and Senior requirements; the third year of Philosophy, the requirements for the Master's degree. Courses of lectures in education and practice teaching have been arranged at St. Andrew-on-Hudson, Woodstock and Keyser Island that they may meet the standard requirements for teaching. Copies of the 'Bulletin' may be obtained on application.

MISSIONARY ZEAL. Intended for distribution during the Novena of Grace through the Maryland-New York and New England Provinces, there was issued by

Mr. George Willmann, one of this year's ordinandi at Woodstock, a three-page folder that is packed with information about the Mindanao and Philippine Missions. It is a fervent appeal for spiritual and financial cooperation with our Fathers in the Philippines who are laboring under serious odds in quickening and rebuilding the faith in those islands of the Pacific, and in striving to perpetuate the fruits of their labor, by educating a learned and saintly clergy.

The leaflet is neatly illustrated by four halftone pictures of local and appealing interest, and a map of Mindanao. The pictures answer to the titles: "Lepers' Band at Culion", "Native Young Jesuits at San Jose Seminary", "Mindanao School Tots with Teacher", "Bishop Joseph Clos. S. J. of Mindanao"

On the front page under the scene of the death of St. Francis Xavier on the Island of San Cian is quoted the appropriate lines from McCrae's "In Flanders' Field":

"To you from failing hands we throw
The torch. Be yours to hold it high".

FEBRUARY DISPUTATIONS. On the twenty-eighth and twenty-ninth of February were held the disputations in Theology and Philosophy respectively. In Theology Mr. Gerard Beezer defended a set of theses in "De Deo Elevante" against Mr. A. J. Bouwhuis and Mr. Stephen O'Beirne. Mr. Dennis Comey defended the theses in "De Verbo Incarnato" with Mr. John Druhan and Mr. William Quilty objecting. In Sacred Scripture Mr. Philip Clarke read a paper on the subject, "The Temptation of Christ." This was followed by a paper in Canon Law by Mr. C. A. Roth, the subject being, "Confessors for Ours according to the New Epitome." On the following day, the twenty-ninth of February, were held the disputations in Philosophy. A set of theses in Psychology were defended by Mr. L. McGinley. Mr. Gardiner and Mr. Pangborn were objectors. The defender of the theses in Cosmology was Mr. G. Weigel, and the objectors, Mr. F. Ewing and Mr. J. Gallen. In the afternoon were given two illustrated lectures. The first was in Chemistry on the subject, "Petroleum and Its Connection with the Woodstock Gas Plants, Old and New." given by Mr. V. P. Kohlbecker. In Biology Mr. J. F. Gilson spoke on the subject, "The Pithecanthropoid Family-Tree".

APRIL DISPUTATIONS. Ex Tractatu De Apologetica. Mr. John F. Dwyer, Defender, Messrs. J. H. Guthrie. Kerr J. Keane, Objectors. Ex Tractatu De Actu Fidei. Mr. John F. X. Sweeney, Defender, Messrs. V. deP. O'Beirne, John J. Long, Objectors. Ex Psychologia, Mr. Joseph Gallen, Defender, Messrs. J. F. Gilson, Thomas Murray, Objectors. Ex Cosmologia, Mr. William Mulcahy, Defender, Messrs. G. Bahlmann, Leo Kinn, Objectors. Ex Critica, Mr. Charles Loughran, Defender, Messrs. M. J. Blee, Merlin Thibault, Objectors. Ex Physica. "Secondary Cells And The Almedia Battery" by Mr. William Griffith.

ST. PETER CLAVER'S SUNDAY SCHOOL for the colored people of Woodstock has been doing its best to carry on the constant tradition of solid religious instruction. The school at present numbers but twelve children and two catechists. At first sight this may seem paltry compared with the glories of the past. For from available diaries which began with 1886 and go on with an occasional break of several years, we learn, for instance, that under Father Brandi in 1886 there were sixty-three negroes in touch with the Sunday School and the parish; in 1899, under Father Haugh and the last of the Philosopher catechists, Mr. John H. Farley, there were forty-three in the school; in 1922, under Father Michael O'Shea and Mr. Raymond J. McInnis there were twenty-five children, besides a convert class, an adult class, a league of the Sacred Heart, a Sodality, an altar society, and eight theologian-catechists.

But the great recent migration of colored people from the plantations to the cities of the North has taken its toll at Woodstock and few of the old families remain. However, in the past two years under Father Herbert J. Parker there have been eight conversions, and the Sunday School has celebrated the regular Rosary Processions, plays and May Processions with an attendance of from forty to sixty. And as more children are to come in next year and there are ambitions for a league of the Sacred Heart and other activities for the adults, the Sunday School may soon renew the achievements of the past half century. Messrs. Horace B. McKenna, Ed-

ward Hodous and John F. Dwyer are the theologian-catechists.

THE ALBERTON SUNDAY SCHOOL. It is safe to say that our Alberton Sunday School is in a flourishing condition. The Little Flower Parochial School at Woodstock makes Sunday School unnecessary for a goodly number of our former pupils. However, we have a regular attendance of fifteen children. The catechists are two theologians, Messers. Paul Deschout and J. Hunter Guthrie.

As most of the people live quite a distance away from our new little church, our Sunday instruction is being held right after Mass. This change brought about a very satisfactory attendance. At Easter 1928 the children were given not only plenty of candy but a full meal, of which some of them seemed to stand sorely in need.

"POINTS". The first "points" of the Fourth year Fathers were taken out on January the ninth, by Father Gerald G. Walsh and Father J. M. Escalante (Mexican Province), both drawing "B" sheets. The list numbered fifteen "B" sheets and twelve "A" sheets.

NEW CLOCKS. On February 10th, 1928, Brother Peter Shields, who had been temporarily transferred from St. Andrew-on-Hudson, completed the installation of a system of electric clocks. This was a welcome improvement, since the cumbersome "grandfather's clock" on the second corridor had become consistently inaccurate as an indicator of time. The new system introduced six new clocks, the master clock being located on the second corridor just outside the Fathers' Recreation Room, facing the Chapel. The branch clocks are conveniently located in the Theologians' and Philosophers' wings, in the kitchen, and in the lower corridor near the main entrance. An electric attachment on the master clock automatically rings the regular bells for classes, recreation, meals, etc. The old time-piece will keep its place of honor (we do not know how long), in memory of past service.

MR. JENKINS. Mr. George Carrell Jenkins of Baltimore was the guest of the community at dinner in the refectory on March 27. Mr. Jenkins, who is now over ninety-two years of age has long been a devoted friend of the Society, and takes no little pride in the fact that his uncle, Father George Carrell, S. J.

whose name he bears, was one of the Jesuits who labored in Maryland in the early days of the State. At the request of the Reverend Father Provincial, who sat next to him at table, Mr. Jenkins gave a pleasing and inspiring talk, in which he expressed his keen delight in coming as a guest to Woodstock for the first time in his long life of more than ninety years. He added his assurance of his deep confidence and hopes in the priests and scholastics who are preparing at Woodstock to go out into a false-principled world and spread the truth of Christ. For many years Mr. Jenkins has been a generous benefactor of the Society, providing bountiful help in her needs for building and training purposes. Loyola College of Baltimore is especially indebted to him. While at Woodstock, Mr. Jenkins added to his long list of kindnesses by proposing the establishment of two burses at Woodstock College. Reverend Father Provincial thanked him for his gift in the name of the Province and of the Woodstock Community.

FOR OUR GUESTS. Before Easter time the parlors west of the entrance were remodeled, refurnished and painted. All the instruments in the old Physics laboratory were removed to the science building and the room itself dressed in new paint and adorned with fine lighting fixtures, and furnished also with a new oak flooring. Father Sestini's well-known physical and chemical-phenomena ceiling was entirely retouched. It is bright and resplendent in its renewed outline and coloring, the only relic to recall the old scientific surroundings. To add to the comfort and convenience of our visitors, two rooms west of the above parlor and beyond Blessed Robert Bellarmine Chapel were converted into parlors, one of which is also used as the dining room. The old parlor on the east side of the entrance has been remodelled into a reception room and porter's lodge. When all alterations are completed, conditions will be ideal for the proper reception of visitors, in accordance with the traditional spirit of the Society: "Venit Hospes, Venit Christus,"

HOLY WEEK AT WOODSTOCK. Wednesday of Holy Week at 5 P. M. saw the beginning of the many services. Father Escalante was the presiding priest at Tenebrae. Thursday morning Reverend Father Rector was celebrant at the Solemn High Mass; Father Gaffney was Deacon and Father Gerald Walsh, Subdeacon. The Repository was built by Mr. Herbert and Mr. Daigler in the newly decorated hall directly below the Community Chapel. On Good Friday morn-

ing the mass of the Presanctified took place, with Reverend Father Provincial, Celebrant, Father James Walsh, Deacon, and Father Gampp, Sub-deacon. Father Gaffney, Father Bleicher and Father Ray sang the Passion clearly and feelingly. At six A. M. on Holy Saturday the ceremonies of the day began, and after the reading of the prophecies the Solemn High Mass was sung, with Reverend Father Provincial as Celebrant, Father Ray as Deacon and Father Treubig as Sub-Deacon. On Easter Sunday the Solemn High Mass was celebrated by Reverend Father Rector. Father Purcell was Deacon and Father Downey was Sub-deacon. Mr. McNally was Director of the Choir and Mr. Herbert was Master of Ceremonies. Brother Carroll, the Sacristan, is to be congratulated for the beautifully decorated altars on Easter Saturday and Sunday, and Mr. Herbert and Mr. Daigler for the beautiful repository, perhaps the best in years.

LAST VOWS. On the Second of February, Feast of the Purification, Father Hugh S. Healy, Professor of Dogmatic Theology, Father Hugh Donovan (California Province), biennist in Sacred Eloquence, and Brother Anthony Nolan pronounced their Last Vows. In their honor the refectory had been tastefully decorated, and during dinner greetings from the Theologians were given by Father Gaffney. A poem was read by Mr. Raymond Cosgrove of first year Theology. Mr. Lawrence M. Wilson extended greetings from the Philosophers. The community paid eloquent tribute in the form of a spiritual bouquet. Mr. Courtney's Orchestra and Mr. McNally's Glee Club entertained with appropriate selections.

SPECIAL LECTURES FOR PHILOSOPHERS. Early in February announcement was made that a series of lectures on subjects of interest would be given to the Philosophers by Professors. To date two lectures have been given:

1. On Thursday evening of February the seventh, "Principal errors in the Protestant Bible"—Father McClellan.

2. On the evening of Wednesday the twenty-first of March, "Tree Flowers"—Father John Brosnan.

PRIESTLY MINISTRATIONS AT HENRYTON. When the State of Maryland built at Henryton a sanatorium for consumptive negroes four years ago, the busy pastor of St. Alphonsus Church, Woodstock, assumed a new responsibility

and two of the Fourth Year Fathers found a new outlet for their apostolic zeal. Among the patients at the Henryton hospital there have always been some Catholics. To serve these Catholic patients, two Fourth Year Fathers made Henryton the objective of their Thursday walk. On the open air porches of the hospital, the Fathers find some patients in need of Extreme Unction, others waiting for instruction and Baptism but all expecting a bright word and a cheering smile. Two hours pass quickly for the Fathers visiting Henryton. The authorities of the sanatorium are well disposed and offer their cooperation. Even non-Catholic patients have been impressed and some have asked for instruction. During the past year seven Protestants have persevered through the required course of instruction and have been received into the Church. Four of these were confirmed at Woodstock on April 22nd. A dozen non-Catholic patients in danger of death have been baptized. The Fathers have given Extreme Unction to fourteen patients during the year. Even the Sacrament of Matrimony was administered, for the Fathers discovered one patient whose former marriage needed validating.

On the second Sunday of every month and on the fourth Sunday a Father goes to Henryton, hears Confessions and says Mass at the hospital. On these Sundays practically all Catholic patients go to Confession and receive Holy Communion. Between the months of August 1927 and April 1928, the Fathers have heard 300 Confessions and given a total of 300 Holy Communions.

On Sundays when the Mass is not said at Henryton, the League of the Sacred Heart, under the direction of one of the patients, meets to recite the Rosary and to hear the reading of the day's Gospel.

That the work of the Fathers is appreciated at Henryton may be judged from the following incident. A Protestant Deaconess, while visiting the hospital stopped at the bed of one of the newly baptized converts. Holding up an orange she began:

"My good man, see what the Lord has sent you".

"Excuse me Madam", replied our convert. "I know what the Lord sends me. He sends me two priests from Woodstock every week, and they're willing to walk up here

in the rain. You keep your orange. I know what the Lord sends me". The two priests are Fathers R. Goggin and G. Walsh.

A FOREIGN MISSION AT HOME. Following out its policy of expansion, Woodstock, during the past year enlarged its program of spiritual care for its workmen. To begin with, a new and larger chapel was prepared for the men. When the science classes moved from their temporary lecture room in the Green House to their rooms in the new Science Building, the vacated lecture room was transformed into a chapel for the workmen. This New Chapel, with its rooms for Sacristy, Confessional etc., takes up the north half of the first floor of the Green House. In this larger chapel, the Fourth Year Father in charge of the men offer his charges a more elaborate program of spiritual ministrations. The men now hear daily Mass at six o'clock and Sunday Mass with an instruction. One of the workmen serves the Mass on Sunday. Every morning a Father is in the chapel for a half hour before Mass and another half hour after Mass to hear Confessions and give Holy Communion. At 7.30 the Father returns to the chapel to give the men another opportunity for Confession and Communion.

On the evening of every first Friday, Sacred Heart Devotions are held in the Chapel. There is given a short form of the "Holy Hour" including Exposition of the Blessed Sacrament, one sermon, the reading of the Act of Reparation and the Benediction. Scholastics sing the Benediction hymns and workmen serve at the altar.

One immediate result of this year's enlarged program was an increase in the number of daily Communion. Formerly one workman received daily. During the past year four of the men have been receiving daily and five others have been receiving several times during the week. Formerly the monthly average of Communion was between forty and fifty. In November 1927, the first month of the new Chapel and its daily Mass, the total of Communion received by the men was 132. Since November the total has been about 180 Communion every month or an average of six Communion daily.

Another result of the year's program: certain Protestant workmen have become interested in the the Catholic Church. Five men have been baptized and a dozen others are receiving instruction. Some colored children from Granite were attracted by one of the Baptisms and asked to be baptized. These children are now under instruction, as are the wife and the nine children of one of the Catechumens.

As every good pastor is interested in the recreation of his flock, the Shepherd of the workmen has fitted up the former chapel in the Green House as a library for his men. The colored boys have organized a Claver Club and have been given a recreation room.

In these days of mission enthusiasm, the newly ordained priest, eager to begin his work on the missions, will find in Woodstock's enlarged program of spiritual care for its workmen, a field for every bit of his zeal. The field is not in every sense "white for the harvest", but there is a consoling harvest nevertheless. To explain all this Christ-like love is very simple: Father John Pollock is the devoted Pastor of our workmen.

GEORGETOWN'S SPRING CONCERT On April 29th 1928, the Musical Clubs of Georgetown University entertained the Community with a presentation of their Spring Concert. The slight delay in their arrival which a mishap occasioned was amply recompensed by the splendid performance of Georgetown's musicians and singers.

In a brief but apt speech of congratulations Reverend Father Rector voiced the Community's appreciation and commended the Georgetown students and their Directors for a well balanced and equally well executed program. He also spoke of Woodstock's long-standing connections with Georgetown and again expressed the wish of all when he invited to Woodstock next year Georgetown's Musical Clubs which had so deservedly pleased the members of Woodstock's large community. Mr. Richard M. McKeon, S. J. is Moderator of Georgetown's Musical Clubs, and it is to his zeal and efficiency that the success of Georgetown's entertainment of the Community is in no little measure due.

VISITORS

On Saturday the seventeenth of March, Reverend Father Provincial and Father Francis X. Byrnes, Socius, arrived at Woodstock to begin the Visitation. The closing exhortation was given Wednesday, of Holy Week, April 18.

Archbishop Leopoldo Ruiz Flores paid a short visit to Woodstock at the beginning of the Easter vacations, and had a talk with the Mexican Fathers and Scholastics who are studying here.

Father Busam and Father Frisch—Biology Professors at Canisius College and Georgetown College respectively, remained at Woodstock for a few days during the early part of April.

Father Wilfrid Parsons, Editor of "America" spent a few days at Woodstock, January twenty-first to the twenty-third. Father Parsons, in a little talk to the Theologians and Philosophers, told us of the work of the editors, stimulating those who want to use the pen and encouraging others who might be too timid.

On Sunday April 22, St. Alphonsus Church, Woodstock was honored by the first visitation of the newly consecrated Bishop, The Rt. Rev. John M. McNamara who had administered the Sacrament of Confirmation upon fifty-eight children.

Father Louis Pastorelli, S.S.J. and Father Hugh J. Duffy, S.S.J. of Epiphany Apostolic College Newburgh, dined with the Community on April 26th, 1928. Father Pastorelli is Superior General of Fathers of St. Joseph Society.

Father William H. McClellan, Professor of Sacred Scripture and Hebrew, left Woodstock after the Easter vacations for a trip to Rome and the Holy Land. He expects to be abroad for several months.

Brother Keashen returned to Woodstock on March 17th, 1928. after a serious operation. He was in a critical condition for a time.

Ordinations, June 1928

VOS

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PAVLE F CORKERY

MARCE A FALVEY

IOANNES T PRANGE

CAROLE L O'BRIEN

GERALDE R BEEZER

HENRICE A NORTON

DIONYSI I COMEY

CAROLE I GALLAGHER

THOMA L MATTHEWS

ANDREA L BOVWHVIS

EDGAR I KENNA

ROBERTE L RYAN

IOANNES G SETTER

IOANNES I DRVHAN

EDVARDE B BERRY

GVLIELME F MCNALLY

GVALTERE E SEMERIA

IACOBE H STREHL

IOANNES R O'CONNELL

PHILIPPE I CLARKE

THOMA A DOYLE

THOMA I HIGGINS

HERBERTE P MCNALLY

RAYMVNDR I PVRCELL

LAVRENTI E STANLEY

E PAVLE AMY

GVLIELME I HARTY

IACOBE F WHELAN

GEORGI I WILLMANN

EARL I CARPENTER

ALFREDE M RVDTKE

IOSEPHE A LENNON

PETRE M DIMAANO

IOSEPHE M ELIAZO

GVLIELME X QVILTY

ALPHONSE T SHELBY

STEPHANE L O'BEIRNE

ELIA MARÇAL

EVSEBI G SALVADOR

PIE M MARTINEZ

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FRATRES WOODSTOCKIANI

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HODIERNA · GRATIA

EIVSDEM · SACRATISSIMI · CORDIS

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A. M. D. G.

The Woodstock Letters

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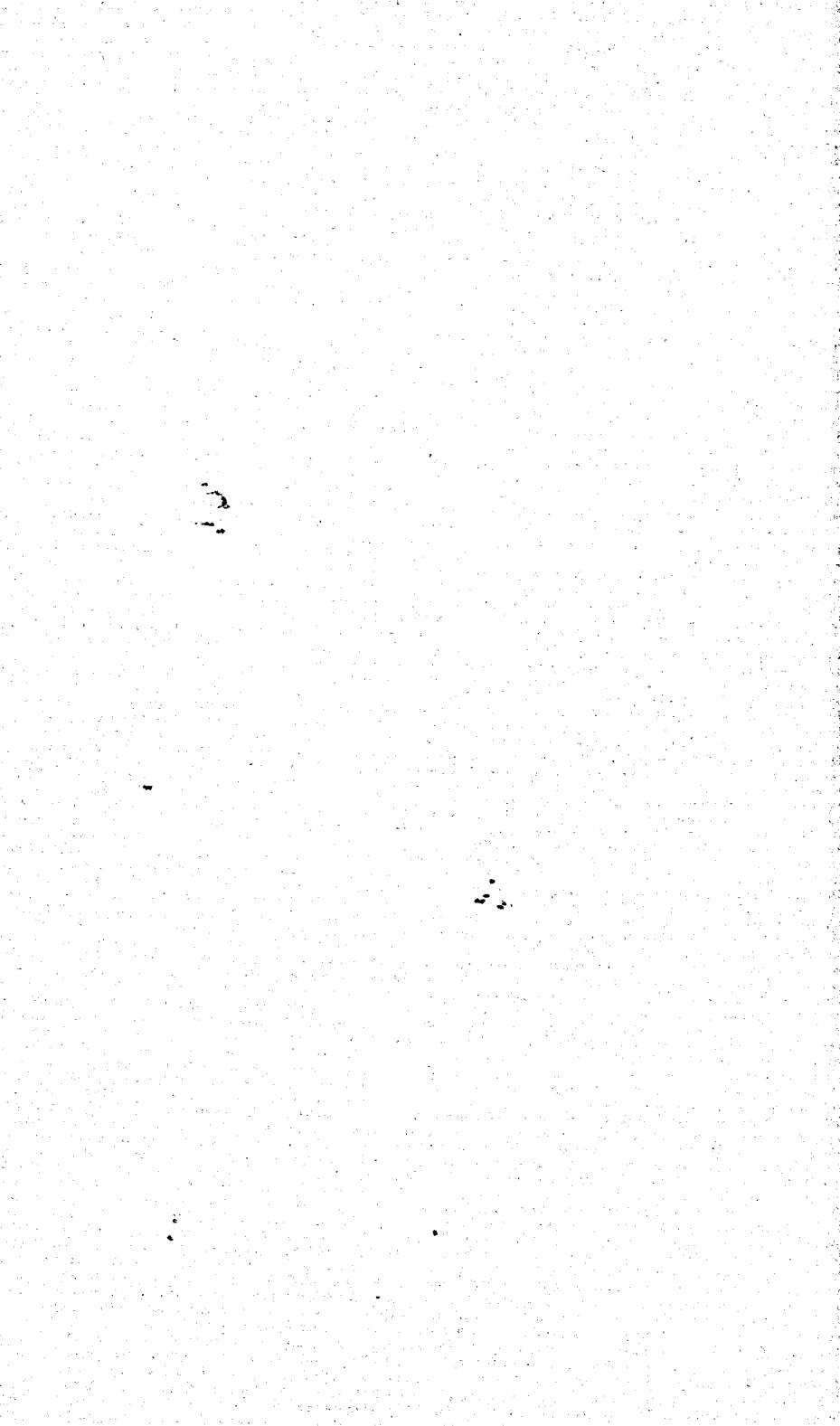
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(FOR CIRCULATION AMONG OURS ONLY)



The Woodstock Letters

VOL. LVII, No. 3.

Annals of the Philippines*

(Historical Outline of Jesuit Labors)

II.

**SECOND PERIOD: "After the Restoration of the Society"
(1859-1927)**

1814

Restoration of the Society of Jesus by Pope Pius VII.

1815

The Jesuits of the Spanish Province opened negotiations with the Spanish Government with regard to their possible return to the Philippine Islands.

1852

The Spanish Government in 1852 gave a house in Spain for the formation of the missionaries for the Islands.

1859

The first Jesuit missionaries to arrive in Manila after the restoration of the Society, were: Frs. José Fernández Cuevas, Superior, José Guerrico, Juan Bautista Vidal, Ignacio Serra, Pascual Barrado, Ramon Barua and Bros. Pedro Inunciaga, Joaquin Coma, Venancio Belzunce and José Larrañaga. They landed in Manila on June 13, 1859. Since there was no house prepared for them, the Augustinians received and lodged the Fathers until a small house on Arzobispo Street was given to them by the Government.

*Compiled by Luis J. Pacquing, S. J., from the following sources: "Misiones Jesuíticas de Filipinas", by Father Miguel Saderra Maso, S. J. (Manila 1924). "El Archipiélago Filipina", by Jesuit Fathers. (Washington, D. C., 1900".) Synopsis Historiae Societatis Iesu. (Ratisbon, 1914".)

Ateneo Municipal. The people's first request to the Fathers was that they should be in charge of the education of the youth and for this reason the Municipal School was handed over to them. Eventually this school became the present Ateneo de Manila.

1860

Missions in Mindanao. Before taking over the Missions of Mindanao, the Superior visited the new field of labor, interviewed the Bishop and Civil Authorities of Cebu to whom the administration of Mindanao was entrusted.

1862

Upon the return of the Superior to Manila he found awaiting him urgent orders to send the first missionary to Rio Grande (Mindanao) immediately, where military action was being carried on to subjugate the whole region. Father Guerrico, with another priest and two lay-brothers, came to the plains of Tamontaca in January 1862. It was here that the Government wanted them to open a mission, to evangelize the Tirurays and through Christian patience gradually win over the Moros of the surrounding villages.

In the Official Guide for the year 1861 there were fifty-four parishes with a Christian population of 52,588 in all the districts assigned to the Society.

1863

By a decree of Very Rev. Fr. General Peter Beckx, the Spanish Jesuit Province was divided into the Provinces of Castile and Aragon. The Philippine Mission was attached to the latter.

1864

Sudden Death of the first Superior. The sudden death of Father Cuevas occurred on April 30, 1864. He was preparing to sail to Spain to report on our missions and to urge the approval of the plan to reform the Primary Studies in the Islands, when he contracted cholera of which he died in a few hours. He had drawn up and presented a complete plan of Primary Instruction, which was accepted in Manila, and he recommended that the

Fathers of Pious Schools (Vincentians) should carry it out. But when the Government of Madrid sent its approval it was ordered that the Jesuits should undertake the task.

1865

Ateneo Observatory. Its beginning was due to the efforts of the Professors of Science at the Ateneo Municipal. Father Francisco Colina was the first private director. The little available apparatus of the incipient Jesuit observatory was placed in the little tower of the Mission House adjoining the schoolbuilding until its permanent transfer to the well equipped building in Ermita in the year 1886. From the very start the observatory won the praise of the people by its timely and precise warnings of approaching typhoons, especially of the one that devastated a great part of the Islands in 1882.

Our Normal School. As a first and absolutely necessary step towards an adequate reform of Primary Studies, the Society started the Normal School, the only one of its kind in the Islands at the time; all public school teachers were educated by the Society from 1865 until 1901. The classes were begun in a rented building on the present site of St. Paul's Hospital, Manila. But the building having suffered greatly during the earthquakes of 1880, the students temporarily resumed their classes in our villa-house of Sta. Ana on the outskirts of the city. In 1886 they permanently occupied the newly built house in Ermita.

Mission of Zamboanga. On February 1, 1865 Fathers Luengo and Bové took charge of the town of Zamboanga. A few years before Father Barua had gone to Tetuan and Father Ceballos to Isabela de Basilan. These three towns composed the mission of Zamboanga. The faith among the people who lived in the various scattered towns of the district revived again and the number of Christians increased daily as the missionaries visited them and patiently instructed the Subanuns who were only waiting for a missionary to bring them to the feet of the Redeemer.

Isabela de Basilan. The beginning of the spread of Christianity in the Island of Basilan was due to a Tagalog prisoner by the name of Pedro Cuevas. Having escaped from the prison he wandered to this Island where

he became a Dato (chief) of the Moros. He gave complete freedom and all sorts of facilities to our missionaries and by his good example induced many of his fanatical subjects to embrace the Christian faith.

1868

Davao. The permanent Spanish occupation of the gulf of Davao was not effected until 1847. In 1868 three Fathers and one Brother were sent thither to replace a Recoleta (discalced Augustinian) who was in charge of the conquered district. Many were the privations endured by our missionaries at the beginning of the Mission owing to the seclusion and lack of communication with the rest of the Island.

Father Mateo Gisbert was among the most zealous missionaries of Davao. His many years of labor there had given him great experience with the various tribes who lived at the foot of Mount Apo. "A great number", he said, "of these people would certainly embrace the Faith if we could only talk to them in their own language."

1870

Dapitan was one of the old missions left by the Jesuits in 1768. The Society took charge of it once more in 1870. When we received it there were only 8,000 Christians attended by two priests. In 1895 the number was doubled and five priests and three brothers were laboring in the town of the district.

Dr. José Rizal, the Filipino patriot, an alumnus of the Ateneo, was exiled to the town of Dapitan before the Philippine Revolution of 1896 on account of his supposedly subversive ideas. Although during his studies in Europe he had given up the practise of the Faith and become a rationalist, he always kept his love and respect for his old teachers. In his exile he endeavored to help the people of Dapitan in many ways, and backed the work of our missionaries. A huge structure built by Rizal and his old teacher Father Francisco Sanchez revealing a beautiful relief-map of the Island of Mindanao may still be seen in the plaza of Dapitan.

1871

Surigao. When the Society took charge of this Mission in 1871 it included also the Agusan Valley with a

total of eleven parishes and forty secondary villages. The principal pagan group of the Mission was the tribe of Mamanuas or Negritos. The memory of Father Jaime Planas will never be forgotten by these people to whom he was deeply devoted.

Rev. Fr. José M. Lluch came to Manila in 1871, as Visitor of the Mission. After completing his visitation he remained as Superior of the Mission and Rector of the Ateneo. He returned to Spain in 1874 on account of his shattered health and was succeeded by Father Juan B. Heras.

1872

Orphanage of Tamontaca (Mindanao). After the smallpox epidemic which in 1872 ravaged the regions of Tamontaca, a terrible famine followed. The missionaries felt that the occasion had come to carry out their most cherished plan of building an orphanage. They asked financial support from the government and trusting in the unbounded charity of the people of Manila prepared a little dwelling to receive children. Their petition found a generous response and a special committee was formed in Manila to collect funds for the support of the institution. The Moros and Tirurays having neglected their plantations during the epidemic began to sell to the missionaries not only their slaves but also their children. The average number of boys and girls in the institution was 160. They were carefully instructed in the faith and the boys were taught how to till the soil on the land belonging to the Mission.

There were two houses, one for boys under the care of the Missionaries and the other under the care of the Sisters of Beaterio, for the girls.

The Sisters belong to a Native Religious Congregation called Beaterio de la Compania founded by one of our Fathers. In almost all the important missions of Mindanao there are two or three Sisters of this Congregation supported by the missionary.

1874

Agusan Valley. The Agusan valley mission was handed over to the Society by the Recoletos in 1874. The princi-

pal town, Butuan, was situated in an unhealthy spot at the mouth of the Agusan River and lacked fertile fields for cultivation. For this reason the missionaries transferred it farther up the river in 1876.

The Apostle of Agusan, Father Saturnino Urios, lived and toiled for many years in this mission bringing peace and happiness to the warlike people of the valley. He was the father, counsellor and staunch defender of the Bagobos and Mandayas who composed the great majority of the people. Their inconstancy and their deeply rooted tendency to idolatry was a continual source of sorrow and suffering to their missionary. The life of Father Urios is full of discouraging incidents. Often on his return to the towns and villages which he had visited only a few days previously he would find but ashes and complete desolation, his beloved Bagobos and Mandayas having gone to the mountains again to live their wretched life of paganism. Yet, he never lost heart, and he would set out again to seek them in their hiding places, bring them back once more to the valley, help them to rebuild their small houses and see that they started tilling the soil and planting for the coming year.

Cottabato. Before the town of Cottabato became the capital of the province of the same name it was attended from Tamontaca and there was but a small population, most of the inhabitants being soldiers, banished Chinese and Moros. There was a military hospital where the missionary acted as chaplain. At the retirement of the Spanish garrisons in 1899 the Moros perpetrated a horrible massacre of the Christians, very few of whom were left when Father Bennásar visited the town in 1900.

1875

Father Marcelino Vivero perished in the waters of Caraga on one of his apostolic excursions to the eastern shores of the Island of Mindanao.

1876

Island of Jolo. The Island of Jolo was a den of pirates who harrassed the shores of the Bisayan Islands with their frequent attacks. In 1876 the Spanish Government determined to put an end to their incursions and sent a

military expedition to subjugate the whole Island of Jolo. Father Baranera acted as Chaplain of the expedition and was present at the assault of the town of Jolo and later was decorated with the cross of Charles III and with the Naval Medal in recognition of his bravery in the assistance of the wounded soldiers.

Caraga. This Mission included half of the eastern shores of Mindanao. It was permanently transferred to the Society in Oct. 1876. The wild Mandayas of the Agusan Valley oftentimes attacked these shores killing or enslaving the Christians. Owing to the lack of communication with the other towns in the interior it was almost impossible to defend the people from their enemies. Our missionaries started to build roads but had to give it up because of insuperable difficulties.

1877

Misamis. The eastern side of the Province of Misamis was given to the Society in 1877. Until then it had been administered to by the Recoletos. The principal work of the first missionaries was accomplished among the people of the coastal towns. They did not begin to evangelize the interior of Bukidnon until a few years after their arrival in Misamis. Tagoloan, Jasaan and Balingasag were the principal towns of the Mission. The town of Balingasag has an excellent water-supply brought from the mountains through the energy of Bro. Costa, who being a good potter, modelled and baked all the clay-piping from the dam to the town. He also embellished the public plaza with beautiful fountains and Fr. Ferrer designed the monumental fountain in the main square.

The capital of Misamis, Cagayan, is the residence of the Superior of the Northern section of the Island of Mindanao. There are at present nine missionaries attending the whole Mission of Misamis and Bukidnon, a number utterly insufficient to minister to the spiritual needs of 100,000 souls.

Mission of Jolo. A year after the surrender of Jolo, the Governor of the Islands requested the Society to send missionaries there. Father Batlló and Brother Figuerola arrived in their new post in April 1877. The hardships of the first months injured their health and both retired for

a short period to Zamboanga. Father Carreras joined them shortly after their return to Jolo.

One of the first missionaries to go to Jolo after the change of regime in the Philippine Islands was Father William M. McDonough. In 1919, he prepared and published a translation of the Catechism of Pious X into the Moro dialect. The book was printed in Zamboanga in Arabic and Latin characters with many illustrations on the life of Our Lord.

1879

Frs. Isidoro Batlló and Juan Carreras were attacked by two Juramentados (Moro fanatics) near the palisades of the town of Jolo. Thanks to the timely help of the workmen who saw the assassins the two priests escaped certain death, but they were so badly wounded that both were crippled for the rest of their lives. Father Carreras died at Zamboanga in 1887 and in the same year Father Batlló at Veruela, Spain.

1884

Manila Observatory. The Spanish Government recognized the Observatory of the Ateneo as a Public Institution and appropriated a yearly allowance for its support.

Father Federico Faura, then acting private director, was recognized officially as such. The street fronting the present building of the Observatory is named after Father Faura.

The Manila Observatory enjoys great prestige in the Far East and its observations are sought and trusted by the commercial houses of the Philippines, Japan, Oriental China and Cochin-China.

The Barocyclonometer of Father José Algue is of world-wide fame. It is based on the Barometer invented by Father Faura and can be used in the whole Orient. It is of indispensable assistance to all vessels on the Pacific.

1885

The Caroline Islands Mission was offered to the Fathers of Manila by Gen. Jovellar in the name of the

Madrid Government. The great work still to be done in the Philippines made it impossible for our Fathers to accept the offer.

1886

Father Quintana, who was transferred to Jolo in 1886, baptized the secretary of the New Sultan of Jolo in the hospital of the town. The governor, fearing some disagreeable political consequences rebuked Fr. Quintana and forbade him and his companions to exercise the ministry in the hospital.

1888

Japan. The Spanish Ambassador to Japan asked the Superior of Manila to send some of the Fathers to Tokyo and offered to build a residence and public chapel attached to the embassy. But since this offer seemed to have been made on the assumption that there were not many Catholic churches in the capital of Japan, no action was taken in the matter.

1889

Father Pablo Ramon, superior of the Caraga Mission, died heroically in the wreck of the inter-island steamer Remus in January 1889. He was on his way back to his mission when his tragic death occurred. He preferred to remain on the sinking boat to attend to the many passengers who could not get to the life-boat, instead of saving his life.

1890

Bukidnon. Our Fathers can justly be accounted the builders of the new province of Bukidnon. Before their permanent establishment in this province they had come several times to evangelize the mountain tribes and had formed the first towns. The Moros of Lake Lanao and Cottabato invaded the towns frequently during the year and murdered defenseless people. To repel them and prevent more pillaging the missionaries secured arms and ammunition from the Government, instructed the natives in their use and formed a militia of their own. On many occasions Father Barrado was forced to lead his men against the Moros.

San Ignacio Church (Manila). This beautiful church was planned and built entirely by Filipino architects. It is of Graeco-Roman style and is famous for its carvings made on the best Philippine woods. Bro. Francisco Riera, one of the pioneers of the Philippine Mission, was responsible for its construction.

1891

First Explorers of the Pulangui River (Mindanao). Frs. Jacinto Juanmarti and Eusebio Barrado, after obtaining all sorts of information from the natives, undertook and finished the exploration of the Pulangui River. Starting from Cottabato and Linabo (Bukidnon) respectively, following the course of the river, they finally met on May 26, 1891 in the midst of the mountains. Again Father Barrado undertook another trip from Cottabato across the mountains to Davao where he arrived in the beginning of the month of March of 1892.

1892

Consecration of the whole province of Zamboanga to the Sacred Heart of Jesus.

Father Saturnino Urios joined Father Gisbert in the mission of Davao and both these great missionaries devoted themselves entirely to the conversion of the infidels and Moros. After careful instruction frequently they baptised from 200 to 300 converts in one day. In 1894, 6,284 neophytes were baptized in the whole district of Davao, Samal and Sigaboy, and in 1895, 3,500; 2,000 of these were Moros.

1896

The Mission of Surigao was handed over to the Benedictines of Manila. The total number of Christians was 18,000.

Philippine Revolution. Dr. José Rizal was executed on December 30, 1896. Before his death he was reconciled to the Church. Our Fathers assisted him until his last moments.

1898

Treaty of Paris. By the treaty of Paris the Philippine Islands became a Colony of the United States of America.

Ateneo de Manila. After the fall of the Spanish regime in the Islands in 1898, the Ateneo Municipal ceased to receive financial support from the Government. Then it began to operate privately at the expense of the Society of Jesus and this explains the change of its legal title to Ateneo de Manila.

The great number of men who were educated in this school and who later became leaders in all walks of life speaks highly for the standard of studies and the efficiency of its faculty. The average number of students was 1,200. About 1,500 obtained the A. B. degree, while more than 1,200 graduated from the commercial and engineering courses.

The School possesses the best Museum of Natural History in the Islands, while the Faculty Library to which the students had easy access contains a rich store of historical works pertaining to the Philippine Islands.

In the Monroe Commission Report (1926) entitled "A Survey of the Educational System of the Philippine Islands" we read: "The Ateneo has been transformed into one of the most successful institutions visited by the Commission. It is admirably equipped for its work in every respect. It has one of the finest working libraries in the Islands which is admirably administered. Its laboratories and apparatus are so modern and adequate as to make the visiting educator rejoice to see them. The representative of the Commission listened to some of the best conducted recitations that he had heard in the Archipelago. A remarkable spirit of alertness pervaded the institution. It ought to receive all the support necessary to maintain and expand its work."

1899

The Missionaries of Mindanao retired for a short period to Manila on account of the dangers of the Revolution. During the absence of the missionaries many towns evacuated by the Spanish garrisons were completely destroyed by the Moros and the Christians who were not massacred fled to the mountains.

1900

The American Government gave public recognition to the Manila Observatory in 1900 and began to set aside an annual allowance for its support. The Observatory has a net-work of secondary stations throughout the Islands which facilitates immensely the gathering of accurate observations and weather forecasts.

At present there are four Fathers attached to the observatory each receiving a government salary that is small compared with that of other government employees of the same rank.

1901

Closing of the Normal School. The American Government wished the Society to continue directing the Normal School, but only on condition that Religion be dropped from the curriculum. The direction of the school was allowed to pass into other hands.

Since its inception there were graduated from the Normal School 1,600 Public Teachers and some 500 Assistant Teachers. The building of the Normal School housed the diocesan Seminary of San Javier until 1913 when Archbishop Harty transferred the Seminarians to the care of the Vincentian Fathers in Mandaloyon, Manila.

1905

Seminary College of Vigan. Cardinal Dougherty of Philadelphia, then bishop of the diocese of Nueva Segovia (Vigan) called the Jesuits in 1905 to take charge of this diocesan Seminary College. Many vocations to the Society sprang up among the students. About ninety secular priests were ordained during the period of our administration and they are now laboring zealously in the vineyard of the Lord. The number of students in the entire institution was 300 to 400 yearly.

In 1925 the Society gave the School over to the bishop who asked the Fathers of the Society of The Divine Word to continue the work.

1907

Culion Leper Colony. When the Philippine Government established this Colony, the Society was asked to at-

tend to the spiritual needs of the unhappy inhabitants of the Isle of Sorrow. There are at present 5,000 lepers with two priests to attend to them. The Society has built two private hospitals supported by alms received from Spain and America. There are also in the Colony nine Sisters of St. Paul de Chartres who are in charge of the Government Hospitals.

Great efforts have been made in recent years to alleviate the sufferings of these outcasts of society and special treatment is being given to all who are not too far advanced in the malady and the results seem very encouraging. Many have been declared cured during these last three years, and sent back to San Lázaro Hospital, Manila, for observation, and eventually to their long forgotten relatives.

Mirador Observatory, Bauigo, Mt. Province. The house was built as a First Class Station of the Observatory of Manila in 1907. Some years later improvements were made for the convenience of the Professors of the Ateneo, San Jose and Vigan who since its foundation had gone there during the summer vacations. The place is beautiful and the climate agreeable, especially during the summer when the lowlands are burning in the heat of the tropical sun. The house is built on top of a hill at an elevation of 5,000 feet above sea level.

1910

Magnetic Station at Antipolo. Property was acquired at Antipolo Town in 1910 for the purpose of transferring to it the Magnetic Station of the Manila observatory. The Magnetic instruments were continually disturbed by the street-cars of the city, and hence it became impossible to record exactly the seismic phenomena which are so continuous in the Philippines.

New Diocese of Zamboanga. On April 10, 1910, His Holiness Pope Pius X erected the diocese of Zamboanga with its See in the city of Zamboanga. The first bishop of this new diocese was the present Archbishop of Manila Right Rev. Michael O'Doherty.

1913

Novitiate of San Jose. The Novitiate was founded and sufficiently endowed by a benefactress in 1913. It was

inaugurated on April 13, 1913 with five Novices three of whom had previously begun their Noviceship in December 1912 under the direction of the former Superior of the Mission Father Pio Pi. Father Mariano Juan was appointed Novice-Master. Shortly after the Novices were transferred to the villa-house of Sta. Ana in the outskirts of the city and lived there until the month of April of the next year when they were permanently housed in San José.

Since its foundation, forty-eight have entered the Society. Of these thirty-seven are pursuing their studies at home and abroad; four died and seven left the Society.

Nine other Filipinos made their Noviceship at Gandia, Spain.

1914

Apostolic School of San Jose. After the transfer of San Javier Seminary to the Vincentians our Fathers began an Apostolic School for boys who intended to be secular priests or religious. Before it was converted into the present San Jose Seminary, eight of the students entered the Society and two of them died in it.

1918

San José Seminary. This Seminary may well be called a continuation of the Royal and Pontifical College of San José of the suppressed Society. The endowment was given back to the Society in 1910 with all its properties and lands by order of the Holy See. The Dominican Fathers had administered it until then and used part of the foundation for the support of the Medical School of Sto. Tomás University.

Since 1918 seventeen of the seminarians have joined the Society. At present the Society cannot confer ecclesiastical degrees on the students. The University of Sto. Tomás has the exclusive right and power to do so.

1920

First Jesuit Bishop in the Philippines. From the year 1581 until 1920 not a single Jesuit had ever been put in charge of any of the dioceses in the Philippines. The nomination of Right Rev. Jose Clos, S. J., to the diocese of Zamboanga can be easily explained. All the priests work-

ing in the Island of Mindanao, if we except two or three, are of the Society of Jesus. It is therefore entirely a missionary diocese receiving its entire support from alms and donations coming from outside. Bishop Clos was consecrated on October 17, 1920 and succeeded the Right Rev. Michael O'Doherty present Archbishop of Manila.

1921

First American Missionary Expedition to the Philippines. The eventual separation of the Philippine Mission from the Spanish Province of Aragón was proposed by Very Rev. Father General in his letter of March 4, 1921. The Spanish Jesuits were to go to India and the American Fathers were to take over the Philippine Mission. The latter were barred from the British Indian Possessions.

The American Jesuits who composed this Expedition arrived in Manila in July 1921. Father Francis X. Byrne was appointed rector of the Ateneo de Manila while Father John J. Thompkins directed the Seminary College of Vigan where prior to his rectorship he had worked and taught for almost sixteen years.

1926

Ten American Fathers to Mindanao. Their field of activities is the Mission of Misamis and Bukidnon.

1927

Decree of Separation. On April 17, 1927, the final decree of separation from the Aragón Province and annexation to the Maryland-New York Province was read in the houses of both Provinces.

With regard to the personnel of the Mission we read in the decree:

"The members of the Society at present working in the Philippine Mission are assigned to the Mission and cannot be removed by any Superior unless with the approval of the Very Rev. Father General. Those who were born in the Islands (*ipso facto*) belong to the Mission".

At the time of the annexation to the Maryland-New York Province, the Philippine Mission had a total of 176 members. Of those 46 were Filipinos (20 abroad) 53 were Americans and 77 were Spaniards. The Mission

had 2 colleges and 24 residences. The Observatory of Manila is attached to the house of San José.

Rev. Father James J. Carlin was appointed first American Superior of the Mission.

In conclusion it will be informative to compare the statistics of the Catholic population in 1861, when the Society took over most of the work, which, since the Suppression had been carried on by the Secular Clergy and the Recoleta Fathers, with the statistics of 1900.

DISTRICT	Towns	Priests	Catholics	Schools	Sisters
Zamboanga,.....1861	6	1	11292	1	0
1900	16	7	20692	8	4
Basilan.....1861	2	1	261	1	0
1900	7	1	1424	1	0
Joló.....1861	0	0	0	0	0
1900	4	1	1840	1	0
Cottabato.....1861	1	1	282	1	0
1900	12	6	3204	5	4
Davao.....1861	2	1	1000	0	0
1900	58	6	20000	24	3
Caraga.....1861	12	3	2055	0	0
1900	59	5	20900	25	0
Surigao.....1861	14	6	22428	5	0
1900	30	8	29660	10	4
Agusan.....1861	5	1	2792	0	0
1900	67	8	26424	5	3
Tagoloan.....1861	8	3	8000	3	0
(Misamis) 1900	34	9	37524	20	0
Bukidnon.....1861	0	0	0	0	0
1900	20	2	8262	3	0
Dapitan.....1861	4	1	7040	1	0
1900	19	5	17273	16	12

OUR MISSION STATIONS IN MINDANAO

By Reverend Father James J. Carlin, S. J.,
Superior of the Philippine Mission.

December 11, 1927.

Reverend and dear Father Provincial:

P. C.

Your Reverence's letter of November 9th reached me yesterday. The letter of October 16 reached me in Cagayan, Mindanao. I have but just returned from a three-weeks trip to practically all our houses in northern Mindanao. I shall visit Zamboanga, the Pacific Coast, Davao and Jolo when the weather will be more favorable, in April and May. It is impossible to visit some stations now, as the boats do not run regularly on account of dangerous seas, but pick occasions when they judge that there is likely to be an interval of calmer weather. As it was, I did not choose the best season to visit Northern Mindanao. It is true that they have no typhoons in Misamis, but they have what are called the "Nortes" or northern winds, that make the seas exceedingly rough, especially for the small boats that we have to use and, moreover there is much rain at this season. But I thought it best to make a flying visit before Christmas and make a slower visitation during the pleasanter season.

Traveling in the Philippines is quite an experience for Americans who have been accustomed to Fall River Liners or Great Lakes' Boats. The boats going south from Cebu, which is the port of departure for most of the Mindanao boats, are boats of 300 or 400 tons and so old that their names have been household words in Philippine families for generations back. Many of these boats are owned by Chinese and Philippine Corporations whose purpose is to make as much money as possible by visiting the different ports and collecting copra, hemp, etc., to bring their cargoes to Cebu and Manila. Passengers, as may be supposed, receive only secondary consideration. All live together, while on board, on one small deck, which serves as

social-room, smoking-room, dining-room and bed-room. No one uses the small cabins, of which a half-dozen are found on some boats, except to store his baggage and wash up. Everybody sleeps on deck at night on cots arranged close together. "First class" passengers are separated from "third class" merely by gates on some boats while on other boats the third class is restricted to a lower deck with the chickens, pigs and general freight.

At night when the boat comes to a port where it is scheduled to stop, there is a general commotion caused by dropping the anchor, letting down of small boats, disembarking of passengers for that port, the rattling of chains and noise of engines as the unloading and loading of the vessel begins. This may go on for two or three hours while the patient passenger in his little cot on deck tries to ignore it all.

When day begins to break about five A. M. "muchacho" comes to your cot with a cup of hot coffee. This is serving notice that it is time to get up and permit the deck to be cleared off for action, which action is the preparation for breakfast. The boy with the coffee did not quite understand why Brother McKenna and I always refused the coffee. I was able to say Mass every morning either on the boat or in port. Twice I said Mass in Recoleta Churches at Dumaguete and Larena. Twice I said it in "third class" for the poor Filipinos.

Landing is not such an easy process as walking off the boat on to the dock. Very few places enjoy the luxury of a dock. Cagayan is one of the few. The usual procedure is for the boat to drop anchor about a quarter of a mile from shore, to crowd the passengers into small boats, which is a risky business if the sea is rough, and you have to step from a rope ladder on to a bobbing boat. After knocking about in the midst of the bags and baggage in the small boat you are rowed towards the shore, or towed by a small launch. But the boat cannot reach "terra firma". The water is too shallow, though up to the chests of Filipino "cargadores" who carry freight and passengers to shore. The passengers men and women, mount the shoulders of these "cargadores" who wade to shore with their human freight. This they can easily do with

their fellow Filipino, but when it is a question of heavy Americans or Europeans, two of these "cargadores" form a seat by crossing arms on which you sit, holding up as best you can your feet and cassock from the water. Boarding the boat is by the reverse process, but somewhat more difficult on account of having to ascend the large boat from the small one by means of a rope ladder in a rolling sea.

And on land there are very few automobile roads or in fact roads of any kind that merit the name. There is a fairly good automobile road for about twenty miles in either direction from Cagayan, to Tagoloan and even Jasaan in one direction and to El Salvador in the other. But from Jasaan to Balinasag the road is very bad and narrow. And a great part of the road to Sumilao is abominable and really dangerous, down and up steep canyons, only a few inches from the edge of a ravine, over rough stones from which the daily rains have washed all vestige of gravel or dirt. While Father McGowan was dilating on the wonderful scenery in all directions, we were holding our breath and wondering how long the Ford truck would keep the road.

I beg Your Reverence's pardon for going into this seemingly useless description, especially as there is much important business to be attended to. However, I thought it well to give your Reverence some idea of the primitive methods of travel in the Mindanao Mission, as you may not have an opportunity to learn by actual experience.

This rapid visitation of our houses was very encouraging. All the Fathers seemed to be well, happy and doing good work. Brother McKenna was my companion on this my first trip. The Brother has charge of the central supply house in Manila, which means he fills the orders of the different mission stations and attends to all the shipping. We took up our headquarters at Cagayan, where we found FF. Hayes, Rafferty and Bolster. There is a good church here and the convento (Father's House) is undergoing some repairs, which should make it quite satisfactory. Fr. Rafferty is continually at his desk working on Visayan. He has now ready for publication for Ours a dictionary of 5,000 words. Father Bolster has not entered the fray yet but is studying Visayan. There is no

school here. Father Hayes has his eye on a municipal building which is about to be vacated.

The day of our arrival Father Sullivan came over in his splendid Ford for these parts and drove us out to Tagoloan. He has a very good plant and has made many improvements. His convento is the best furnished on the Mission and has all the conveniences of "home" except electric light. An automatic electric light apparatus is on the way. The church is respectable, but needs repairs and improvements. There is a school for boys in the basement of the convento and a school for girls in a separate building.

The next day Father Hayes joined us with an automobile from Cagayan and his own Ford truck. We went from Tagoloan to Jasaan, Father Lucas' Parish. We found Father Lucas looking well and very much interested in his work, especially his schools. His schools, boys', and girls', are in separate buildings. The church and convento have seen better days and will require much repairing.

Father Lucas joined our party and we went on to Balingasag where we had planned to have dinner with Father Corliss. The scenery along the road which skirted the sea was exquisite, but the road itself was abominable. We found here at Balingasag Father Corliss and Father James Daly. Father Hofmann had been sent to his mission temporarily, but he was at the time on a missionary excursion into the hills where one can travel only on horse back.

Father Corliss has a ramshackle convento with little that is modern. He contemplates building a new one, starting from the ground up, as it would be useless to try to repair the old one. He has a school in the convento.

After dinner we started back for Tagoloan where we were to be the guests of Father Sullivan for supper. When we were yet some distance from Jasaan, a tire was punctured on our automobile. The chauffeur did not have a good spare tire, but he had everything necessary to repair the leaking tube except paste. There was no chance to get any except from a passing automobile; but as it was well known that there were only three auto-

mobiles in that region and one had just passed us on the way to Balingasag, there was little hope that any assistance would come in the near future. Unfortunately our own truck had gone before us. So we decided to tramp it to the next barrio four or five kilometers distance. As darkness was coming on we arrived at one of Father Lucas' mission stations. There lives a family that has two sons at the Ateneo and, what was important for us just then, an automobile. After waiting some time during which, as I conjectured after seeing the machine, the automobile was being assembled, we were told that all was ready for the journey to Tagoloan. We were glad to find some means of transportation, so we did not scrutinize our conveyance very critically. But when we got started, I noticed that our headlights were ordinary lanterns tied on by cord. I had to hold the door closed, as I was bumped from side to side over the stony road and the whole machine rattled as if all the parts were loose or only loosely tied together. But it could go and that was the "unum necessarium" for us. After we had dropped Father Lucas off at Jasaan and proceeded a few kilometers toward Tagoloan, Father Sullivan met us in his splendid Ford and took us the rest of the way. He had supper prepared for us and as it was already late, we accepted his invitation to stay over night and go to Cagayan in his automobile in the morning.

The next evening at nine o'clock we took the regular boat for Talisayan. We slept on deck as usual and arrived at Talisayan about five-thirty in the morning. We had to take to the small boat and the arms of the Filipino freight-carriers to land. Father David Daly was on the beach to welcome us. Father O'Hara was saying Mass. The Church and convento are only a few steps from where we landed. After saying Mass I joined the others at breakfast, which was prepared by the missionaries. There is no lay brother here, so the Fathers prepare their own meals. I had no sooner finished breakfast than a committee of a dozen or fifteen of the principal men of the town waited on me and presented a petition signed by the chief citizens of Talisayan and read by a brother of the Governor of the Province of Misamis, asking that Father Hayes be

returned to Talisayan and giving the reasons therefore. Your Reverence can imagine what my answer had to be. I told them that our Superiors, also had realized Father Hayes capabilities and for that reason had chosen him for the more important work of being superior of all the missions of Misamis, that they regretted to have to take him from Talisayan and that they would send him back just as soon as they could find another to take his place in Cagayan. I promised to write to your Reverence to see what can be done about returning Father Hayes. The Church here is fairly good. The convento needs some modern improvements. There is a school for boys in the basement of the convento and a girls' school in a separate building.

That afternoon we started for our missions in the Agusan valley. To get there we had first to cross from Talisayan to Mambajao on Camiguin Island, in a small launch. At Mambajao we caught the regular boat for the Agusan River. We traveled as usual by night and said Mass on the boat. We arrived at Cababaran at about eight-thirty Sunday morning. The parish priest, Father Costa, S. J. was absent on retreat. Father Mir from Butuan was saying the parish Mass. There is a good church here, a poor convento and a school.

As the boat was to spend only two hours here to unload and load, we had to hurry away for Butuan where we arrived at about three P. M. Here we found the parish priest, Father Buxo. He has a fairly good church into which the annual inundations come, sometimes as high as the predella. The convento could be improved by making some alterations. There is a school about which the Father is much concerned, because the Commissioner of Private Education threatens to take away government recognition on account of certain defects in the school. This is a difficulty all along the line.

The fathers acknowledge that they are not able to cope with the situation and beg that an American Father or even Scholastic be sent to manage the schools. Of course, when recognition is withdrawn, the pupils go to the public schools.

As the boat remained here only about three hours, our

stay was necessarily short but we promised to return in April.

There is another mission farther up the Agusan River, Talacogon, which we could not visit without taking another boat and spending another week. We had to leave it for the next time.

The boat spent that night in taking us back to Mambajao on Camiquin Island, where we arrived about eight A. M. and said Mass in the parish church. Such an abandoned church I never saw before. If we hadn't brought the Mass-kit, I doubt if I would have been able to say Mass. This is the place where Bishop Clos has had so much trouble. It was formely held by the Recoleta Fathers, but about twelve years ago the people, instigated by a few or perhaps one wealthy family drove them out. Ever since then the place has been neglected. The Bishop visited the Island a few months ago and installed an old retired Filipino priest as pastor. He is too old to do anything. They invite our Spanish Fathers of Mindanao, who speak Visayan well, to give novenas and attend their fiestas. Fathers Font and Morey are quite acceptable. They would willingly accept American Fathers, I was told, and I think they will make a proposal to me when I come again. It is a large and flourishing town and already supports a Catholic High School.

From Mambajao we went to Cagayan, our headquarters. The following day Father Sullivan drove us to El Salvador (Tagnipa) where Father Prendergast is now parish priest. He is in good health and enthusiastically planning for his new school and convent for the Sisters. He has some funds, and more "in spe" and has a promise of Sisters from the States.

We planned to go the following day to Sumilao, where Father McGowan is in charge with Father Henfling as assistant. Father McGowan was already in Cagayan, as he had come down a few days before to have a festering foot treated in the Cagayan Hospital. This sore was caused by a tramp of some fourteen kilometers from one of his missions, when he was unable to find a conveyance of any kind. The foot was well enough to permit him to accompany us to Sumilao. So the party was made up of

Fathers Hayes, McGowan, Lucas, Hofmann, Sullivan and James Daly; also Brothers McKenna and Tan. Your humble servant also joined the party. We started in a hired automobile and Father McGowan's truck. We had one of our usual experiences. The Chauffeur had four bad tires on the machine and a spare one in good condition. Before we had gone two kilometers one tire blew up and we put on the spare. When we were about two thirds of the way two others blew up simultaneously and it began to rain in torrents, as it is the custom to do every afternoon. As the chauffeur said that he would not be able to repair the tires until it had stopped raining, and as Father McGowan said that it would in all likelihood rain the rest of the day, we all piled into the truck. Then the most difficult part of our journey began. To get to Sumilao we had to leave the Provincial Road, which is nothing to boast of, and cross two canyons. Such roads! down one side of a precipice and up a corresponding one on the opposite side of the canyon. Some of us preferred to walk. When we reached the convento about two P. M. after traveling about seven hours there was a general reconnoitre for dry clothes and all were soon ready for the dinner that Father Henfling had prepared for us. The convento is in good condition, but lacking some modern conveniences such as electric lights, etc. The church is poor. There is a school in the basement of the convento. We remained one day in Sumilao, a day of rain, so that we were prevented from seeing the farm where the Brother grows coffee, oranges, peanuts etc.

As the hired automobile never appeared again we started our return trip in the old reliable Ford truck. Three, however, preferred to walk through the two canyons and meet us on the Provincial Road. Their reason was that they wished to get a better view of the wonderful mountain scenery. Thank God, we got safely through the most dangerous part of the road and when we came to the ranch of a gentleman, who has two boys at the Ateneo, we were offered the use of an automobile, which we gladly accepted. We arrived at Cagayan in time for dinner and left that evening on the boat for Iligan. I said Mass

next morning on the third class-deck. Several Moros, traveling to Lanao, were present at the Mass.

At Iligan we stayed about two hours; Father Vila and a Brother are here. The convento and a church are serviceable and no more. There is a parochial school.

From Iligan we went to the town of Misamis in the western part of the province of Misamis. This is a thriving territory that was once cared for by the Recoletos, but for many years has been the prey of Aglipayans and Protestants. Our Father Font makes excursions into this territory with most consoling results. For example, after spending two or three days in one barrio he reported 228 baptism, forty-six marriages and many confessions.

There are churches and conventos in most of these towns and barrios, but abandoned and in bad condition. As it was already evening when we arrived at Misamis Father Font who met us, secured an automobile and conducted us over a very good road to the town of Jimenez, where there is a wealthy Spanish family that looks after the church there. We took supper with this family and Brother McKenna and I lodged there, while Father Font went to the convento where he has a room, which he occupies while in this town. The next day being Sunday I said Mass in the church to which the people were summoned by much ringing of bells. The morning was wet and the people had not been advised of our coming, so that there was not a very large congregation, probably one hundred. The church is the best that I have seen in Mindanao. The convento is used for a public school. Father Hayes and I agreed that we should place two Fathers here, who can visit the other large towns along this west-coast. All of these towns are clamoring for priests. The town of Orquieta sent a petition to Father Hayes. A delegation met me at Jimenez. When, after dinner, we were riding back to Misamis to get the boat, the parishioners with a brass band met me at the town of Tudela where Father Font had said Mass that morning and begged me to send a priest, if only to visit them regularly. The same happened at Clerin, a little farther on. If FF. J. Daly and Hofman are stationed at Jimenez, they will be able to do something for these poor people until more laborers arrive.

At Misamis we took the boat that evening for Dapitan. We arrived at Dapitan the next morning about nine. I said Mass on the boat. Dapitan is not a large place. FF. Gil and Roure are there. The church, convento and schools are in good condition. After a survey of these we started by automobile for Dipolog. The road was fair and everything went well until we came to a river with no bridge. We had to cross in a "barato", a trunk of a tree carved and hollowed to serve as a boat. Our Charon could only take two heavy Caucasians at a time, so Father Gil had to wait for the next trip. On the opposite side we found a Ford truck about to start for Dipolog, where we arrived in time for dinner.

At Dipolog we met the parish priest, Father Morey. The other Father, Father Valles, was on a missionary trip. The church, the convento and schools are only fair. We had to remain at Dipolog two days to await our boat. We visited two outlying barrios with the usual experience. We came to a river without a bridge. The automobile tried to ford the river, but stuck in the sand. We took the "barato" and continued our journey in a Ford truck, while we left the automobile to be salvaged with the aid of caraboas; when we returned, the automobile was safely across. We boarded it and once more made the attempt to ford. But half way across we had to send S. O. S. for the caraboas, which pulled us to "terra firma".

At Dipolog we boarded the boat for our homeward trip by way of Cebu. The boarding was perhaps, the most difficult yet encountered. The wind was strong and rolling heavy waves upon the beach. The small boat to which we had to be carried was some distance out. It seemed impossible to be carried in the ordinary way by the Filipino freight handlers without getting wet. But our friends came to our rescue with a chair, in which each in turn sat and was carried above the heads of three Filipinos until we reached the small boat. A launch towed us to the big boat, which was some distance off shore. By taking advantage of the opportune moment as the boats bobbed up and down, we were able to grasp and pull ourselves into the large boat.

The next morning we touched at Larena on the Island

of Sisquijor. A delay of an hour here gave me time to say Mass in the parish church which is in charge of Recoleta Fathers. We came next to Dumaguete on the Island of Negros. Here we remained all the afternoon and left for Cebu in the evening. We arrived at Cebu early the next morning, but as all the dock space was already occupied by three ocean liners and many smaller boats, we had to resort to the small boat for landing. But the added difficulty was that there was no landing space even for a small boat, so we had to climb on a large boat that was moored to another large boat that was moored to the dock. To get from one boat to another we had to walk about fifteen feet over a twelve-inch plank that connected the two boats. The water underneath looked very uninviting as I walked that plank with my baggage in my hands.

We went to the Seminary of the Vincentian Fathers where I said Mass. This seminary belonged to the Society before the suppression. A special room is reserved for Ours passing through Cebu. I called on the Bishop, Mons. Gorordo. He received us graciously and, as he does not speak English, he said that he would send Father Cuenco to the Seminary to speak to me about a certain matter. Father Cuenco, who is a very energetic Filipino priest who spent some time at Georgetown before studying for the priesthood and has a brother a senator, called on me and explained that the Bishop was interested in getting the American Jesuits in Cebu and especially to take charge of a dormitory of high school boys attending the public high school from out of town. The Bishop was to lay the corner stone of the dormitory the following week. We could teach one or two classes in the dormitory to prevent taxation. It will be at least a year before the dormitory is ready. Father Cuenco would like to have an answer from us by April. We already have two pieces of land in Cebu, that were bequeathed to us by our friends, always with the hope that we would eventually come to Cebu. There are houses of little value on the land. We get very little rent. Cebu is an excellent center, as Your Reverence can see on the map. It is a large, growing port. It has long been under consideration to start a college here to counteract the influence of Silliman Institute, the Protestant college at Dumaguete. This College un-

doubtedly does more harm to the Catholic youth of the Visayas than any other influence hostile to the church. Boys and girls are educated for almost nothing. They are obliged to conform to all the practices of Protestantism, even going to barrios to preach Protestantism; but worst of all, the graduates of their normal school easily find positions in the public schools. Good Catholics have often asked why the Jesuits have not a college in the Visayas to counteract this pernicious influence. Of course the answer is, lack of men. The Vincentians have a high school in Cebu, San Carlos College, but, as one of the professors admitted to me, it is not a success except financially.

We visited the Irish-Australian Redemptorists at Opón, a town opposite Cebu on the small Island of Mactun. They intended to give up this parish and take residence in Cebu, they intended also to give up their parish in Manila. They wish to limit their work to giving parish missions at which they are very successful. They preach in Visayan, which they speak fluently, better than the natives, a Filipino gentleman told me.

Finally, we set out for Manila at eight A. M. Sunday and reached Manila about noon the next day. Mass was said in the cabin of the boat.

I have written Your Reverence this long, detailed account in order that you may get some idea of what a visitation of the mission is like.

Wishing Your Reverence all the blessings of the season.

Yours sincerely in Christ,

JAMES J. CARLIN, S. J.

ANTI-CATHOLIC INFLUENCES IN HUNGARY.*

by Eugene Zsámár, S. J.

I. ATTACK ON CHURCH PROPERTY.

Desiderius Balthasar, a well-known Protestant Bishop, and leader, is chiefly responsible for the recent anti-religious spirit in Hungary. During three years (1924 to 1927) Balthasar was busy delivering violent invectives against the Catholics, and especially against the members of the Society of Jesus. At a convention of Hungarian Calvinist ministers held on September 10th, 1925, he took the the following stand: "We manifest our proven contention that the spirit of reaction is endeavoring with the aid of the Jesuits to thrust us more and more from our legitimate position in the state." On the 15th of Oct., 1925, Balthasar submitted a memorial to the Minister of Public Instruction and Worship, in which he complains that "The Roman Catholic Church has been very active not for the alleviation of a prostrate nation by fostering union and friendship, but, disregarding the country entirely, and even directing its attacks against the country, it seeks the complete destruction and annihilation of Protestantism. At no time did the Catholics persecute Protestants more than they do to-day, and never before were their attempts to destroy an influence that is necessary to the life of the nation, so pronounced as they are at the present time."

What was Balthasar's aim in making these serious charges? No other than to extort financial assistance from the government. His contention is always the same; namely that the Hungarian government does not show Protestants the same favor it shows the Catholics in the matter of property grants. The fact is, that for some time past certain Protestants have been agitating for the secularization of church property, and nothing would please them more than to be given official government of Catholic Church property in Hungary. The plea is based on the theory that the property of the Catholic

*Freely rendered from the Latin by Gerard Murphy, S. J.

Church is the property of the Hungarian government. The claim is openly made, while class hatred and discontent is being madly enkindled in the people.

Stephan Haller, however, in his book, "Church Property and Protestant Subsidy", ably overruled the petition to confiscate Church property, defending his thesis entirely on a legal basis leaving no other alternative but robbery and plunder for the state to resort to, if it cared to be so ill-advised. Mr. Haller held that the property of the Church was originally, at least partly, acquired by royal grant, and partly through the munificence of benefactors and through rightful purchase from the legitimate owners. The property of the Church is therefore rightly owned in its entirety as it has been from the first moment of possession, and the right to it, is and shall be irrevocable and immutable. Our Protestant adversaries often hark back to Louis the Great of Hungary, in whose reign they claim the grants came to an end. The Bishops were under obligation, according to the Protestant assertion, to maintain troops and, in time of war, to lead them in the army of the king; and with the cessation of this obligation, the grants should also have been automatically revoked. But against this position are the actual words in the draft of the grant. In this grant Louis the Great thus expresses himself: "We solemnly confer, deed and bestow this property to be held possessed in irrevocable right and ownership."

Mr. Haller's brilliant defense bore immediate fruit, for the Protestants in this quarter at least could offer no rebuttal. But from another quarter and in other words, they still complain of the Church as "flowing with wealth", and on the other hand of their own dire poverty. Mr. Haller easily disposed of the charge, and indicated the insincerity of the complaint. He proved, and this from solid facts, that as a consequence of the occupation and spoilation of the kingdom after Trianon, the Catholic Church had lost one-half of its immovable property and all of its movable property. The "wealthy" Catholic Church was then reduced to utter want. Of all the churches, the Catholic suffered the greatest losses. He pointed out that state subsidies for the Protestants exceed state sub-

sidies for Catholics. To place Catholics on an equal footing with Protestants in this respect, the government should add another million pengo to the sums the Catholic Church receives at present. Hence, concluded Mr. Hállér, a discreet silence was more becoming on the part of the Protestants than to assail the Church with unjust and utterly false accusations.

With God's help, Stephen Haller's work has borne good fruit. The Protestants have at least become more moderate in their demands, and no longer dare, certainly not openly, to disrupt religious peace by their determined and repeated attacks.

II. GROSS CALUMNIES AGAINST CATHOLICISM.

In spite of Balthasar's recent attack upon the Catholic Church and his disruption of peace among the people, this hater of Catholics and of true culture was honored and welcomed as a guest by the Prime Minister and the Minister of Public Instruction and Worship. In view of the fact that this country is two-thirds Catholic the two Public Officials have offered the Catholic religion an affront which Catholics alone could have tolerated.

The Catholic cause was not, however, neglected. At a Catholic mass meeting held at Kalocsa on Sept. 7th and 8th, Father Adelbert Bangha of the Society, Editor of "Hungarian Culture", effectively hurled back the false charges made against the Catholic Church. The force of his answer, and the dismay it caused in Protestant circles, will appear from the following quotations from one of the newspapers. "If we were to look to Debreczin for culture in the past," quotes the newspaper from Father Bangha's address, "We should even now be little more than savages, and wanting in real mental and moral culture. Hungary has a culture but a culture, that seeks its origin not in Calvinism, but in Catholicism and all that Catholics hold sacred." The enemy's report in the papers was not unexpected: "The history of Hungary, reveals that these poisoners (i. e. Jesuits) were guilty of such shameless deeds, of such violent attempts against the kingdom of Hungary, that the Hungarians and

Protestants joined forces and by an enactment banished the disturbers from the realm."

"This poisoner (Father Bangha)," continues the same newspaper, "by sowing discord among the Hungarians has caused so many evils and such dissent in our country, that conditions are no longer bearable. It is no painful task for these Jesuits, devoid of patriotism as they are, to cast a stone of disturbance into the calm sea of the Hungarian peace; the distracted condition of our country consequent upon our national disaster causes them no loss of sleep. To day they establish themselves in one land, in another tomorrow. Their fatherland is any place in which they chance to be. From the testimony of history we know, that because of their notorious principle "the end justifies the means", that the Jesuits merit no credence whatsoever.—Now men that are a peril to their own and the public welfare should be banished from the land."

This and a more personal kind of invective appeared in the press. Catholics, however, cannot say a word in their own defense, because of a prohibitory injunction issued by the Minister of Public Instruction and Worship.

The Calvinist preacher reechoes at short intervals his attacks upon the Catholic Church, and he does not overlook a nice word for the men he chooses to style "black-souled and poisoning Jesuits". But he calls himself "constant" and "faithful". How well this cap of fidelity and constancy befits him will soon be made evident.

III. FLATTERER AND SOCIALIST.

In 1913 this leader of Calvinist fanatics was seized by a serious illness. When Elias Adler, Jewish Rabbi of Debreczin, learned of Balthasar's condition, he prescribed prayers in his synagogue in behalf of "Israel's true and mighty friend". This fact appeared in one of the newspapers, and Mr. Adler's patron was effusive in his thanks and surprisingly pious in his manner.

But this gentleman's idea of morality cannot be very high if we may judge from his literary preferences. He

expressed unqualified approval of a newspaper that was unblushingly salacious in its tone.

At the time when Balthasar was thus implicitly giving his sanction to literature of an unsavory character, the unhappy communistic régime was carrying destruction everywhere. Two months previously, on Oct. 23, 1918, Balthasar had made an address in the Calvinistic Church of Debreczin, wherein he delivered himself of the following protestations of loyalty to Charles Hapsburg: "Your imperial and royal Majesty, our most gracious Sovereign: through me the Reformed Church of Hungary gives itself wholly to Your Majesty and pledges its undying loyalty. Our homage is not that of slaves but of free men, inspired by purely rational motives, and rendered to an authority which has its origin in God. Our loyalty is not the outcropping of egotism; it is a constant, conscious and due adherence to the lawful king, prompted and motivated by reverence and love. Love of country and God is among us, begotten of one soul, one heart, one altar. And this love is the unflinching inspiration of sacrifice; a truth attested by the glorious lives of our soldiers in the World War and by the blood they shed therein.

"Your majesty can count firmly in peace and in war on this our loyalty, as though upon a rock of adamant strength. We beg your Majesty, that as yours are the consecrated hands of royalty—and may God Almighty, King of kings, make them revered and powerful, bless them in war with the standard of victory, in peace with the prosperity of your people, at all times with the light of His throne—that your Majesty will found your hopes upon our loyalty".

These fair words, however, were not worth more than the breath it took to say them, for Balthasar's speeches soon rang in a far different note. There are two sides to the texture of his cloth. And no one knows which side of Balthasar is to be presented to the public. Some six months later, when the Communist Directory of Bela Kan was deporting the leading citizens of Debreczin as hostages, this devoted Court Preacher made the following profession.

Protocol written and taken at eleven o'clock on April 20, 1919, regarding Desiderius Balthasar, forty-eight years of age, resident of Debreczin, married:

"I have been informed of the accusation; I simply deny that I ever in word, sign or writing propagated doctrines opposed to the republican form of government, or in any way stirred up the people against that form of government. I have always been an exponent of liberal, democratic and socialistic principles. I rejoice that I was the first Reformed Protestant to enter the Social Party; I was a member of the Socialistic organization directed by Mezöfi. It was I who advocated the secularization of Church property, and suggested that policy to the public attention. This fact alone refutes the charge that I was a more ardent partisan of the king than other Hungarians were.

"Church property was the strongest bulwark of the monarchy. This bulwark I strove to shake, regardless of the hatred I called down upon my own head; and therefore I cannot be charged with royalist sympathies. In 1918 I told Charles Hapsburg to his face that we were not his slaves, but his equals. When the Republic was being established, I was present as delegate at the convention, and in my newspaper I exhorted other Reformed Ministers to accept the new form of government in a joyful spirit.

I was always a friend to the poor and the oppressed, and have bowed my head to no earthly power; I have not known fear. On my own risk and authority I promise that never hereafter will I either by word or writing make any attempts against this new form of government."

IV. THE REFORMED BISHOP REVESZ.

Doctor Colomanus Rêvész, Reformed Bishop, writes in the Liberal Jewish newspaper "Pesti Hirlap":

"In Hungary as everywhere else most of the strife and dissension between Protestants and Catholics is excited, fostered and encouraged by the Jesuits. These men, to say nothing of the confessions they hear in the Cathedral and the religious gatherings they hold, by their policy in

general and in particular their organs, "Magyar Kultura" and "Sziv", continue month after month and week after week, to pour out with impunity their insults and vituperations upon Protestants, and to spread far and wide the spirit of hatred against the Protestant Faith."

The Bishop then proceeds to show from a peculiar brand of "history", how the Jesuits have been hated in every age and clime, so much so, that France, the most faithful daughter of the Church, decreed the abolition of the Society in Parliament on August 6th, 1672, as Godless in its teaching, in its undertakings dangerous to the State, and pernicious and destructive to the Church."

Then follows an account of the Jesuits in Hungary, in which the author gloats over the plight of the Jesuit Priests who "were often compelled to seek refuge in secret and hasty flight beyond our borders, for, whenever they fell into the hands of the victorious Calvinists, there could be no escape for them save that of death."

The pretense is of course, reverence for historical truth. How else could the charges gain credence among the masses? The case is made strong: "Through the course of three and one half centuries", insists this mitred prelate of Calvinism, "in our own Hungary as well as in foreign lands the Jesuits have almost constantly been guilty of inciting and fostering strife and dissension among Christians."

V. CATHOLIC ACTION

We find a welcome counterpart to the bigotry and fanaticism of a Balthasar or a Revesz in the strong and vigorous Catholic sentiment everywhere manifest throughout Hungary. Although the land of St. Stephen was once worthy to be called the "Realm of Mary", it had during the last few decades, fallen so far as to adore the Golden Calf of Liberalism. Present indications, however lead us to believe that, taught in the school of suffering and wiser by sad experience, Hungary has turned from her false prophets, and will once more find true life in Catholicism, the only source of life.

This belief is grounded on events similiar in character and import to those we now undertake to describe. In

October of last year, a large concourse of the laity, representative of every section of the country and of all classes of Society, assembled at Budapest in the most spirited mass-meeting of generations. The meeting proper was followed by a procession of the Blessed Sacrament in which approximately 100,000 took part, and an almost equal number reverently looked on.

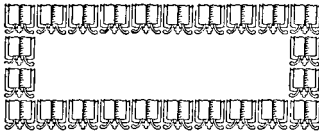
Count Albert Apponyi, well known and venerable Catholic leader, whose fame has even gone overseas, delivered an inspiring address before the assembly. Count Apponyi described the strong current of Catholic feeling that had set in, throughout Hungary. He maintained that the very tyranny of the Communists and the unrest and upheaval they had brought about during the last seven months, had contributed much to the great Catholic awakening. He said that he could not pass over in silence the merits of the clergy, who for the last twenty years had devoted themselves to good works of every description, and can now look upon the sweet and manifold fruits of their labor.

The Minister of Public Worship and Instruction gave a sane and interesting exposition of the relations of Church and State. These two perfect organizations can, he strongly averred, exist in peace and harmony and mutually contribute to the country's advancement. In Hungary this principle of harmony and cooperation is at least partly realized, as the state has the practise of contributing large sums for the building of churches and founding of institutions.

Among the topics discussed, the following important question received prominent treatment: What reason can there be, outside of considerations of greater efficiency and merit, to explain the fact that in Catholic Hungary, the Protestants who are fewer in number, benefit by an unequal distribution of the best positions?

As nearly all the laboring class are unfortunately Socialistic and anti-clerical, it was a source of no little comfort to the zealous promoters of this mass-meeting to see at least 2,000 laborers from the mines present at the assembly.

The vast assembly of the various Catholic Societies and the people that they attracted was itself a matter of great encouragement for the future. We may hope that the day is not far distant when the sceptre of Mary, Queen of Heaven, shall once more be extended over Hungary, that through her mediation and intercession the spirit of Christ will fill the hearts of the people and that His law will be better known.



MILFORD NOVITIATE OF THE SACRED HEART.

By Murel R. Vogel, S. J.

In the Spring of 1925 it became evident to Superiors that some relief would have to be brought to the over-crowded conditions at Florissant, and a search was at once begun for a suitable site for a new house of probation. Several sites were considered, and the final choice fell upon the Irwin Estate at Milford Ohio, situated about fifteen miles from the square in Cincinnati.

This estate of beautifully wooded land lies along the bank of the Little Miami River, some fifteen miles from the point at which it empties into the Ohio. The grounds are rolling and are divided into three well-defined plateaus. The first of these plateaus extends back from the gateway for about two thousand feet, and then makes a drop of about fifteen feet to the second plateau, upon which are located the buildings of the estate—a spacious two story summer-home with servants' quarters attached, an enclosed dance pavilion, whose sides are made of a series of glass doors that open on a grass terrace of about ten feet. There is a large greenhouse for the cultivation of rare plants and winter vegetables. A well-built outdoor swimming pool about sixty feet long and twenty-five feet wide stands near the highest plateau, not far from the dance pavilion. On a somewhat lower level, which in the rainy season is only lucky enough to stay a few feet above the water's edge, are two large wooden barns for storing hay and sheltering horses and cattle. Behind these barns and stretching along the river are several acres of fertile farm land.

Beautiful beds of peonies and roses, clumps of ornamental shrubs and grasses of various kinds have been planted by the former owners who spent a fortune in beautifying still more grounds which were already attractive. At no time of the Spring or Summer are the grounds destitute of blossoms. Such a place perfectly secluded from the public, and enjoying strict privacy, although within the city limits of Milford, was admirably

adapted to the needs of those whose time is devoted to prayer, meditation and study. It was like another Eden which lifted the mind, naturally, to thoughts of God, of His Love and His Beauty.

As soon as the estate was secured, work was begun on a temporary two story structure which would house the novices until a permanent building could be constructed. This temporary building was situated on the second plateau close to the old residence. It was built of wood and the sides were covered with green asphalt shingles. Work was begun with no loss of time, and by the middle of August our new home was ready for occupation.

On August the sixteenth, Father Neenan, the Superior of the new Novitiate accompanied by Brother Hoffman and Brother Schwakenberg, took possession and began to get things in order for the future community. On August twentieth, Fathers Mitchell, Master of Novices and O'Hern, Socius, arrived to open the new Novitiate dedicated to the Sacred Heart of Jesus. With them, twenty-five novices, who were to spend the second year of their novitiate at Milford, had journeyed from Florissant to prepare for the reception of new candidates on the second of September. In a few days the estate was converted into a religious establishment. The old residence provided rooms for the priests, and the servants' quarters were converted into an infirmary and rooms for the Brothers. The dance pavilion became the community refectory, and the basement of it was made into a kitchen. The small frame structure at the entrance to the greenhouse was turned into the novices' lavatory with room enough for a carpenter shop, and the greenhouse proper provided flowers for the altar and winter vegetables for the table. All was ready for the reception of the twenty-three postulants, who arrived on September the second. The community, about fifty in number, soon settled down to the regular order of our life.

For the next two years while the new building was being planned and erected, the community lived in these temporary quarters. The first winter at Milford proved to be the most severe of any that had been experienced in that section of the country for several years, but the little hardships it occasioned were cheerfully borne, and

they seemed only to cement together the more closely the pioneer members of the new establishment. The small size of the community, the common life and common trials, the fact that all were in the same stage of their religious training, and especially the love and harmony which existed between Superiors and the other members of the community and among the novices themselves, all combined to make life at Milford like that of a large family rather than of an organization of men who had come from all parts of the country, and who were still only imperfectly known to one another. All looked forward eagerly, however, to the time when they would be in the new home on the hill.

Several changes were made about the grounds of the estate during these two years. The large field, south-east of the refectory was levelled off and turned into an athletic field. Here a wooden handball court was built by the novices, parallel bars were set up, two clay tennis courts with backstops of wire netting were measured off and worked into good condition, and two excellent diamonds, one for base ball, and the other for indoor, were laid out. This field will be the permanent athletic field for the Juniors.

A beautiful shrine to the Blessed Virgin was also built by the novices. It was made of rock, and was located near the rock wall, not far from the site of the new building. The shrine is open, but the statue is protected against the weather by a wooden canopy. It is approached from the road by means of a narrow path of crushed stone. This path divides shortly before reaching the oratory of the shrine, to enclose a circular flower-bed. Fir trees, shrubs and flowers have been planted around and near the shrine, thus giving it an attractive setting. The statue has an interesting history. It is of wood and of very superior workmanship. Some eighty years ago it was brought from Europe, possibly Belgium, and placed in St. Francis Xavier's Church in Cincinnati. In the fire which destroyed the church in 1883, the statue alone remained uninjured. When the church was rebuilt, the destroyed altars were replaced in marble. The wooden statue was then placed elsewhere in the church, and

finally, on the opening of the novitiate at Milford, found welcome and hospitality among the novices.

On the first of August, 1926, ground was broken for the building and from that time until its completion, work on the structure went on constantly. Serious obstacles had to be met and overcome continually. It was difficult to secure a sufficient number of laborers without incurring extra expense for their transportation from Cincinnati: materials were hard to obtain on account of the distance from the railroad, and finally winter came to add new difficulties. But in spite of them all, the work went on. Reverend Father Superior was on the scene of action constantly, to hurry on the work and to see that the specifications were carried out in every detail.

The building was ready for occupation by the middle of August and the community moved in immediately. The first community Mass was said in it Sunday, Aug. 14th, 1927. There was still much to be done, however, especially on the exterior of the building and on the grounds. The brickwork had to be pointed, the ground levelled, roadways constructed, and the finishing touches added to other departments of the work.

While this was going on, the community was establishing itself in the new home, and a new Juniorate was being formed. Rev. Father Neenan remained Superior and Minister; Father William A. Mitchell, had been replaced as Master of Novices by Father Francis P. Kemper, and Father William J. Young came from Florissant to begin the new Juniorate, of which he was the first dean. Father Francis J. Haggney was appointed Spiritual Father of the house. The size of the community was greatly increased by the arrival of a large number of new candidates, by the addition of thirteen Juniors and nine Novices from the Maryland-New York Province, and finally by Father Joseph R. Roubik destined to teach in the Juniorate, and Mr. Henry Linn destined for the same position in the Novitiate.

The new building stands on the highest elevation, about a hundred yards from the rock wall which bounds the grounds on the west. It faces the Little Miami River which first flows directly toward the house, bends

westward at the foot of the cliff, and sweeps swiftly along the edge of the rest of the estate. The rock road runs almost parallel with the building at a distance of about eighty yards. A new driveway now approaches from this road to the front entrance of the building. The intervening plot of ground will be converted into a well shaded lawn.

The new Novitiate is an imposing and majestic structure, and quantities of brick and stone trimmings lend a medieval and monastic appearance to it. The general shape at present is that of the letter H: The main wing being the cross bar. The brick is dark red in color and was chosen for the fine contrast it makes with the Bedford stone trimming. This latter is plentifully used and gives a highly artistic effect. In the center of the main wing a beautiful square tower crowned by a Gothic cross rises to a height of 120 feet. The central part of the face of the tower is built entirely of stone with enough brick on each side to set it off by contrast. Adjoining it on each side are small towers about eight feet wide and fifty feet high, built of brick with white stone facing. Broad white stone steps lead from the driveway to a spacious open porch. Over the main entrance the words *Ad Majorem Dei Gloriam* stand out in bold relief. Above these words two long slender Gothic windows reach beyond the top of the third floor. Still higher, appear artistic patterns in the stone work, and then two smaller windows between which is a long narrow niche. In the upper part of the tower there are two open windows on each side, ornamented with beautiful stone tracery. A white stone ledge protected with a balustrade runs around the entire tower. The main wing extends for about eighty feet on each side of the tower, and then meets the two side wings at right angles. About midway between the tower and wings, dormer windows break the roof line. In the front of each wing there are two windows in a high pediment. All the windows are faced with white stone, and the entire space between some of the windows of the second and third floors are ornamented in stone. Four lines of white stone run around the entire building. Three of these are about a foot wide, one just above the basement windows, another immediately over the windows

of the first floor, and the third just below the eaves. The fourth is narrower, being about two inches wide, and runs just below the windows of the first floor.

The two extreme wings of the building, forming the ends of the letter H, are entirely symmetrical, except that the kitchen has been added to the rear of the Juniors' wing. The same pleasing contrast in brick and stone is evident here. In the center of each wing there is a large pediment, and three dormer windows break the roof line. There is an arched doorway to each side of each of the wings, and over the doorway an open book presenting the letters Alpha and Omega.

Three driveways have been constructed near the building. The first leads from the main roadway to the steps of the main entrance, and then sweeps around in a graceful curve to join the road at the front entrance. A service road, intended chiefly for the use of delivery trucks leads in from the public highway to the rear of the building. There is a third driveway near the Juniors' wing, which connects the main road and the service road. The bed of the roads is of loamy gravel with a covering of finely screened crushed rock.

To pass to the interior of the building we will ascend the white stone steps of the main entrance. We find ourselves in a small reception hall some eighteen feet long and ten or twelve feet wide. Running to the right and to the left at right angles to this hall are two corridors which lead to the parlors, four on the Juniors' side that is, on the right as we enter the building, and three on the Novices' side. Two of these parlors—one on either side—may be entered directly from the vestibule or reception hall. On the Novices' side, the last of these parlors, which is the largest, is used as a guests' dining room. The floors of the corridor and rooms are covered with linotile, laid in alternate squares of black and gray. The walls have been adorned with pictures and the rooms tastily furnished. It should be noticed that the corridor which joins all these rooms is isolated from the main corridor of the building, thus securing perfect seclusion for the community.

Immediately inside the cloister is a long corridor about eight feet wide which runs the entire length of the building. At each end is a staircase leading to the basement.

Midway to the basement on each of these stairways is a high arched doorway leading to the grounds. At the right end of the corridor is a large assembly room, seventy by thirty feet, for the Juniors, occupying the entire floor in the forward part of the wing. At present this assembly room serves as a temporary Domestic Chapel.

Leaving the chapel and crossing the first corridor we enter the refectory just opposite the chapel. It occupies the rear part of the Juniors' wing on the first floor, and is seventy feet long and fifty-six feet wide. The floor is covered with brown battleship linoleum. At present only about one-half of the refectory is required for the needs of the community. Immediately behind the refectory are the kitchen and scullery, both spacious, well lighted and conveniently arranged. The cooking is done chiefly on coal ranges.

The basement is provided with a large fruit cellar, refrigerator, refrigerating room, and a dispensing room. The entire space below the refectory is divided into two long halls, which have been made into recreation rooms. One of these is marked off into two single courts, and one double court, for handball.

Underneath the temporary chapel and somewhat under the refectory are the Juniors' washrooms, showers and shoe room. The wash rooms are well equipped with durable and sanitary appointments. The second of these rooms is the shower room. There are sixteen showers and two tubs. The walls and floor of each shower are made of terrazzo. Each shower is closed with a door of enameled steel. Opposite the lavatory is a shoe room of about the same proportions.

As we walk towards the Novices' end of the building, directly below the main corridor, we pass by service rooms, clothes-rooms, carpenter shop, root-cellar, and store rooms of various kinds. The basement of the Novices' wing is identical with the Juniors' basement.

There are six stairways leading from the basement to the third floor, two of which continue on to the attic. There is a stairway at each end of both Novices' and Juniors' wings and two in the main wing dividing that wing

into three almost equal parts. From each of these six stairways there is a door leading to the grounds.

If we ascend to the second floor by the Juniors' stairway we shall find that rooms for Very Rev. Fr. Provincial, Rev. Father Rector and Father Minister are located on this side of the building. The Novice Master's suite of rooms is at the other end of the building on the same floor consisting of a bed-room, a study, and an ante-room, which serves as a waiting room. The Novices are thus relieved of the necessity of waiting in the corridor. There are fourteen rooms on each floor. The remaining rooms on this floor are for guests. The Fathers' library and recreation room are immediately above the main entrance. There are in addition two toilets, equipped with hot and cold showers in this part of the building.

The front part of the Juniors' wing has been set aside for the professors of the Juniorate. A small corridor, about five feet wide, divides the wing, giving five private rooms on each side. At the end of one of these sides, and jutting into the main corridor are the office and private room of the Prefect of Studies. These rooms vary slightly in size, but are on an average about fifteen or sixteen feet square. Each room has hot and cold running water, and a small built-in closet about three and a half feet square.

The rear portion of this wing is much wider, and is divided by a much wider corridor. A large room on the inner side of the building, seventy by twenty-four feet, is devoted entirely to library purposes. The library has been named in honor of St. Thomas, the Apostle. The room is divided by a folding door, thus enabling the reading room to be cut off from the stack room proper. The library relies almost entirely on the good-will offerings of a few colleges and parish houses. The largest number of books came from our sister Novitiate at Florissant. Early in the autumn our poverty of books came to the notice of a generous benefactor. It is in recognition of his generosity that the library bears the name of the Apostle St. Thomas.

Opposite the library are two dormitories, each accommodating six Juniors. The Juniors study here as well as sleep. Two doors open into each dormitory. The desks

are placed near the windows. The lighting problem was very carefully studied. Instead of individual desk lamps, a semi-direct lighting system was adopted. The lamps are suspended from the ceiling and are so arranged as to secure an equal diffusion of light over the whole area where the desks are placed.

Ascending the stairs at the rear of this wing to the third floor, we step into a wide corridor which runs the whole length of the wing. In the rear of this wing the dormitories are on both sides of the corridor; but in the front part of the wing the corridor runs along the inner side of the building, leaving the entire outside for the dormitories.

On the main corridor of this floor there are two more dormitories for the use of the Juniors, and two at the other end of the corridor for the Novices. The Infirmary occupies the central part of the main wing. It is entirely shut off from the rest of the building by a double corridor. There is an office for the infirmarian, and three rooms on either side of this office for the use of Juniors and Novices respectively. Two additional rooms, which can be isolated from the rest of the infirmary, have been designated for contagious cases. A complete signal system of lights and bells has been set up. The entire floor of the infirmary is covered with lineoleum.

Above the infirmary is the attic. It extends over the entire building. As the roof has a high pitch there is plenty of space in the attic for emergency use, should we ever become so crowded as to need it. The attic is being used at present as a trunk room and general store room.

From the attic let us ascend to the tower. A balcony about two and a half feet wide runs about the tower, and from here we can get some idea of the surrounding country. We find that we are in the midst of a deep valley walled in on all sides by high and beautifully wooded hills. Looking northward we see the little Miami winding its way through the valley like a roadway of silver. A short distance from us, it divides to form an island, and after uniting again flows over a small rapids, thus forming the "Ripples" after which the estate was formerly named. Farther on beyond the remnants of the bridge which was swept away by the Dayton flood, is

the new bridge spanning the river, and connecting Milford with Terrace Park. Here and there through the trees some of the houses of Milford are just visible. Behind the town rise pleasant hills dotted with beautiful homes.

Looking to the west we see at our feet the beautiful grounds of the estate running down to the river which curves around them in its southward course to the Ohio.

Across the river is the town of Terrace Park and beyond this the hills again with their splendid homes standing out against the pale blue sky like sentinals stationed there to observe all that takes place in the valley below.

Turning to the south we see the old Catholic Cemetery adjoining the Novitiate grounds and beyond, the green fields, bounded by a public highway, which, after running parallel to the building for a hundred yards or more, turns sharply to the south and leads across the east fork of the Miami to the distant hills. On the other side of the highway are great fields of grain lying considerably lower than the level of the ground on which our building stands, and running right down to the bank of the East Fork.

Eastward at our feet is the Novices' athletic field. Slightly to the left and not far from the building, just beyond the field, is a high mound which shuts off the view of the grounds from the public highway, thus adding not a little to our privacy. At the foot of the southern slope of this mound, the cemetery has been laid out. Brother Huhn was the first to be buried there, and he was followed within a few weeks by Brother Berclaz.

The Novices' wing is arranged symmetrically with the Juniors'. All the available space for dormitories is not yet required, and one large room on the third floor of this wing has been converted into a chapel, in which the Blessed Sacrament is reserved for the private devotions of the Novices. Being on the same floor and within easy reach of the infirmary, it proves a real blessing for the sick who are able to get up for Mass. The chapel is dedicated to St. Stanislaus.

On the second floor of the Novices' wing toward the front, corresponding to the part occupied by the Junior-

ate faculty, are fourteen rooms for the use of the Brothers. Father Socius' room is on the first floor.

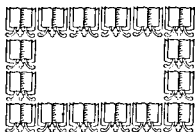
On the Novices' side of the main corridor is located the elevator, which has proven a great convenience to the sick and convalescent. At the end of this corridor on both Novices' and Juniors' sides niches are set in the walls for statues of the patron saints of each grade. The niches are as yet unoccupied.

In all there are twelve dormitories for the Juniors and thirteen for the Novices. When the new chapel is erected the rooms now used for the refectory and St. Stanislaus Chapel will be turned into dormitories.

The building is fireproof throughout. All the floors are of cement, and the walls of gypsum block covered with sand-finished plaster. The ceilings are finished in the same way. Recesses in the wall on the landing of each stairway on all floors contain hose for use in case of fire. Fire alarms have been installed and can be sounded from any one of a number of boxes set up throughout the building.

The building is heated by steam from a central heating house containing three large boilers equipped for either oil or coal. The heating plant is located about 120 feet back of the main building, and contains a water softener.

The chapel remains to be built. It is proposed to build it as an extension, reaching from the center of the main building to the heating plant. The refectory and kitchen will be located under the proposed chapel. The chapel will be dedicated to the Sacred Heart. All that is now needed is a generous benefactor who will furnish the funds to carry out the complete plan.



Fasti Breviores of Father Michael Pro.*

Father Michael Augustine Pro was born in Conception del Oro, Zacatecas, Mexico, on the 18th of January, 1891. He entered the Society of Jesus on the 10th of August, 1911. The salvation of souls was constantly before his mind.

Ordained to the priesthood in Belgium in August 1922, on his return to Mexico in July of the following year, he devoted himself entirely to the salvation of souls and to the practice of every manner of charitable work. He spared himself no labor or effort that tended to the spiritual or temporal needs of his beloved Mexican brethren. He completely forgot himself, very often curtailing the most necessary rest, and deprived himself time and time again of needed nourishment.

As a priest he administered to all kinds of people, from every rank of society, yet his preference was ever to work for the poor and for the day-laborer.

He was hunted down by the emissaries of Calles, but thanks to his courage and remarkable ingenuity, he repeatedly slipped from their grasp. On one occasion an officer who had caught him was converted, and instead of leading his captive off to prison, he led Father Pro to his own house to administer the last Sacraments to his dying mother.

Father Pro's confidence in God was remarkable. This stood him in good stead so that he was never arrested while on his way to assist the needy. "God my Father" was his most frequent ejaculation. He inspired the souls with whom he came in contact with the same filial trust in God.

He ardently longed to die a martyr, and begged every one to pray that he might obtain the grace of martyrdom,

He himself begged the grace not only of dying for God, but of dying dishonored in the eyes of the world.

God heard his prayer, for he was falsely charged with complicity in a counterplot against one of the most de-

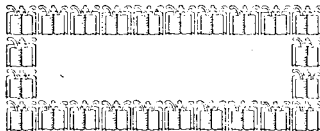
*Translated from the Spanish by Edmund T. Brennan, S. J.

praved persecutors of the Church in Mexico. The very people who had calumniated him testified to his innocence after his death.

Though ignorant of his destination, he was hurried off to the place of execution, and when he was informed of the death sentence he asked a few moments for prayer. Kneeling down, he made an offering of his life to God, begging pardon also for those who were putting him to death. He then arose, advanced with great calmness and sincerity, stretched out his arms in the form of a cross, and the fatal volley of the executioners was let loose upon him.

He was, from that moment looked upon and venerated as a martyr. An immense concourse of people lost no time in venerating the body, touching it with objects of devotion and trying to secure some relic.

Father Pro's burial was a veritable triumph. Immediately after his interment pilgrimages to his grave were organized.



THE CATHOLIC INSTRUCTION LEAGUE

By Father John P. Noonan, S. J.

I.—THE ORIGIN OF THE IDEA

The plan of the Catholic Instruction League was the outgrowth of long consideration of the problem of securing religious instruction for Catholic children who do not attend the parochial schools—perhaps the greatest problem which confronts the church in this country.

Seven years of observation and experience on Chicago's West Side, where the incursion of a mixed foreign population had profoundly altered the character of many a strong old parish, as well as seven years of ministering to the cosmopolitan tide of humanity which surges through the County Hospital—the city's great public hospital—had impressed upon Father Lyons the sad truth that very great numbers of the children of Catholic parents in this country grow up with little or no knowledge of religion and so are lost to the church.

With the Catholic schools provided where means were forthcoming and crowded to the doors, with the resources of the clergy and of the teaching orders already taxed to the limit, half or more than half of our Catholic children were left outside the pale of steady, systematic religious education and dependent upon what irregular crumbs of instruction might come their way. The problem of providing for these was an immense one; material resources were far from adequate to produce necessary school buildings and equipment. But the greatest difficulty of all lay in the fact that those to whom Catholics look to care for their schools, were, even employing every effort, physically unable to cope with the vast numbers of Catholic children to be educated religiously. The situation was depressing, and difficult, but not hopeless. It called for the employment of some new force.

If the clergy and the sisters were not enough to care for so many, to whom must recourse be had? Obviously to zealous lay Catholics who should gather these children when and where they could teach them the catechism

and prepare them to receive the sacraments. While schools were being built and teachers being procured, a whole generation was growing up with little religious training and passing almost wholly from the influence of the Church. This would be an emergency measure, not an ideal system, indeed, a half loaf, a makeshift, if you will, but some beginning, some point of attack upon the problem. It was to be a guerilla warfare, or better still, mobilized light armed forces were to be formed to precede the solid ranks of the well established parish and the fully equipped parochial school.

The employment of lay catechists was no new thing, but the potentialities of their use had never been fully tested. There were those who questioned whether lay Catholics would respond to a call for their services and whether work carried on so informally would be productive of solid and lasting good. The Catholic Instruction League, looking back upon an experience of fifteen years, does not hesitate to answer both questions with an emphatic "yes."

About one-half of our Catholic children, two million approximately, are not attending parochial schools and numbers are not reached and given religious instructions. There is even a type of pastor who practically does not believe in giving religious instructions to our public school children. That this is altogether at variance with the expressed mind of the church, on this point, is shown from these pronouncements. In an instruction of the Holy Office to the Bishops of Switzerland in 1886, the Holy See declares that "pastors, by virtue of their office, must put forth every effort to have such children instructed in the truths of faith and the practice of religion and that no excuse,—neither the lack of success, nor the hope of keeping others from non-religious schools by abandoning to eternal death those children that frequent them, nor the fear that the faithful might conclude that it was lawful to attend such schools,—would justify either Bishop or pastors in neglecting these children."

And more recently our illustrious Pius X. of happy memory, in his encyclical on "The Teaching of Christian Doctrine," declares "We do decree and strictly command that in all dioceses throughout the world the following

regulations be observed and enforced: Where there are public academies and colleges, doctrine classes be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to youths who attend such public institutions wherein no mention whatsoever is made of religion."

The mind of our present illustrious Pontiff Pius XI., in regard to the religious instruction of such children and others is impressively set forth in the following Brief in favor of the work of the Catholic Instruction League.

TRANSLATION OF PAPAL BRIEF

"PIUS XI, POPE, FOR A PERPETUAL REMEMBRANCE

In the city of Chicago, at the Loyola University of the Society of Jesus, exists the principal center of a certain pious Society for Catholic instruction named 'The Catholic Instruction League.' In the year 1912, John Lyons, a priest of the aforesaid Society of Jesus, with the approbation of the Archbishop of that Archdiocese founded this society, the principal object of which was the religious instruction of Catholic boys and girls, who attend the public schools. But other ends were also proposed to this fruitful Union: namely, to devote itself to the preparation of children and adults for Confession and the reception of First Holy Communion; to the erection of well-equipped, suitable schools for the Negroes, the Chinese and others whose religious instruction, so many in the United States of North America neglect; to the promotion of the parochial schools; and finally to offering suitable and opportune instruction to Catholics and non-Catholics of good will who desire instruction concerning the Church's dogmas and morals.

Perceiving the abundant fruits which this praiseworthy Pious Union has, from its beginning, to this present day, garnered in many places, many Bishops and parish priests have desired that centers of this Union be established in their midst. Consequently, it has grown beyond the Archdiocese of Chicago and has been established not only in twenty different dioceses of the United States, but also in other countries.

Wherefore, since the Procurator General of the Society of Jesus has besought us with earnest prayers that We of Our Apostolic liberality deign to raise the center of this same Union, which as noted above, is established at the Loyola University of Chicago, to the dignity of a Primary Union, We, to whom in accordance with the established custom of the Roman Pontiffs, it is pleasing that fruitful sodalities, which as auxiliary cohorts of the church Militant, aid the clergy in the exercise of the sacred ministry, be enriched by titles and privileges, have judged that we should most gladly accede to these entreaties.

Wherefore, after taking counsel with the Cardinal Prefect of the Congregation of the Council, We, of Our Apostolic Authority, by virtue of these present Letters, elevate for all time this Pious Union called 'The Catholic Instruction League' to the dignity of a Primary Union with the accustomed added privileges.

To this Pious Union, thus raised by us to a Primary Union do we grant by the patent of these present Letters a lasting permission to rightly aggregate to themselves any other Unions of the same title and institute, canonically erected in any part of the world, and they can licitly communicate to them all the Indulgences conceded do this Pious Union of Chicago, or any others which may be granted by the Holy See, provided these same can be communicated to others.

Intending to perpetually enrich this Pious Union with special indulgences, after having conferred with the Cardinal Major Penitentiary, We, confiding in the mercy of the Omnipotent God and the authority of his Apostles Blessed Peter and Paul, grant to each and every one of the Faithful, who shall in future enter this Pious Union, on the day of their entrance, provided they have contritely confessed and received the Most Blessed Sacrament of the Eucharist, a plenary indulgence.

And to those members now enrolled in this aforementioned Union, at the moment of their death, provided they have contritely confessed and received Holy Communion, or if they have been unable to do so, that they pronounce the name of Jesus with their lips if possible, or if not, at least that they devoutly invoke Him in their hearts, patiently

accepting death as the wages of sin, a plenary indulgence.

Moreover, to those members now or in future enrolled in this Union, after Confession and Holy Communion, on the feast of the Blessed Virgin Mary the Mediatrix of all Graces, of Saint Joseph the Spouse of the Virgin Mother of God, of the Holy Innocents, of Saint Agnes, Virgin and Martyr, provided that once a week and at least for four months they teach catechism, We, mercifully in the Lord, concede under the accustomed conditions, a plenary indulgence and remission of all their sins.

To each and every boy and girl, who attend the classes of this same Union, on the day when they first approach the Holy Table, and to the catechists on the same day, provided they refresh themselves at the Sacred Banquet with the children, We mercifully bestow under the accustomed conditions, a plenary indulgence and the remission of all their sins.

To each and every one of the present and future members of this Pious Primary Union, provided they teach the children the Christian Doctrine at least twice in the month, We grant in the accustomed form of the Church a partial indulgence of seven years, to be gained once in the month.

This We ordain decreeing the present Letters to be of force, valid and efficacious, now and in the future, and to have and obtain their plenary and integral effects, and do most fully approve that Union named 'The Catholic Instruction League,' thus raised by Us to the dignity of a Primary Union; and any attempt against these made by anybody or any authority, either knowingly or unknowingly, shall be judged and defined as null and void.

Lastly, We wish that the same faith be placed in printed copies of these Letters, provided they be subscribed to by a Notary Public or sealed with the seal of a person of ecclesiastical dignity or office, as would be in these present Letters were they exhibited or shown.

Given at Rome at St. Peter's under the ring of the Fisherman, the 9th of August, the year, 1925, the fourth of our Pontificate.

PIUS XI. PONT. MAX.

P. CARDINAL GASPARRI. *Sec'y.*"

We may now justly say that this question is no longer debatable.

BEGINNINGS OF THE C. I. L.

In the spring of 1912 the Catholic Instruction League had its modest beginning. At Father Lyons' suggestion, Mrs. Lillian Kubic influenced ten little girls, who were attending the public schools and were sadly in need of instruction, to come regularly to her home for a sewing class with a catechism lesson added. The class went on for some weeks until on May 20th, six of these children were confirmed at the Church of Our Lady of Pompeii. Archbishop Quigley administered the Sacrament. Father Lyons, as well as the zealous lady who had done the instructing, was present. It was on this occasion that Father Lyons in a private interview with the Archbishop unfolded to him his plan of assisting pastors in catechetical instruction by means of lay catechists. He asked approbation of the plan, provided the pastors did not object. Archbishop Quigley thought highly of the idea, and willingly gave his approval. This was the first approval of the work taken up by the yet unnamed and unorganized Catholic Instruction League. These six little girls were the vanguard of an army of several scores of thousands of children who have been instructed by the League in the fifteen years of its existence.

THE FIRST CENTERS.

This slender beginning was followed the next month by the opening of the first regular class, or center, as the classes afterwards came to be called. It was in a store building at 20th and Loomis streets, a building which housed a branch of the parochial school of St. Procopius' (Bohemian) Parish. Seven teachers, who had been interested in the work by individual appeals on the part of Father Lyons, taught in small groups the children who came in response to an announcement of the pastor that catechism classes for children who did not attend the Catholic school were being opened. These classes were held after school hours twice a week. Twenty-nine appeared the first day. Some time later this number had grown to ninety-six. Considerable hostility to the work

was shown in this neighborhood. Annoyance was experienced from children who would beat upon the door, throw pebbles and shout in at the windows.

This, however was a small matter and the work went on. It presently began to show fruit. On August 7th, seven children, ranging in age from thirteen years to six months, were baptized. The same summer or autumn a class of eleven made their first Confession, and on December 7th twelve children received their First Holy Communion. The following May, about a year after the opening of the Center, a class of thirty-six children prepared by the Catholic Instruction League, received their First Holy Communion. These were not spectacular results, but in the opinion of Father Lyons and his workers they were well worth all the work and effort expended.

The first marked success of the movement was made in another Bohemian parish, that of St. Agnes, 2651 S. Central Park Avenue, where the second center was opened, also in June, 1912. Its beginning was not auspicious. On the day appointed for the opening the teachers assembled, but not a child appeared! This was in spite of the fact that the pastor had given the matter publicity at the Masses of the preceding Sunday. The situation was disconcerting, but after a conference between the teachers and Father Lyons it was decided that, the mountain having failed to put in an appearance, Mahomet should go out and look it up. Accordingly, Father Lyons went about the neighborhood doing a little personal canvassing. He met children in the streets, or went to the houses. After varying introductory remarks, the conversation usually took some such turn as this:

"Are you a Catholic?"

"Yes."

"Where do you go to school?"

"I go to the public school."

"Would you like to come to the Bohemian church next Tuesday after school to a catechism class?"

"I don't know Bohemian."

Upon explanation that the class would be conducted in English and with, perhaps, the parting gift of a medal or a holy picture, the then prospective pupil was left with an

urgent invitation to come and bring others, if possible, to the next class.

Sometimes the question "Are you a Catholic?" brought the reply: "No I am an American," uttered in good faith, for upon explanation of "Catholic" the youngster readily declared he was one.

At the next meeting of the class, sixteen or eighteen Bohemian children attended. A small number, but one which soon grew into eighty. These were carefully instructed all summer by the devoted women who gave their services as teachers, and on October 6, 1912, a class of seventy-six received their First Holy Communion. The parents turned out enthusiastically and the event was made a great occasion in the parish.

Meanwhile more children were being added to the classes at this center. Evening classes had for some time been a feature of the work.

Classes went on in the center under the Catholic Instruction League teachers, with some interruptions until 1920, when the work was taken over by the sisters, who still conduct it. During the time the classes were in charge of the League, about one thousand children in this center were instructed and received First Holy Communion.

The instructions given to promoters and superintendents may be of interest.

HOW TO CARRY ON A C. I. L. CLASS

1. Obtain the permission of the Reverend Pastor in whose parish the "Center" is to be established, and afterwards make no arrangements without consulting him.

2. Arrange for a meeting of the ladies and gentlemen who are to act as teachers for the "Center." At this meeting decide, if possible, upon the days, hours, and place of instruction. A superintendent to direct the classes might be either appointed by the Reverend Director or elected by the catechists themselves. This appointment or election should take place annually.

3. Request the Reverend Pastor to announce on Sunday the opening of the instruction class. It is desirable to so arrange the Sunday class as to secure the attend-

ance of the children at Mass. Wherever possible, conduct a Sunday, in addition to the week-day class.

4. Let the teachers meet the children at the "Catechism Center" at the appointed times. The number at first may be small, but urge those who attend to bring others for the next class. Rewards may be given to those who do so. The teacher too, or the quasi truant officer of the "Center," might, as occasion demands, send out notices, visit homes, etc.

5. Arrange the children in groups of eight or ten in different parts of the church, hall or private residence, and assign a teacher to each class. Classes may, of course, be larger, even twice as large, if necessary.

6. Let each instructor ordinarily begin with a short rehearsal of the common prayers, such as the Our Father, the Hail Mary, the Creed and an Act of Contrition.

7. In the teaching of the regular lesson, effort should be made that the children grasp the meaning of the lesson rather than recite it word for word. Learning by heart, however, is to be commended, and with some classes may be insisted upon. The catechist should as far as possible try to make these religious instructions as concrete and practical as can be. Charts, pictures, appropriate examples and stories may, if circumstances permit, be made use of. Insistence upon daily prayer, Sunday Mass, etc., should find a place in every lesson.

8. A Bible History and Christian Doctrine class should be provided for those who have already made their First Holy Communion, and special efforts made to have them continue their instruction as long as possible, and above all to go frequently to Holy Communion.

9. At the close of the instruction, the children should be reminded by their respective teachers to return for the next lesson, to study at home—to tell others of the class, etc.

10. Before the dismissal of the various classes all the children should be assembled in one place for the singing of hymns and for a short general instruction to be given by the Reverend Pastor or by some one appointed by him. Play, too—games of some sort, when possible, is advisable.

11. The superintendent of the entire "Center" should

take care to carry out the wishes of the local Director—that is, of the priest in whose parish the “Catechism Center” is located.

12. A book containing a record of matters pertaining to the “Center,” such as the names and addresses of both teachers and pupils, etc., should be kept by the superintendent or by some one appointed by the superintendent. Each teacher however, should keep a record of his or her own class and take a list each day of the “absentees.” Should it be impossible at any time for a teacher to attend, let a substitute be procured, or at least let the superintendent receive timely notification.

13. A few words announcing the opening of a new “Center” and an occasional word concerning its progress should be sent to the Diocesan Director. The officers at the headquarters of the Instruction League, although, of course, not assuming any direction over distant “Centers,” would appreciate a similar account. Address this letter to Catholic Instruction League, 1076 W. Roosevelt Road, Chicago, Ill.

14. Catechists are urged to teach the children in their charge proper respect for all lawful authority, insisting that they be obedient to their teachers, to their parents, and to their pastors. They should, too, as opportunity offers, implant in their tender minds and hearts a high esteem and loyal love of their country, its ideals and institutions. Patriotism, love of country, the children should be made to realize, is a noble virtue that is demanded of all.

15. Every “Catechism Center” should, as far as circumstances permit, have its vacation school. Sewing and basket weaving classes, games and occasional outings, as well as special religious instructions, should be provided during the summer for the children and young people of each “Center.”

16. Catechists are exhorted often to pray, especially to the Sacred Heart of Our Divine Lord, and to have others pray, for the success of their pupils.

FERTILE FIELDS FOR THE
CATHOLIC INSTRUCTION LEAGUE

A type of parish often met with in the United States, and one in which the Catholic Instruction League might be of help, is the following: (1) An English-speaking parish, into which a large number of foreign-born Poles, Italians, Lithuanians, Bohemians, or Hungarians have settled. No priest of their own nationality being obtainable, these people are often practically neglected for years, waiting till a priest, church and school can be supplied for them. In the meantime their children are attending the public schools and growing up without instruction. Large numbers of them never receive their First Holy Communion; in a few years they are hopelessly indifferent, or have married out of the Church—are among the ranks of the "Ought to be Catholics". Is it surprising that it is so? Is it not the logical and only result to be expected?

But suppose a band of zealous Catechists from the nearby English parish had arranged, under the direction of the Pastor, to go to that community to instruct the children once or twice a week—that they had prepared them for Confession and Holy Communion, encouraged them, even brought them to the English church to Mass, etc., how many sad spiritual tragedies would have been averted. They would have been saved, as a body, to their religion, saved from the socialists and proselytizers, or from joining the so-called "Big-Church."

Another common type of parish is that which is made up almost entirely of some foreign-born race. Their school is large in numbers, but still does not contain more than two-thirds or three-fourths, perhaps, of the children of the parish. The other third, for one reason or another (certainly not on account of any fault of the children), attend the public school. And where and how are they instructed? Sometimes they get a little instruction—very little—often they are not reached at all. The result is, after a few years, a plentiful crop of those who have never made their First Holy Communion, who seldom go to Mass and are quite willing to marry out of the Church: finally they are in the ranks of the "Ought to be Catholics"—they are a part of the "Leakage".

Suppose the Pastors, in addition to their excellent parochial schools, had a thorough all-year-round Catechism class, taught in English by a select body of Catechists—would not matters have a different standing? My reason for saying that this class should be taught in English is that “no other tongue can be used successfully in teaching public school children.”

The third type is the common example of an English-speaking parish whose parochial school reaches only one-half or two-thirds of the children. This unfortunately is a very common type.

Lastly, there is the “No Catholic School Parish” which is to be met with in large cities and in country districts, where the little “red school house” is much in evidence. The League of course is most needed, and has its best field, in this type of parish.

A few words of general appreciation of the League's efforts may not be amiss. It has been established in all the large cities west of Toledo, and from Detroit south to Albuquerque, and in innumerable small towns and villages. To mention but a few, it is doing good work in such diverse places as Chicago, St. Louis, San Francisco, Omaha, Springfield, Ill., Tampa, Pine Bluff, Tulsa, Oklahoma City, Racine, Green Bay, Peoria and St. Augustine. Thousands and even tens of thousands are prepared for the Sacraments every year.

The work of course has its defects. It is only a makeshift as has been said. Besides in a number of cases, after a great burst of enthusiasm, after three or four years, it has gradually died out under pressure of difficulties. Admitting, however, these defects, it must be confessed that immense good is being done, not the least of which is the spiritual growth of the young men and women that carry on the work at great sacrifice of their time and pleasure, and in the face of many difficulties.



YSLETA COLLEGE

By Henry Cardenas, S. J.*

As the House of Studies at Fort Stockton, Texas, was entirely too small and far too inadequate for an ever-increasing community, Superiors decided to build a college which might serve as a Novitiate, Juniorate and Philosophate and in addition provide suitable workshops for the training of the Brothers in the various trades and professions which they will utilize on the Missions, at home as well as abroad. A praiseworthy foresight also dictated provision for a haven to which the persecuted Mexicans may resort in days of trouble beyond the border.

Rev. Father Camilo Crivelli, Provincial at the time, selected a site on the most conspicuous hill in the neighborhood of Ysleta. To be somewhat more exact, the new college is situated about nine miles east of El Paso, and about three from Ysleta. It is just a short distance off Sunset Road. In an extremely short time one half of the building was completed. This consisted of a two-story brick structure, facing south. And so, on the eighth of July, 1922, the Novices took up quarters in their new home and were followed fifteen days later by the Juniors. Father Waldner was the first Rector of Ysleta College.

Although the property was almost entirely devoid of vegetation at the time of our arrival there, still this is not to be taken as an indication of its worth. The location is decidedly a healthy one, and the water has the reputation of being the best in the El Paso district. The land, as was learned from the people of the neighborhood, as well as by experimentation, is capable of producing alfalfa, some wheat, corn, sweet potatoes, peanuts and various garden vegetables.

The original arrangement of the house, which has undergone several radical changes since the earlier days, called for a house shaped somewhat like the letter U. At the base of the letter—that is, at the right-hand corner of the first floor—was located the temporary chapel, and im-

*Freely translated by Michael J. Blee, S. J.

mediately adjoining it was the Fathers' Library. The first floor of this wing was intended for the exclusive use of the Novices. But the lack of a permanent refectory forced it into service for that purpose. The large hall or conference room is situated in the rear of the Novices' quarters, the Juniorate is located immediately above the Noviceship, but directly over the conference room the infirmary is located. As the first arrivals were unusually healthy this adjunct of the new establishment was entirely uncalled for, and, in its turn, served as a temporary refectory, later yielding that honor to the Novices' conference room.

May, 1926, saw the completion of the left wing and much of the problem of sufficient and adequate housing was solved. The left wing belongs exclusively to the Philosophate. On the first floor—for it is unfair to call it a basement, despite the fact that it is on the same level as the basement of the right wing—the laboratories are placed. Physics and Chemistry are very well cared for here, and in addition there is a Museum of Natural History. In the same part of the building but towards the right wing and at the back of the house, there are workshops for the Brothers. Some of the Brothers also live here. Like the refectory, the workshops for the Brothers have been moved several times.

The apparent inconsistency of having three floors in the left wing and only two in the right is entirely due to the unevenness of the ground, and not to the whims of the architect.

The building of the new chapel, midway between the two wings, thus changing the general shape of the building from that of the letter U to something like the letter E again necessitated alterations. The original chapel was retained as a domestic chapel for the Novices. The infirmary was given its originally allotted space, and the refectory was established, once and for all time, beneath the chapel. It is joined in the rear, to the scullery and kitchen.

Returning to the left wing and ascending to the second floor, or to call it by its proper name — the mezzanine floor—we find that the whole left wing on that floor forms a splendid auditorium. Above it, the Philosophers have

both their living quarters and classrooms. At the front of the house on this floor are the Father's rooms, and directly across the corridor are the various classrooms. The Philosophers' library occupies the extreme left corner on this floor, while the House library is located directly over the front entrance, flanked on the right by the rooms of Rev. Father Rector, Father Minister, etc., and on the left by the rooms assigned to Rev. Father Provincial and guests. There are ten lavatories conveniently placed throughout the house and all are equipped with shower baths.

When the first group of Philosophers came to Ysleta in the Autumn of 1927, the grounds had undergone a complete change since the first days of the college. Flower gardens, shrubbery and lawns had been laid out and seemed quite aged even at that time. Shade and fruit trees have been planted and as the climate of El Paso is quite partial to white mulberries, pears, peaches and plums, there promises to be no dearth of fruit in the days which lie ahead.

The outbuildings have been erected as need demanded and we are very well established now with stables for horses and cattle, a carpenter shop, a forge, a garage, and housing space for many fowl; although at the present time only about one hundred chickens are to be seen in their spacious quarters. The new college will train missionaries for work among the Indians of Tarachumaraas as well as professors for the various colleges of Mexico and Central America. Until recently the Province conducted colleges at Guadalajara, Puebla and Chihuahua, Mexico. The Province also maintains a college and seminary at the capital of San Salvador and a college in Central America near the shores of Lake Nicaragua.

May the Sacred Heart of Jesus, whose image was recently erected on a beautiful pedestal in front of the college, bless this community, who have left home and country to spend themselves in His service.

THE JESUIT PARISH OF MANKATO

by Father William B. Sommerhauser, S. J.

II. The Last Fifty Years

DEAR FATHER EDITOR:

Having studied the early history of Mankato, Minnesota, and the foundation of the church of St. Peter and St. Paul, in a former article, we may now proceed to view the scene as a Jesuit residence and dwell upon at least the more important parish activities of Ours in Mankato from the arrival of the Fathers in 1874 to the present time.

In that year the Fathers inherited a plain old church that was niggardly furnished. Simple prints, hung on bare calcimined walls, served as stations of the cross. Through the untiring efforts of Rev. Father Wirth, O. S. B., the original costs amounting to about \$47,000 had been reduced to the relatively small sum of \$8,000. Attached to the church was a modest parish house.

Father Schnitzler, the first Jesuit Pastor and Superior, set to work improving conditions. Due to his extraordinary initiative the twelve years of his administration saw no small measure of progress. In calling the Jesuits to take charge of the parish, the Rt. Rev. Bishop Grace had made over the deed of the entire property, a whole city block, to the Society with the proviso that it be used exclusively for religious and educational purposes.

Father Schnitzler began his improvements by procuring a splendid organ for the church. Although the instrument was not altogether new, it was a valuable acquisition at the time; its excellent construction and fine tone qualities served the church admirably until last year when a grand new double organ was installed. In 1878 the truly artistic altars exquisitely carved in wood came to the church. The imposing approach of stone steps

leading up to the portals of the church was built in 1881. Three years later brought the then most modern system of gas illumination, and before this zealous priest bade farewell to the parish, in 1886, the contract for the frescoing of the church was signed by a Milwaukee firm, and subsequently masterfully executed.

The first Jesuit Fathers of Mankato dreamt, as might be expected, of establishing a college which would eventually be worthy to take its place with other Jesuit institutions in Europe and America. For Mankato might, they thought, one day prove itself a great gateway to the Northwest. Accordingly, Father Schnitzler set out to accomplish what must have appeared foolhardy to many. With Brother Paul Halfman as architect and constructor, a spacious building, 150 by 65 feet, was constructed. The College of St. Peter and St. Paul, as it was called, was built of brick, and rose three stories over a stone basement. The former parish house was given up and a small residence built next to the College. Room was found for a large chapel and a parish hall in the new "college". The five classrooms accommodated 189 students. The Rt. Rev. John Ireland, then recently appointed Coadjutor to Bishop Grace of St. Paul, dedicated the building on October 1st 1886.

Perhaps this is the logical place to add a word about the disappointing future of the college of St. Peter and St. Paul. Various reasons have been adduced for the failure of the enterprise: the following, I believe, are more cogent than any. The Fathers built the handsome structure and paid for it out of their own funds. The parish was not taxed, though some of the labor of digging foundations and hauling material was supplied to the Fathers gratis. The expected growth of the town never came about, and the demand for higher education was not great. St. Paul, and later Minneapolis, outstripped Mankato in size and in demand for educational facilities. Again, in view of the rapidly increasing importance of the Diocesan See with its contemplated school, the future St. Thomas' College, a Jesuit institution of higher education only eighty miles away found neither favor nor sympathy. All that could be done at Mankato was to try to incorporate a Commercial High School. Several

attempts were made between 1872 and 1880. In the Spring of 1880 even this was abandoned. Later on, one of the Fathers conducted, at intervals, a "Latin Class" for such boys as showed signs of a vocation to the priesthood. A number of Jesuit Fathers, natives of the parish, owe their vocations, under God, to this arrangement, fostered by Father Henry Havermann. Fully forty years later, in 1921 during the pastorate of Father John B. Theis, a Classical High School was finally and definitely established and is now in good standing.

The twelve years of Father Schnitzler's incumbency came to an end in 1886. Success and disappointment had alternated under his remarkable rule. A locust plague "ate up" Mankato in 1876; a diphtheria epidemic in 1878-79 carried off 124 school children. In 1880 the roof of the "college" was carried off by a cyclone. In 1884 a separate parish, that of St. John the Baptist, was organized in the growing town and placed under the care of the secular clergy. The last act of this zealous shepherd was to acquire a forty-acre plot for a new cemetery. From Mankato Father Schnitzler was transferred to Toledo, Ohio, where he died not long after. His memory is cherished in Minnesota to this day.

Father Godfrey Friderici became Pastor of the church and Superior of the little Jesuit community at Mankato for the next five years. Prior to his appointment in 1886 he was assistant pastor elsewhere. The new pastor carried on the work of his predecessor with remarkable energy. He undertook and completed the frescoing of the church, and in his last year as pastor installed a very satisfactory system of hot air heating. It was during the pastorate of Father Friderici that Mankato passed from the jurisdiction of the Bishop of St. Paul to the newly organized diocese of Winona. This was in 1889, when the Rt. Rev. Joseph Cotter, D. D., became the first Ordinary of Winona. This marked the definite parting of the Jesuits from the diocese of St. Paul. Upon the resignation of Bishop Grace from that See in 1884, Msgr. John Ireland succeeded to his place, and four years later, in 1888, became first Metropolitan of that district. Hence when in 1891 and 1892, the celebrated "school controversy" of Faribault and Stillwater arose, though Dr. Bouquillon and

our Fathers Hollaind, Conway and Brandi took the lead, Mankato was outside the turbulent storm.

For the next nine years, from 1891 to 1900, Father Aloysius Suter, S. J., was at the head of affairs in Mankato. He continued to adorn the church, and proved himself an exemplary pastor. He began his work by the purchase of three magnificent bells, which still resound over the city and the surrounding valley. The façade of the church was adorned with stone statues of the Blessed Virgin and St. Joseph, and statues of the Apostles, St. Peter and St. Paul were set up in the plaza before the church. A set of artistic Stations of the Cross in relief was purchased from the Munich Art Institute and remains to this day among the finest ornaments of the church. A beautiful mortuary chapel was also erected, and dedicated on All Souls' Day, 1895. An annual Holy Mass in commemoration of the Faithful Departed is offered on the fine marble altar on the anniversary of the dedication of the chapel.

We should record here, in praise of Father Suter, his successful efforts to give Mankato a Catholic Hospital. There was a small hospital, named after its founder Tourtelotte Hospital. Located as it was, out in the prairies a good distance from the city, the institution from the start, had eked out a rather precarious existence. The owners and managers expressed their desire to have a Catholic Sisterhood take over the work. This was Father Suter's opportunity. After various attempts, he finally succeeded in attracting the Sisters of the Sorrowful Mother, a community of nursing religious founded in Rome, with their American Motherhouse then in Marshfield, Wisconsin, but now in Milwaukee. The first four Sisters arrived in Mankato on April 29th, 1897, and immediately won the admiration of the people. In a short time they were able to purchase their own property only two blocks away from our church, and to erect and equip a better hospital. It was greatly enlarged only last year, and is today one of the finest in the state. Towards the end of Father Suter's pastorate the parish celebrated the silver jubilee of the church. The Rt. Rev. Bishop Cotter sang the Pontifical High Mass, with the Rt. Rev. Bishop Tropec, of St. Cloud, Minnesota, assisting.

When Father Suter was called away from Mankato in September, 1900, he was succeeded by the gentle Father John B. Neustich. The new Pastor and Superior was charity personified. There are those who believe he showed too much kindness in his efforts to spare the people all possible burdens. The grounds were much beautified by Father Neustich, though the expense was borne by the Jesuit community and not by the parishioners. Father Neustich's labor for the welfare of the souls entrusted to his care was truly apostolic, and showed itself in a remarkably zealous interest in the outlying missions attached to the parish.

For the first five or six years after their arrival in Mankato the Jesuit Fathers had charge of practically all of the mission stations between the Minnesota River and the Iowa boundary line. Gradually, as the stations grew in importance, parishes were established and the secular clergy took charge. In 1890 the number of stations under the care of the Society had dwindled to six. The last places outside of Mankato in the care of the Jesuits were Madison Lake and St. Clair. The latter was given over to the secular clergy in 1900; Madison Lake remained in our charge until 1911.

Father Theodore Hegemann was Superior at Mankato from 1905 till 1909. Energetic and farsighted, he set to work improving general conditions about the parish. Under his guidance new systems of steam heating and electric lighting were installed in the church. He was, however, most successful in his efforts for the spiritual welfare of the men of the parish. In December 1906 he reorganized the sodality for the married men, and obtained for it full canonical recognition. It was placed under the patronage of St. Joseph, and bears the title of the Immaculate Conception.

At this point we may say a word or two about the parish societies of Mankato. We are not surprised to learn that shortly after their arrival the Jesuits introduced the Sodality of Our Lady into the parish. As early as 1875 the parish "Ladies Society" was changed into the Married Ladies' Sodality of the Purification, under the patronage of St. Anne. Today this is our most flourishing Sodality in numbers and in efficiency. It numbers

over 400 members. November of the following year saw the establishment of sodalities for the youth of the parish: the sodality for Young Men, under the titles of the Assumption and St. Aloysius, and the Young Ladies' Sodality, bearing the title of The Immaculate Conception and St. Rose of Lima. In September, 1879, the Society for a Happy Death was established, and a month later the Benevolent Society of St. Peter and St. Paul came into being. The Society of the Holy Childhood was organized in 1881, and in 1895 the Catholic Order of Foresters opened a parish branch at Mankato. In this year, too, was founded the St. Elizabeth Society for the Poor, which today exerts a blessed influence on parish life through its charitable work. Since 1911 the children of the parochial school have had their Sodalties, three in number. The latest addition to our long list of organizations is the Sodality for the students of Loyola High School, which was canonically erected in August, 1924, under the title of the Annunciation and St. John Berchmans. The successful organization of the sodalties and societies of the parish tells most eloquently of Jesuit labors.

In May, 1909, Superiors appointed Father Sebastian Huber to the post of Pastor and Superior at Mankato. But the Father was not destined to guide his flock for any considerable length of time. Soon after the assumption of new duties, he was stricken with a violent stroke of paralysis, which developed into a species of sarcoma and necessitated his resignation after a short reign of two years. During Father Huber's regime, the question of club facilities, much discussed before that time, was brought vigorously to the fore. At a meeting held in September, 1909, it was definitely decided to build a parish club house, pretentious enough to serve as a Catholic Social Center for the city. On account of the severe illness of Father Huber, the supervision of the work devolved upon the energetic Father Spirig, one of the assistants who had been appointed Assistant Pastor. In March 1910, the corner stone of the new club-house, "Loyola Club", was laid. In August 1911, Bishop Heffron dedicated the new club-house amid the general rejoicing of the members of the parish. The expectations of the club have been amply fulfilled, for it has proved a real

center of Catholic activity, and notably a haven for the young folk. The facilities of the institution are ample and comprise all the usual club features. There are several large assembly and club rooms, a spacious hall, equipped with an up-to-date stage and moving picture booth, a gymnasium, with lockers and showers, and an array of the finest bowling alleys in the city. The building is very much in demand for conventions, especially as it contains special provisions for the accommodation of ladies, such as parlors, a library, etc. With the various social activities at their disposal, there can scarcely be any excuse for Catholics seeking recreation elsewhere.

Shortly after the opening of the Loyola Club, in 1911, Father Hartmann came to Mankato as Superior and he held the office with great credit until August, 1918. While he was Superior the necessity of providing more class room space became most urgent, on account of the steadily increasing number who sought admission to our parochial school. Father Hartmann's tireless activity devised a rather unique solution to the problem. He constructed the present commodious Fathers' Residence and the old quarters adjoining the so-called college were turned into school rooms and a rather spacious Sodality Chapel. The large auditorium had already been made over into class rooms. This latter step was made possible by the erection of the Loyola Club building. But by far the most gratifying of all Father Hartman's labors was his eminently successful efforts in behalf of devotion to the Sacred Heart and frequent Communion.

In August, 1918, a man of unusual personality and ability, Father John B. Theis succeeded as Rector. His zeal sought new worlds to conquer. Despite the efforts of his devoted predecessor, there were many items about the parish calling loudly for improvement. Father Theis set to work at once beautifying the church. Tile of an exquisite design was soon laid in both sanctuary and vestibule. The artistic stained glass windows were secured from Innsbruck. The parish finances were readjusted by means of a workable budget system. The many improvements had accumulated a debt somewhere in the neighborhood of \$57,000. In an amazingly short time this was liquidated by the new incumbent. Unquestionably

the greatest achievement of Father Theis' regime was the beginning of the present Loyola High School for boys. We have already mentioned that in 1883 Father Havermann had established the Latin school for boys who evinced signs of a vocation to the priesthood. But with the death of that good man, this school was discontinued.

The high school education of the girls was ably handled by the Sisters of Notre Dame from Milwaukee. In 1910 and 1911, they erected the Motherhouse of their Order at Mankato. To this is attached Good Council Academy. Here the major portion of the girls graduated from our grammar school have pursued high school courses.

But after finishing grammar school, our boys had no place to which to turn except the public school. But in 1921 Father Theis came to the rescue and started the present Loyola High School. It is in a flourishing condition and shows great promise. In the midst of his multifarious labors and activities this good shepherd was stricken with paralysis towards the end of his second term of office. He was relieved of the burden of superiority by the advent of the present Superior.

With the example of such predecessors, and the still pressing needs of the parish before him, nothing but optimism marked his incumbency. The Boys' High School, huddled away, as it was, in three small rooms of the already crowded grammar school, immediately called upon his zeal for the development of educational facilities. Besides, extra curricular activities were sorely needed.

In 1925 a band of fifty pieces was organized among the older boys. Other organizations have been established, among them an orchestra of enviable reputation. Diversion for the boys and prestige have been the immediate results of such foundations.

The golden jubilee of the coming of the Jesuits to the parish of SS. Peter and Paul is the next event of importance to be recorded. The celebration took place in the autumn of 1924. The solemnities were inaugurated by the consecration of the church and main altar by the Bishop of the Diocese, Rt. Rev. Patrick R. Heffron, D.D., on Saturday, October 25, 1924. The next day, a Solemn Pontifical High Mass was celebrated at which Rev. Peter

W. Leonard, S. J., of Canisius College, Buffalo, N. Y., preached an eloquent sermon. Sunday evening, a banquet and parish reunion elicited great enthusiasm. On Monday, a Requiem Mass was celebrated for the dead of the parish. The jubilee was graced by the presence of numerous guests from among the clergy. Nineteen young men of the parish have entered the Society, one has joined the Congregation of the Precious Blood and another has become a secular priest. The present Bishop of St. Cloud, though not born in Mankato, attended our parish school for a number of years. Nearly one hundred girls of the parish have become members of various sisterhoods. Two Fathers, three Scholastics and one brother, from the parish have already been called to their eternal reward. Of the eleven Fathers now living, two are in the Maryland-New York Province: Father P. W. Leonard already mentioned, and Father Henry J. Hagen of Gonzaga College, Washington, D. C. Fathers Deglman and Augustin F. Stebauer are respectively Professor of Philosophy and Minister at John Carroll University, Cleveland, Ohio. Father Theodore Schutte has been for many years a very successful Sodality Director at Campion. Another, Father William J. Weis, is at St. Ignatius' Church, Chicago. Father Francis X. Busch, is a member of the faculty of Cardinal Mundelein's seminary at St. Mary-of-the-Lake. Father Francis G. Deglman, is at Creighton University, Omaha, and Father George H. Mahowald, at Loyola University, Chicago. Lastly, Father P. J. Sontag is our honored representative on the Foreign Missions, in the Patna district, India. For the first time in its history, the parish welcomed one of its able sons as its assistant pastor in the person of Father Joseph A. Weis, the popular director of our club activities.

The last stage in our review of Jesuit activities at Mankato is by no means a dull one. A little more than a year ago, negotiations for the purchase of a much needed new organ, resulted in the installation of an extremely high-class instrument, a double main and sanctuary organ. It has two three-manual consoles. The organ is the delight of music lovers who have seen and played it, and it is a veritable asset to the splendid temple which it adorns.

On the night of March 24 1927, the old "College of SS. Peter and Paul, which had become our parochial school, was burned to the ground. The cause of the fire was never learned. Yet the supposed calamity proved to be a blessing in disguise. For not only did we suffer no loss of life, but a fairly reasonable adjustment on the part of the fire insurance companies, resulted in a magnificent compensation. Besides, at any time the old building might have been condemned as a fire-trap. The sympathy shown us on all sides was remarkable and we were enabled to resume classes after only three days of interruption. For the public schools and a nearby Lutheran college came to our aid in the emergency.

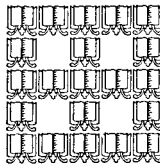
"Le roi est mort, vive le roi". It was determined to restore the building on modern lines and also to erect the grade school, large enough to accommodate about 800 children and the high-school, suitable for at least 200 boys. At the present writing, these two structures, with their charming, and—for this locality—unique style of architecture, are two of the most attractive schools in Southern Minnesota. His Lordship, our Ordinary, recently declared our high-school the finest school building in his diocese. It is well equipped in all departments and contains a chapel, a library, a large auditorium and teachers' rest rooms. The new grade-school possesses sixteen spacious classrooms and a kindergarden, in addition to the various offices and teachers' rooms. An up-to-date cafeteria is perhaps its most modern feature. By way of recreational features, there are two large and commodious rooms which are truly a blessing for the children during the long and inclement winters, peculiar to Minnesota. Each classroom has its own receding wardrobe, brackets for flower baskets, bookcase, a modern arrangement of shelves and drawers for miscellaneous articles, such as the numerous trinkets to be found in every classroom; there is a special wall space in each classroom for tapestry. The latest methods of heating and ventilation have been installed.

We can feel justified in seeing a loving disposition of events in God's providence, for these magnificent new schools would never have been possible, had He not per-

mitted the terrible fire which devastated the old buildings.

As there is no longer any hope of establishing a college here, the Jesuit jurisdiction has been transferred to the diocese, by order of Superiors. We are, therefore, at present, a diocesan corporation as is every other parish of the diocese, with this single exception that Jesuits and not secular clergy are the pastors. The change has been most satisfactory for all concerned. The Jesuit Parish then of St. Peter and St. Paul, is the lone establishment of the Society in Minnesota. Commemorating the achievements of the sons of Loyola in the past fifty years' a memorial tablet, in the vestibule of the church, tells of some fifty Fathers who labored here in the capacity of either pastors or assistants, together with a goodly number of Brothers. Under the green turf of God's Acre, in the beautiful local Calvary Cemetery, eight Fathers and five Brothers, lie buried, awaiting the great reveille.

FATHER WILLIAM B. SOMMERHAUSER.



THE NAGASAKI MARTYRS

By Don C. Seitz

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There has recently come to light a rare pamphlet, printed at Madrid in 1624, by Andres de Parra, entitled "A Short Account of the Great and Rigorous Martyrdom, which last year (1622) was suffered in Japan by One Hundred and Eighteen Martyrs." The material was taken from letters written by Jesuit Fathers, and first hand narratives of those who fled in time to safety in Manila. The recital has to do with the effacement of the Catholic faith in Nagasaki under orders of the Shogun, who had taken alarm at certain political manifestations which he and his advisers judged might bring on foreign aggrandizement.

The Christian teachers had been ordered to depart and did so, but Father Pedro de Zuniga, an Augustinian, and Father Florez, a Dominican, stole back on a ship from Manila, the captain of which was a Japanese Christian, who had been baptized as Joachim. His vessel was held up and plundered by the Dutch, who betrayed the fact that he had brought in the priests. The captain, his officers and crew, all Christians, were lodged together with the priests in prison at Hirato. To their rescue came another Dominican Father from Manila, who brought about a jail delivery, which naturally made a great stir. All the prisoners were recaptured. These included many other Christians. The pamphlet proceeds to state:

"On the tyrant Emperor being apprised of this, his wrath was kindled against the Christians for having brought monks to Japan to preach the faith and for the breaking of the prisons, and he immediately ordered the Governor of Nangasaki (Nagasaki) to go thither and to burn alive the Captain Joachim and the two friars who came on board his ship and who were in the same prison, besides all the other Christian officers and seamen of the ship, together with all the monks who were imprisoned in several other prisons, both Europeans and Japanese, and

even the wives and children of those who in past years had been martyred—in short, every one who in any way was connected with the Christian faith.

“The governor proceeded to Hirato and examined the prisoners, asking them whether they were Christians, where they were born, and when they were baptized. He urged them to deny their faith, and having been commissioned and authorized to do so, he promised in the name of his Highness that he would grant them the grace of life if only they abandoned the Christian faith. But they answered him constantly that they would not for anything deny the faith of Christ Jesus. So, seeing their firmness, he passed judgement against the Captain Joachim and against Father Fray Pedro de Zuniga, the Augustinian and Father Fray Luis Florez, the Dominican, together with the sailors; that the captain and the fathers be burned alive and the sailors who numbered ten, he beheaded.

“The holy confessors of Christ, on finding themselves thus sentenced, asked the President (for their better relief and assurance of their death being for the sake of Christ), for what reason he had ordered their lives to be taken. To this, answer was given that it was because they had come to Japan to preach the Christian law against the laws of the Emperor; and, as regards the others, because they had brought such people, in despite of the same laws and edicts. Hearing this they all rejoiced, in that they were to suffer death for the sake of Christ.

“When they were brought out to the place assigned for their martyrdom, which was outside the city of Nagasaki, many people followed them. After the three confessors of Christ had been placed against the posts at which they were to be burned, and before the wood with which they were surrounded was kindled, the heads of the twelve officers of the ship were cut off, within the wall of the place of execution. Thus was their blood shed.

“By direction of the Fathers, who were not yet skilled in the language, since it was not long that they had been in Japan, the brave captain Joachim began to preach. Witnesses say that he preached like an apostle, boldly and fervently. The heathen tried to stop him, ordering

him to be silent; but he answered that he owed duty to God rather than to man, and asked what greater pain they could inflict on him than that of burning him alive. Thereupon they put fire to the wood with which they were surrounded but the captain continued his preaching until he died, meeting his death firmly and almost without moving. All this was upon the nineteenth of August, there being present numberless Christians, who hailed the holy martyrs and prayed to encourage them.

“Seeing that the martyrs had breathed their last, the minions of justice placed the heads of the decapitated upon a board as a public warning, and the bodies together with those of the three who were burned, they left inside the execution wall for a few days. Crowds of Christians resorted thither by day and night, worshipping with great veneration, but the guards treated them ill, beating and wounding them, for they had orders that they should allow nobody to come near the bodies to take relics from them. But some persons of distinction, who had influence with the officers of justice, succeeded in obtaining some (relics) of the holy bodies. And particularly they obtained all that remained of the holy martyr Fray Pedro de Zuniga, intending to bring it to this city of Manila and so to Spain, he being the son of the Marquis of Villamanrique, sometime Viceroy of New Spain, it was expected that as he had such illustrious relatives, his body would receive great honour.

“This martyrdom finished, the Governor of Nagasaki sent for the prisoners, who, incarcerated at Omura, were awaiting their happy moment. This was one of the most illustrious martyrdoms that the country has ever witnessed. There were fifty-two who suffered, all on the same day. The happy servants of God started from the prison where they had been imprisoned for many years some longer than others, but all in such distress that in a downstairs room of only twelve mats there were, by day and night, thirty or more persons, three sharing the same mat of eight palms (eighty-four inches) length and three palms (thirty-two inches) width. They could not walk a single step inside the room; this would have finished them before long. Their food consisted of a bowl of black rice

and a roasted sardine, and sometimes a broth made of radish leaves.

“While those holy prisoners came from Omura, the President summoned before him also thirty men and women who were in the prison at Nagasaki to be martyred along with them, and passed sentence of death against them, that they be beheaded next day, and in the meanwhile, taken back to prison. They came out of the court bound hand to hand in pairs like criminals. Such as could, brought crosses in their hands. One brave woman went ahead as captain, with banner and cross, and all the women followed her in procession, singing praises to God and contemning false gods. Some carried their children in their arms, who were to be martyred with them. The men followed, the company forming a procession beautiful in the eyes of God and of the other Christians who were looking with envy, and accompanying them in great number.

“The prisoners of Omura coming to the place of martyrdom numbered among them, twenty-one Monks. A numberless multitude congregated to receive them, and the people named and pointed out to one another the fathers who had made them Christians, crying and wailing because their spiritual fathers and teachers were being taken away from them. The fathers comforted them with the assurance that God would send them other teachers to help them maintain their resolution, and exhorted them to keep their faith till death.

“The minions of justice assigned to each one the stake where he was to be burnt, and each of the holy priests before he was made fast to it, kneeled and embraced his stake and kissed it a thousand times, the Japanese brothers following their example, which increased the devotion of the bystanders and moved them to tears.

“Before the thirty who were to be beheaded came out from Nagasaki, the twenty-five who were to be burned alive were placed at their stakes and bound loosely, in the following order: first four who had entertained priests in their houses, then twenty-five priests, European and Japanese. The first priest was Father Carlos Espinola, Italian, of the Society of Jesus born in Genoa, of the illustrious house of Espinola, very well known and

esteemed by all for his nobility, virtue and other qualities, and a worker long in this Christian flock. Second was F. Fray Angel Ferrer of the order of St. Dominick; third F. Fray Joseph de S. Jacinto of the same order; fourth F. F. Jacinto of the same order; fifth, Father Sebastian Ouimura, of the Society, born in Japan, in the city of Hirado, old in the religion for more than thirty years and the first Japanese ordained priest—twenty years before—a notable worker, of uncommon virtue, and a very good preacher in his language; sixth was F. Fray Pedro de Avila, Franciscan; seventh F. F. Ricardo de S. Ana, Franciscan; eighth, F. Fray Alonso de Mena, Dominican; ninth, F. Fray Francisco de Morales, Dominican; tenth, the Brother Fray Vincente, Franciscan (European); eleventh, the Brother Fray Leon, Japanese; twelfth, the Brother Antonio Fugia of the Society; thirteenth, the Brother Gonzalo Fusay, of the Society; thirteenth (*sic*) the Brother Pedro Zampo, of the Society; fourteenth, the Brother Miguel, Japanese, of the Society of Jesus. All of the latter were Japanese. After these were four of the name and profession of St. Dominick. The last two were of this company, Brother Tomo Agascin and Brother Luis Cavarato, Japanese. Another Brother of the Society was beheaded in the same martyrdom, because there was not a stake for him, his name being Iuan Chacoco, a Japanese. Thus in this martyrdom were nine martyrs of the order St. Dominick, five of St. Francis, and nine of the Society of Jesus.

“As soon as the preparations were completed for the burning of the twenty-five, the company of those who were to be beheaded made its appearance, and as they came in sight of the holy priests, both parties began to shout and cry, giving each other their last farewell.

“And as they came near their stakes, the Father Carlos Espinola addressed a holy matron among the newcomers, whose husband had been martyred on a charge of giving harbour to the Father, who asked: “Isabel Fernandez, where is Ignacio your son?” And she taking the child in her arms and lifting him up, answered, “Father, here is my son. I will offer him to God; he will become a mar-

tyr with me." The child was five years old; and hearing this the Father was greatly comforted.

"Before they lighted the wood, they, with unmerciful ferocity, cut off the heads of the thirty men and women, together with those of twelve children, the eldest of them not ten years old. And as the executioners were asked the reason why they beheaded these before burning the holy ministers of the Gospel, and why they set the freshly severed and still bleeding heads before them, they answered that it was for the purpose of frightening the confessors of Christ, and thus disheartening them for the torture of burning.

"Then they put fire to the wood that surrounded the saints, but they did it from so far that some who noticed it and measured the distance found in some cases a space of eighteen feet between the fire and the holy martyrs—this was in order to make the burning slower, and with the same intent, when the fire waxed high, they deliberately subdued it. All this was done with the intention that those who wished might escape, to which end they tied the hands to the posts loosely, with a bow at the top, in such a manner that, on feeling the fire, they could get loose and escape beyond the execution wall. With the same purpose they left a gate open by which they could run away from the fire, thus failing to obtain the crown of martyrdom.

"But when the faggots took fire the martyrs rejoiced, and, lifting their eyes to heaven, suffered the burning as though they had been of marble, so calm and motionless they stood. For long and with wonderful patience they endured this torture; and witnesses who had with them hour-glasses, noted that the holy priests roasted from an hour and a half to two hours. Such witnesses who were about the holy martyr Sebastian Quimura, of the Company of Jesus, assert that he lasted three hours alive. The heathen were astonished and talked about it with awe.

"The martyrs were much encouraged in their firmness and perseverance by the extraordinary congregation of Christians who were present, the cause of this being that the place, date and hour of the martyrdom were announced many days before. Among the crowd were many

missionary monks, European and Japanese, and many a venerable priest, long-time workers among the Christian congregation, who had worked for twenty, twenty-five and thirty years, and even longer to compass the conversion of Japan. To give an idea of the multitude, we quote from Father Juan Bautista de Baeza, of the Society of Jesus, Rector of Nagasaki, who has been in Japan since 1590. He says that there must be in the city and vicinity about 50,000 Christians, not withstanding that the city is not so firm as it used to be.

“The Saints were passing away. Many of them kneeling down, embracing their stakes, were dying.

“The burning ended there was a rush of Christians who intended to gather up and worship the relics, but the guards did not allow it, beating them off with cudgels; but considering this not enough, they sought how to destroy the holy bodies so that no trace or memory should remain for the faithful to worship. The President therefore ordered a large pit to be dug, and the remains of both bodies and stakes were thrown therein and burned to ashes which being put into bags and taken out to sea in boats, were scattered far and wide in the water.

This famous martyrdom finished, the next day (September 11th) was beheaded the Sacristan Gaspar Cotengan Doxio, companion of Father Camillo Constancio, of the Society of Jesus, whom he had helped in the conversion of the heathen. With him they beheaded two children, one seven and the other ten years old, sons of other martyrs. They martyred also another Christian with all his family, because on a night when the holy corpses were still on the execution wall, they found him gathering and worshipping relics, and denounced him to the President, who finding the Christian was from Omura sent him to the Governor of that province, where as soon as he arrived, he was martyred with his whole family.

“On the 12th of September there was another illustrious martyrdom in Omura, at which were burnt alive Father fray Thomas de Sumarrega or del Espirtu Santo, Friar of St. Dominick, for long a worker among that Christian flock, and Father fray Apolinar Franco, of the order of St. Francis a very ancient worker; and with them many Japanese, among them a pious woman who was found

beside the holy bodies, praying and committing herself to the saints. Asked by the guards what she was doing, and if she were a Christian, she answered that they could clearly see, by what she was doing, that she was a Christian. Her head was cut off and her body thrown among the other martyrs, who were fifteen in all.

“Other ten were martyred at Iquinotima, together with the brother Agustin Onda, of the Society of Jesus, all of them companions of Father Camilo Constancio, of the same Society. He was, burnt, too at Firando on the fifteenth of September. His martyrdom was very solemn, on account of there being at the city thirteen ships, Dutch and English, with great traffic of goods and people without number. This Father was an Italian, from the province of Rome, and he knew Dutch. Thus he preached in several languages with great eloquence and ardour. And as he was much advanced in Japanese learning, he summed up the religions, drawing the conclusion that faith in Christ is the only certain and true religion. So much his discourse appealed to the Japanese that they did not for some time put fire to the faggots; and he ceased not his preaching until he rendered his soul to God.

“On the second of October there were at Nagasaki nine more martyrs, among them three children. One of these Christians was tortured for seven days to oblige him to denounce the priest; but they could extract nothing from him but “Jesus! Mary! Receive me, Heaven!” and so forth. His tormentors at last slit his back and poured molten lead into the wound. But finding him steadfast, they burned him alive with all his family and scattered his ashes over the sea

“At Nagasaki there was a martyrdom of five farmers, on September twenty-third, because at the house of one of them was discovered, the holy martyr Iacinto Dominico. Three were burnt alive—husband, wife and son, owners of the house; the two others were beheaded.

“Four leagues away from Hirato on the 27th of May were martyred two Christians: one, the host, of Father Camilo and the other a man who carried him in his boat to several places for the service of the faith. An old man of eighty-five was thrown into the sea with two big stones tied to his feet, each of a greater weight than four men

could carry. After he had been thrown into the sea and sunk, the holy man emerged again and said thrice, "Jesus! Mary!" and then disappeared and was no more seen. This was witnessed by many Christians and happened on the 2nd of June.

"On the 3rd of June was martyred another companion in his pilgrimages of Father Camilo Constancio, of the Society of Jesus, on a charge of helping him in his ministry. Another they martyred on the 8th of June on the same charge. On the 26th of July were martyred two more because they were not willing to lend their horses for transporting the holy martyrs, the Christians there thinking it a sin to lend horses for such an injustice. These were three, and together with them two more, on a charge of assisting some of the martyrs in their martyrdom. Another was martyred because, like those already mentioned he would not lend his horse for the martyrs, and there was another martyr in a small farmers' village.

"The glorious end of all these martyrdoms was the last, suffered by Father Pedro Paulo Navarro, of the Society of Jesus, on the first of November, All Saints Day. He had been in Japan preaching the faith for thirty-six years, and was burnt alive like the others, on account of having come to Japan to preach, and doing so for long against the imperial laws. Tied to the stake, he preached like an apostle. Thus he died in the company of two Brothers of the Society of Jesus, Brother Dionysio and Brother Pedro Sandayo, and also the guide who accompanied the Father.

"Of all this company of 118, forty-six were burned alive and the rest beheaded."

In this fashion the persecution was continued, until in all it is estimated that 75,000 persons perished. The Christian Catholic religion was believed to be entirely stamped out. Then, to make sure, Japan, closed her ports save for one small trading station on a little Island in Nagasaki harbor, where the Dutch, in semi-degradation and secure seclusion, were permitted to carry on a limited trade, that lasted until Commodore Matthew Calbraith Perry opened the doors in 1852-54.

SUMMER ACTIVITIES AT THE SHRINE OF THE NORTH AMERICAN MARTYRS

By John J. McGrath S. J.

It is many a long day since the Woodstock Letters gave space to the activities of the Fathers who are laboring at Auriesville. True it is that from time to time, a word does creep into the pages of the Letters, which lets the readers know, that the Shrine is still one of our charges. But it is almost saddening that an activity, of which the Fathers of the Maryland-New York Province, were justly proud ten years ago, seldom receives more than passing mention in any of the organs of publicity of the Province, other than in the "Pilgrim of the North American Martyrs," a magazine which to judge by the numerous changes which it has undergone, can truly be said to have a hazardous existence.

But the lack of publicity accorded the work of the Shrine, is by no means an indication of what has actually been accomplished there and is being accomplished every day. The amount of property now embraced in the shrine property, alone bespeaks the manner in which the silent work of making these religious ancestors of ours, who suffered, toiled and died on the banks of the Mohawk, better known and loved, has been steadfastly and uninterruptedly carried on. The shrine property originally consisted of one acre, which was grudgingly sold to the first promoters of the devotion to the three noble men who gave up their lives at Auriesville; but that one small acre has grown and been added to, until now eight hundred acres are represented in the actual possessions of the Shrine. Because of what might be called the strategic position of the shrine property, it has been necessary from time to time, to buy the land which lies adjacent to what the early Superiors of the New York State Missions called, "the Mission of the Martyrs." Undesirable neighbors could have done much to impede the work of years, had they been allowed to sell their property to enterprises of a nature quite foreign to the interests of the Martyrs, or had they themselves, allowed their bigotry to have full sway in the immediate neighborhood.

The present Director of the Shrine, Father Francis X. A. Byrne, has succeeded in purchasing the last remnant of the property adjoining the Shrine and now there is no fear entertained by anyone interested in the work there, that any unpleasantness from the immediate neighborhood will be experienced.

Besides the reason already adduced for the purchase of the property another far more cogent purpose lay behind the securing of the present eight hundred acres. The present director, like several who have gone before him, realized that to carry on the work proper to the devotion, it was absolutely necessary to have within the realm of the Shrine, the places where Father Jogues, Rene Goupil and John Lelande actually worked as the slaves of the Iroquois. It would hardly be fitting to show pilgrims one or two of the places in which these Martyrs toiled in their efforts to Christianize the Mohawks, and then be forced of necessity to say that the Hill of Prayer on which Jogues and Goupil told their beads, or the path over which Jogues sought the body of his martyred companion, were to be found in a neighboring corn field. As the shrine property now stands, practically every inch of it is connected in some very intimate way with the life of the three blessed Martyrs while they were prisoners of the savages, who dwelt at the village, or, as they called it, the castle of Ossernenon.

To the director of the Shrine, as he gazes over the acres which the deeds of the land so blandly declare to be his, other feelings than the pride of ownership make themselves felt. This is especially true, in the early spring, when the last snows of winter are receding to safer haunts in the foothills of the Adirondacks. This happens to be one occasion on which being monarch of all he surveys entails something more than mere pride. First of all, he must see just what ravages those snows have wrought on the roads, the buildings, the plumbing, the temper of those who were among his help last year and the financial status of prospective pilgrims. While it is obviously true that these considerations are to be faced by the men in charge of any work of the Society, still it is more than true, that the elements are in no small measure responsible for the success or failure of the Shrine, and this will be true until that day dawns, when the scene of Jogues' martyrdom, is once and for all commemorated in structures far more permanent than those which

now mark the birthplace of New York State Christianity.

At the beginning of the pilgrimage season just past, there were a few vestiges of the winter, which only considerable expenditure could eradicate. The roof of the open chapel was beginning to sag, and this despite the fact that the whole chapel had been renovated during the previous year. This meant of course, that a new roof would have to replace the sagging one, which had done service for many years. Secondly, the sacristy was in great danger of slipping down the hill and into the Mohawk unless something were done to prevent it immediately. Because of the peculiar structure of the floor of the sacristy, it soon appeared that the beams which supported it and the sanctuary, were to give place to others, or else, the chapel would shortly be open on four sides instead of three. The added light which came to the sanctuary thru the unwelcome chinks made by the need of repair, soon revealed the fact that the walls of the sanctuary were sadly in need of paint. When these very necessary items had been disposed of and the chapel was once more worthy to receive pilgrims, other improvements called for immediate attention.

The pavilion under which the pilgrims congregate in the intervals between services, showed signs of advanced decrepitude. The concrete pillars which support the massive sloping roof, were fast giving way under the burden which they had supported for years. Several of the Stations of the Cross, were ready to topple over; the roads had suffered considerably during the winter. The bridge and statues in the Ravine showed the ravages of time more than anything else on the shrine property. These are only a few of the more important items which called for repairs, before the pilgrimage season opened. There were countless others, the enumeration of which would be only a tiring recital at best. Suffice it to say, that when the first pilgrims arrived in May, the Shrine was glowing with new paint; new roofs had redeemed some of the buildings, and the Stations of the Cross were ready for their inspiring task once more.

It is not to be thought that when the shrine property is closed because of the inclemency of winter, the shrine activities cease. For from October until April, the director has to devise ways and means of making the many improvements and repairs which the next Spring will demand. During these months, the

Director gives retreats, tridua and novenas, preaches sermons and in the intervals between these ministerial works, he endeavors to carry on the massive correspondence which the pilgrimages entail. Many are the requests for the water from the well, which once supplied the Mohawks when the castle was closed because of the frequent wars. This water early in the history of the Shrine, gained the reputation of aiding in the cure of various maladies, and later the directors of the Shrine, secured permission to bless it, with a blessing similar to that used in the Blessing of St. Ignatius Water. All winter long, requests for this water come to the Shrine.

Then too, the "Pilgrim of the North American Martyrs", must be written and sent to the subscribers to the building fund. This is in itself a sufficient task for one man. For despite the fact that the subscription list of the "Pilgrim of Our Lady of Martyrs," the predecessor of the present magazine, left the shrine, at the time when that magazine became affiliated with the organ of the Seminary Fund, a new list has replaced it.

The task of building up an entirely new list of subscribers was no easy one. But by keeping a record of visitors to the Shrine, asking well disposed friends for lists of names, and by preserving the names of all who seek aid in their temporal or spiritual needs from the North American Martyrs, a mailing list of many thousands of names has been secured. Frequently during the winter, the director sends circulars to the subscribers and in this way, interest in the Martyrs is kept up and the subscribers are reminded to consider a visit to the Shrine when the pilgrimage season is formally opened.

Nor does the work entailed in keeping in touch with the former pilgrims and the subscribers to the "Pilgrim" cease, when the more arduous tasks of the summer months encroach upon the time at the disposal of the Fathers laboring at the shrine. Sometimes, it is true a difficulty does appear in securing matter for the "Pilgrim", as well as details with which to write circulars, about the Shrine and its activities, but so many are the answers to prayer received there, and so many testimonials of profound and living Faith come to the Shrine from those in every walk of life, who have felt the spell of the Shrine that time is the only element lacking to make this little magazine interesting and up to date.

Once the elements show themselves kind to the Mohawk Valley, the pilgrims begin to arrive. During the months of May and April auto parties and small groups from the neighboring towns, visit the Shrine at irregular intervals during the day and early evening. It is with these small groups that the most spiritual good can be accomplished, because it is easier to accompany a small group of people about the place and make them acquainted with the enormous religious and historic traditions, in which the Shrine is wealthy, than it is to care for a pilgrimage of several thousands of people. But to meet each of the small groups, who daily visit the Shrine and whose time is limited or who have come to the Shrine for the first time out of curiosity, or stumbled upon it by accident, is a task which requires many more laborers than the present personnel of the shrine affords. However, the labor expended on these visitors is more than amply rewarded by the faith which they reveal and the interest which they show. If any other means were lacking in creating interest among our own people, just to hear the words of gratitude which the chance visitor to the Shrine voices, would be sufficient to enkindle a love and zeal for the Holy Place in the Mohawk Valley which is entrusted to us.

The first words of these pilgrims always convey the same sentiment, although they may be couched in various ways. For not one single person visits the Shrine and hears the deeds of heroism, which were enacted there, but he immediately reveals his feelings in words which convey the thought that the spell of Auriesville has caught him. Very often during the past Summer, people declared that there really was something about the Shrine, which instinctively caught, compelled and held their devotion. At times it almost seems as if the blood of the Martyrs has nurtured the very trees, until they spread a feeling of awe and reverence over the place, and reach out for a response on the part of those who visit there.

And this devotion is not called forth altogether by the recital of the story of the Martyrs. For on several occasions, pilgrims voiced the opinion, after hearing that story, that now they understood the feelings of awe which had possessed them, when they first entered the Shrine.

On an average, about one hundred people visit the Shrine on a week day and this number is considerably multiplied on the Sundays before the actual pilgrim-

age season begins. With only one hundred people, the problem of guiding them about the Shrine, on first sight seems easy. But when it is considered that these people come in groups of four or five, at various times of the day, and for various purposes, it is easily seen just how the work multiplies. At times, large groups of Sisters come to spend a day of pilgrimage and if they have been there before, they require little or no attention, other than what is required for allowing them to venerate the relics. They know the Shrine and its sacred traditions and are able to seek out the more revered spots, in which to practice their devotions. Of course, these good women always want to know of any new cures or answers to prayer and all the details of such events. It is sometimes necessary to have benediction for them at an early hour of the afternoon, so that they can return to their respective convents by nightfall. And so other pilgrims, coming to the Shrine for the purpose of attending benediction are sometimes disappointed because they have come too late.

Other pilgrims, come to Auriesville because they have heard of the really remarkable answers to prayer, which have been given to the devout clients of the Martyrs or because they are suffering from some malady from which they hope to be relieved through their intercession. The faith of these good people is altogether inspiring and consoling, especially in these days, when practically every daily paper carries the story of some deserter from the flock of Christ, or some would-be intellectual who has suddenly burst into print with the assertion that there is no God.

Still other pilgrims, come to the shrine out of mere curiosity, or because they have visited other Shrines and are interested in what might in modern business parlance be called Shrine Methods. Not a few people visited the Shrine during the past Summer, just because they were interested in Indian relics or historical traditions. Here they found the answer to their quest and not a few non-Catholics, who had heard of the historic importance of the Shrine went away with a few new ideas of Catholic devotion. Not once was there anything like scoffing on the part of these visitors, and several of them asked for literature concerning the life and sufferings of the three Blessed of Auriesville. One man, who on being asked if he were interested in hearing the story of the Shrine, replied that he was a thirty-third degree Mason and had only

come to the Shrine out of curiosity; when he heard that his religious beliefs or lack of them in no way interfered with his visiting the sacred places, in which the Martyrs had led their life of slavery, he at first demurred and finally declared that he would prefer to listen while the story of the Shrine was explained to some of the Catholics present. He stayed on the outskirts of the little group which first made the rounds of the Shrine and then waited until another group was making the same rounds in the presence of another guide. At least three times that day, did that non-Catholic trudge over the sacred ground and on the three succeeding days, he was again in evidence. No one interfered with him as he repeatedly followed the small groups of pilgrims and it was noticed that he seemed especially interested in benediction. Finally he told one of the Fathers, that he was visiting in the neighborhood and had been so impressed the first day of his visit, that he decided to spend the better part of his time, while in the vicinity, at the Shrine.

One very interesting group of pilgrims, was a party of autoists from a city in the Middle West. They had visited practically all the famous churches and places of devotion which lay in their path to the Hudson Valley and had come to the Shrine because it happened to be along the route to Albany, for they had never heard of it before. The gentleman who was conducting the party, affirmed that of all the places which they had visited and studied, none exerted a charm of devotion upon them, similar to that which they experienced as they walked the sacred paths, even before they heard the story of the martyrdom of Jogues and his companions.

Of the larger pilgrimages held during the past Summer, two especially stand out in the memory of those who witnessed them. Both were experiments in one sense and both were eminently successful. The first was a pilgrimage from Schenectady, held on a Saturday afternoon in the latter part of July. There is a story connected with its inauguration which might prove interesting. For the past few years, the Knights of Columbus have been nominally the sponsors of the pilgrimages from Schenectady. But in 1927 only three Knights found it convenient to attend the pilgrimage, despite the fact that they had claimed the exclusive right to take charge of any group of pilgrims who showed an inclination to visit the Shrine from their

city. This year, Father Joseph A. Dunney, S.T.L., Pastor of St. Helen's Church, signified his intention of bringing the Young Ladies Sodality of his church to the Shrine for an afternoon. Notice of this got into the papers and the Knights of Columbus were furious because their preserves had been encroached upon. Explanations to the effect that the pilgrimage under Father Dunney's direction was a purely private enterprise and in now way connected with the formal pilgrimage from Schenectady, as well as to the effect that most of the people of Schenectady were free to visit the Shrine without the sanction of the Knights failed to appease the indignation of these gentlemen. Finally so many people were in favor of joining Father Dunney that the idea of a pilgrimage from the home of the General Electric Company was dropped and Father Dunney was instructed to take charge of all those who cared to come to the Shrine with his Sodality. The event proved the wisdom of the choice, for it revealed the fact that many people are anxious to satisfy their devotion at the Shrine in more or less large groups, provided they do not feel compelled to make the trip to the Shrine by train and in company with large bodies of people, with whom they are not acquainted.

On that beautiful Saturday afternoon, about a hundred and fifty automobiles occupied the parking space, another much needed improvement, which this year brought to completion. The pilgrims were met just outside the Shrine by the director and four other priests. A tour of inspection was immediately inaugurated. As this was not a regular pilgrimage, the tour of the historic and venerated places was not gone over in order. There was considerable method in thus informally conducting this pilgrimage.

The pastor of St. Helen's on his arrival, explained some of the difficulties which are his. At his appointment to his present position, he was given directions, to start a parish in a locality which boasted a large number of Catholics, who lived at a considerable distance from the nearest church. Many of these people, because of the large number in the then existing congregation had drifted from the practice of their duties and as this drifting had gone on for a number of years, and the pastor of the parish felt unable to cope with the situation, because of the number of souls in his charge, the religious condition of the people who were to make up the new congregation was deplorable in the extreme. These good people knew next to nothing

about their religion and its practices. Sunday Mass was about the extent of their devotion and some of them felt little or no inclination to develop any closer intimacy with the Faith of their Fathers. Father Dunney, after looking over the charge imposed upon him, set to work to build up the Faith in the hearts which had all but lost it. He seemed to feel that if his people could be brought into contact with some of the practices and devotions of really devout Catholics, his problem would be more than solved. By dint of personal begging and sincere and earnest work, his parish now boasts a church and school and he is fast inculcating devotions of which the greater part of his embryonic parish have been hitherto ignorant. This year, he wanted to bring his sodalists to the Shrine, so that they could in their own way bring into their homes news of the Catholicity which they were bound to witness at the Shrine. And so when others of his flock showed a willingness to visit the Shrine in the company of their children and their pastor, provided of course that the trip did not call for too much inconvenience on their part, he felt that the Martyrs were certainly aiding him in his tremendous problems. The idea of visiting the Shrine by auto appealed to the vast majority and as it was something brand new in the pilgrimage line, the people of St. Helen's parish readily made the pilgrimage an event of which they could feel proud. This feeling of pride was furthered, when people from other parishes in the city showed an inclination to join with St. Helen's congregation. The pastor, too, welcomed the outsiders, because he felt that once his people saw how the other Catholics practiced their religion, much of the diffidence and indifference, with which he was only too well acquainted, would be once and for all dispelled. On his arrival at the Shrine, Father Dunney was full of apologies for any breaches of church etiquette, which might be noticed on the part of his parishioners. Once his difficulties and hopes were related, everyone at the Shrine fell in with his ideas, and it was then that the informal tour of the Shrine was decided upon.

It was somewhat disheartening to note the scepticism and cynicism manifested by some of the visitors at the stories which they heard of the Martyrs. Many of them acted as if the Shrine had something to sell and that it rested with the salesmen to make their goods as interesting as possible if they, the people of St. Helen's, were to become purchasers. But as martyr-

dom was a commodity in which they had never before been interested and as many of them were entirely unacquainted with the traditions of the Church, the interest which the novelty of the situation created for them more than accomplished the task of winning their minds, even before the tour of inspection, was started. All along the route, they asked questions of those who were guiding them. When informed that they were treading the same paths, which their ancestors in the Faith had trodden, in order to bring to the savages, the faith which they held so lightly, their eyes were surely and unmistakably opened to the fact, that they had been missing a great deal in their hitherto indifferent attitude towards their religion. And when they saw the devotion exhibited by the other pilgrims, a feeling of shame and awe came over many of them because they realized that a hitherto unknown sanctuary had been yawning at their feet, and they had failed to see its beauties and consolations. Needless to say, they listened with rapt attention to the short sermons which were given as the party of pilgrims advanced from one stage of Father Jogue's detention among the Mohawks to another. Finally as they gathered at the brow of the hill up which Jogues and Goupil were led on that memorable morning in August 1642, and realized that they were very close to the spot where for many long hours, these missionaries had suffered the most cruel and revolting torments, to bring the Faith to the Mohawk Valley, and when they heard that the head of Jogues had been exposed upon the palisade whose remnants lay at their feet, any indifference which they had revealed formerly, was amply irradiated by the splendid show of lively faith which they now manifested. It was a chastened congregation which finally gathered in the open chapel for solemn benediction of the Blessed Sacrament, at which their beloved Pastor was celebrant. After the veneration of the Relics some of them departed. But very many lingered on and the Pastor in their name, after private consultation with many of them, gave as an earnest of the deep and lasting impression of what the experimental pilgrimage had made on them, a solemn promise that St. Helen's Parish of Schenectady will hold an annual pilgrimage at the Shrine. And it will not be a pilgrimage made in commodious automobiles but by train and with all the discomforts which pilgrims from more distant points experience in order to show their devotion to the North American Martyrs.

Before telling of the second interesting pilgrimage, a few words on the manner in which large pilgrimages are conducted is in order. It is well to remember just what Auriesville lacks, when compared with other Shrines and in what it is blessed. At Auriesville, there are no stairways erected in imitation of some old world sanctuary, up which pilgrims crawl on their hands and knees, to arrive at the top and nowhere else. There are no miraculous pictures, which have spoken, nor are there any crucifixes upon which the dust never rests or from which it is never removed. There are no long streets of stores, where the sightseer may purchase pennants and other articles ranging from sunshades to cigarette holders, bearing engraved testimony that he has visited the Shrine. But Auriesville, while it possesses no relics of the three Christian heroes who suffered there and have been declared Blessed by the Church, is one huge reliquary, containing the bodies of Martyrs, some of whose names will never be invoked formally because of the oblivion in which they suffered and died. For in the forty odd years in which the first missionaries labored there, twenty-six of our Fathers, underwent the tortures which only the savage Iroquois could devise. In addition to these, every party of Hurons captured by the Iroquois and brought to Ossernenon paid its toll in Christian Martyrs. The Roman Martyrologies have no page more graphic in the detailed tortures of the early Christians, than the Jesuit Relations, which tell in their own simple yet marvelously graphic manner, of the excruciating agonies inflicted upon Father Bressani. The Shrine at Auriesville jealously guards the ground over which Christian blood flowed so copiously. Within its eight hundred acres, lie the very places where, less than three hundred years ago, were enacted scenes which in their savage intensity, rival any that occurred in the Coliseum of Rome. For here on the hills'ide of Ossernenon, on a stage designed by the hand of the Master Architect, while the storied Mohawk flowed placidly on its way, the drama of implanting Christianity in the hearts of aborigines was once more enacted. This is what Auriesville has to offer to the pilgrims who visit there. And whether curiosity or scorn, entertainment or devotion lures them there, the effect on the pilgrims is ever the same. They depart better for having trod the ground where the naked, bleeding feet of unapplauded Martyrs marked only too clearly the scenes where they worked out their salvation, and

where, in a Baptism of Blood, Christianity was cradled within the confines of the Empire State.

It was on a Sunday late in July of the present year, that the people of St. Joseph's Church of Little Falls, N. Y. arrived at the Shrine. This pilgrimage, like the one narrated above, was an experiment and like the other it had its share of disappointments and consolations. Father Anthony Spina, the zealous and energetic Italian pastor, has brought his little flock to the Shrine annually ever since he incorporated them into a parish, five years ago. But on former occasions, he had come with other pilgrims from other towns and his flock were practically lost in the numerous thousands who attended the pilgrimage on the same Sunday. Fired with a truly old-world zeal, Father Spina asked if he might be allowed to bring his people to the Shrine on a day when they, with other Italians, could have the place to themselves and practice their devotions in their own way and without interfering in any way with the other pilgrims. On former pilgrimages, the Italians of Little Falls were forced to attend the mass and other services, which were conducted in English. And in this way, a great deal of the good to accrue from their attendance at the pilgrimage was lost to them. Father Spina's request was readily granted and that for a number of reasons. If national pilgrimages will attend the services on Sundays when no large pilgrimage is scheduled, the many transient visitors will readily follow the exercises. The pious practices of people from foreign shores, can be nothing but an inspiration for Americans, and other national pilgrims, attracted by the announcement of an annual pilgrimage for people of a certain nationality, will visit the Shrine to satisfy their desire for this form of devotion.

Father Spina felt that with all the advertising which he had done, at least one thousand people would arrive by his train. But when the train arrived, despite the splendor of the weather, not more than three hundred put in an appearance. There were five Masses celebrated in the open chapel, from six o'clock on. In this way, many tourists and other visitors were able to have mass and a sermon and the way was made clear for the Italians to have the Shrine to themselves, just as long as they chose and no one was inconvenienced.

As the bells in Fonda were summoning the faithful to Mass, four miles away, the West Shore train

announced by its whistling, that the pilgrims had arrived from Little Falls. Father Spina and his acolytes had donned cassock and surplice before leaving the train. And as they entered the Shrine grounds, the pastor began the Rosary. It was an impressive sight, to behold this procession, reverently and prayerfully ascending the same path, which tradition loves to relate was traversed by quite a different procession, when Father Jogues first set foot on the shores of the Mohawk. Only the two lines of willow trees which line the graveled path remind the pilgrim of the two lines of Mohawk Braves who greeted that other procession. And the reverence of the pilgrims is hardly like the shouts of derision and savagery which greeted the first Christians who were urged up this same path by blows and stripes. But now the banners of Our Lady's Sodality are borne aloft and the flashing uniforms of the Fourth Degree Knights of Columbus lend color and atmosphere to this slow moving and reverent procession. The Rosary is finished as the priest and acolytes turn the brow of the hill, at the very spot, where in the story of his arrival, Father Jogues says he fell beneath the cruel blows of his tormentors. At the tiny chapel, which holds the famous Pieta of the Shrine, the procession was met by another group which had come from the open chapel; this second procession consisted of the director of the Shrine accompanied by two priests and several acolytes. Brief greetings were exchanged and the united processions entered the open chapel. In the sacristy, Father Spina related the hardships which he had encountered in his arrangements for the pilgrimage. The vast majority of his people were out of work. Not a few of them had assured him that very morning that they did not have the actual cash to pay their train fare to the Shrine. Besides, it was the fifth anniversary of the first Mass said by this energetic pastor for his people in the church which they had built at tremendous sacrifice. Some of them had thought that the day would be more properly spent at home in commemorating the occasion within the walls, which represent for them the saving of a life time and the pittance they were able to garner from hard toil. But he had assured them, that no more fitting celebration could be devised than a pilgrimage, similar to those some of them had attended in their own Italy. However, Father Spina felt that the fervor of the handful which had accompanied him would make up amply for any lack of

numbers or any financial offerings which a larger group might assure. And his promise was lavishly fulfilled.

At ten thirty, Father Spina began the Missa Cantata and his choir sang a very beautiful Mass in a most creditable manner. Twelve well trained altar boys moved gracefully and silently about the Shrine altar and the ceremony was worthy of any cathedral in the world. After the Gospel, the director of the Shrine gave a sermon in which he praised the people for keeping up their old-world traditions, and begged them in touching words, to make the day a festive one spiritually and not a mere holiday. Then at length he spoke to them of the Martyrs of Auriesville, and urged them to bring their petitions to the Shrine in the same spirit of generosity in which they had come, and to trust to the Martyrs to grant their requests. Father Spina then translated the sermon into Italian for those of his congregation who were not familiar with English. Even those present who did not know one word of Italian felt the charm and the spell of his oratory. His voice was choked with emotion as he spoke of the empty church at home, where many of them had worshipped God in sunshine and adversity, ever since its humble walls had begun to shelter them five years previously.

The Mass terminated at about a quarter past twelve. A low Mass was celebrated immediately for other pilgrims who had arrived by auto, while the pilgrimage Mass was in progress. Then a short respite was allowed the pilgrims for lunch. Many of them had come fasting and in all about three hundred communions were distributed that day.

Promptly at one fifteen, the Stations of the Cross were begun. By this time about two thousand five hundred people were on the grounds and the bells of the chapel ringing out on the clear air of the Mohawk Valley summoned them all to take part in the procession up the Hill of Prayer. The First Station is situated just outside the open chapel. Father Spina's well trained choir sang the Stabat Mater as the large body of Pilgrims trudged up that Hill, which Father Jogues assures us, often saw him and Goupil mounting, as the shades of evening fell upon Osserenon, when their menial tasks in the village were completed for the day and they had time to say their beads, and go out from the savage huts to spend an hour or two alone with God. Father Spina used the form of devotion,

which St. Alphonsus Liguri, has so beautifully given us in the form of meditations. There was a peculiar comingling of languages heard as the procession advanced up the hill. Many of the younger Italians did not know the responses in Italian and so they answered in English; some of the older Italians had forgotten their mother tongue, and had remembered having responded to these same prayers in Latin on some famous hillside in Italy. Where the distance between Stations is particularly long, the choir readily came to the rescue with a verse of some hymn. At the Calvary of the Shrine, which surmounts the Hill of Prayer, when the prayers of the Fourteenth Station had been said, Father Spina blessed the assembled pilgrims with a Relic of the True Cross, which he had brought from Little Falls. Then the choir began to chant the Litany of Loretto and in splendid order the pilgrims descended the hill and repaired to the chapel.

It was now nearly three o'clock and the ten priests and the acolytes immediately prepared for the solemn procession of the Blessed Sacrament. Some little respite was granted the pilgrims while the preparations were making in the sacristy. At the store where religious goods are sold, three attendants were kept unusually busy; an attendant at the Information Booth was surrounded practically all day by the eager pilgrims, who were thirsting to learn more of the sacred traditions of the Shrine. In the sacristy and at the Shrine office, all who could be spared from the services, were busily enrolling the pilgrims in the building fund. All moved along peacefully and regularly and there was not a single incident of an unpleasant nature to mar the day.

At three o'clock the procession, headed by two priests and the cross-bearer, left the sacristy. About thirty acolytes followed the cross-bearer, and were followed in turn by the Sodalities of St. Joseph's Church. The Holy Name Society and the Knights of Columbus preceded the canopy under which Father Spina carried the now famous Shrine monstrance. This canopy was carried by four Fourth Degree Knights of Columbus in full uniform. About twelve small boys carried lighted torches close to the canopy and there was scarcely room for the deacon and sub-deacon, so great was the concourse of people along the way. The choir followed the Blessed Sacrament and practically all the pilgrims from Little Falls, formed in line, bringing up the rear of the procession.

The line of march, was along that same path which in bygone days marked the middle of the Indian Village and continued along the same Indian Trail over which the Indians dragged the murdered body of Rene Goupil, down into the Ravine. It was over this same path that Father Jogues tells us, in his memoirs, that he walked as he sought the body of his martyred companion.

The first benediction was given at the little chapel or kiosk of Christ the King, which is in a direct line with the entrance to the open chapel and at a distance of about one hundred and fifty yards from it. This kiosk has an interesting history all its own.

It was the first chapel erected at the Shrine and formerly stood where the altar of the main chapel now is. In the early days of the Shrine it housed the Shrine Pieta which now, in a chapel of its own, crowns the brow of the hill up which the pilgrimages arrive. Very close to the present Pieta, the platform or stage of the Indian Village had its place and upon this platform were endured the torments to which the prisoners arriving at Ossernenon were subjected. For many a long year the kiosk served as the only oratory of the Shrine. Here annually on the anniversary of the death of Father Jogues, three priests gathered to offer the Holy Sacrifice. These men were Father Joseph Loysance, S. J., then pastor of St. Joseph's Church, Troy; Father McIncrow, Pastor of St. Mary's Church, Amsterdam; and Father Walworth, for many years, a pastor at Albany. It was Father Walworth's sister who wrote the life of Kateri Tekakwitha, the Indian maid who was born near Ossernenon twelve years after the Martyrdom of Father Jogues and whose life is regarded by many as a moral miracle, testifying to the heavenly approval of the work carried on in the name of Christ at the Indian Village. The story of the struggles and difficulties overcome by these three zealous men in founding the Shrine, is out of place here, but perhaps, at some future date, the pages of the Woodstock Letters will reveal that story in all its details.

As the shrine acquired land, the kiosk was moved several times. During the winter months, a window in its door allowed the pilgrims who came to the Shrine to see the Sorrowful Mother in whose honor the Shrine of those days was named. About two years ago, the present director of the Shrine discovered it,

in oblivion and serving as a tool house. It was placed upon a concrete foundation and dedicated to Christ the King.

From this chapel, the procession moved down the path and across the County Road, to the property upon which the Ravine lies. Just inside this property, stands the Chapel of Our Lady Della Strada and here the second benediction was given. While this chapel has no intimate connection with the Shrine proper, it contains some famous pictures and the pilgrims like to kneel here for a few moments on their way to the Ravine. By the time the second benediction had been given, the Procession, was well and orderly formed and the choir had not been idle for more than a few moments along the way. Hymns to the Blessed Sacrament in English, Italian and Latin were sung in rapid succession as the Lord of Hosts was borne along. It was here in broad daylight that the faith, fervor and devotion of the pilgrims was most evident. From the smiling and innocent countenance of the smallest acolyte to the care worn and wrinkled visage of those who made their last pilgrimage to the Holy House of Loretto, every face told of the devotion swelling within the heart.

The distance from the Chapel of Our Lady Della Strada to the sepulchre in the Ravine, is the longest stage of the procession's journey. The path narrows as another county road is crossed and the trees offer abundant shade as the graveled path winds its serpentine way to the scenes of Jogues search for, and discovery of, Goupil's martyred remains. The torrent which still in the days of the spring freshet fills the entire valley, is no more than a tiny rivulet in summer. Across this little brook, a rustic bridge has been erected. The clergy and choir crossed this bridge and the pilgrims remained for the most part on the other side. In this way, the scene seemed to be enacted upon a natural stage with the pilgrims forming the attentive audience. A gentle slope leads to the sepulchre and just at its summit is the altar on which the third benediction was given. Many statues stand about, among them, one of Our Lady of Martyrs, especially designed for the Shrine. Here the Italian people revealed some of the pious practices which are in vogue at Shrines in Italy.

Many of them had brought enormous candles as votive offerings to the Shrine and were disappointed that they would not be allowed to place these huge

masses of wax upon the pedestals of the statues or upon the sepulchre itself. Some thoughtful person suggested that since they were of such weight and size, that they would stand alone, they might be placed in the soft earth about the emblematic tomb. The suggestion was carried out.

At the conclusion of the third benediction, the director of the Shrine assembled the pilgrims, whose numbers had now swollen to about three thousand five hundred, before the rustic pulpit and there he delivered the sermon of the day. Here in the Ravine, every inch of which is sacred because not much of it escaped Jogues' searching eyes or wearied footsteps as he sought the body of his dead companion, the pilgrims sat or stood beneath the welcome shade of the numerous trees. Once again as the scenes enacted here in days gone by, were depicted graphically for the attentive audience, the heroes of the past lived again in spirit. As Father Byrne spoke of the vision of which Father Jogues tells us in his narrative, and in which he saw a majestic temple arising, over whose portals the words "Laudate Nomen Domini" were carved, not a few were led to see the need of a fitting church to mark the spot on which such glorious deeds were done. It is at this time that the usual appeal for funds to build that church are made. On this particular day, many came forward offering their mite and many others offered articles of jewelry for the sacred vessels which will be needed for the altar.

The services in the Ravine at an end, the pilgrims returned to the open chapel where articles of devotion were blessed and the Relics venerated and applied. Then as the pilgrims moved down the hill to the waiting trains, the notes of the Itinerarium were heard from the departing pilgrims and the clergy in the chapel.

Benediction was then given for those who had not taken part in the pilgrimage but had merely come to the Shrine for the afternoon. More than two thousand visitors' names were registered in the Pilgrims' Register that day and few of these were in the pilgrimage from Little Falls. The men in charge of the parking space, counted more than six hundred automobiles.

That night in comparing notes on the events of the day, several of those who then formed the Auriesville Community suddenly recalled that they had not eaten or been off their feet since breakfast. This was the Little Falls pilgrimage. The others held on the succeeding Sundays of the Summer were not unlike it

save in numbers. In the present day annals of the Shrine it is a small pilgrimage, and financially it was not at all successful. In fact the proceeds just about covered expenses and lots of stretching was required to make even this possible. But, as the pastor had foretold, the fervor of the pilgrims amply made up for the lack of funds. Larger pilgrimages took place on the Sundays of August.

None of them brought less than ten thousand people to the Shrine and that of August 19th brought about thirty thousand. On that eventful day, more than twelve thousand automobiles were parked in and near the parking space. The wisdom of providing this space for the cars of visitors has been proven in the fact that where traffic was formerly impeded seriously and disagreeable incidents were constantly occurring, now, the autos are out of the way as soon as the pilgrims arrive. Then too the refreshment booth which is located on the parking space, prevents a great deal of the congestion which formerly took place in and near the other refreshment booth, which is located in the pavilion on the Shrine grounds proper. These two booths are in charge of a gentleman who deals in soft drinks in the town of Fonda, the nearest town to the Shrine. He inquires several days before the pilgrimages as to the number of pilgrims expected and when the day arrives, his splendid white automobile brings his goods, his white clad assistants and himself to the Shrine. And that part of caring for the temporalities of the pilgrims is in safe and sound hands. The hotel which is located at the foot of the hill, just across the County Road from the Shrine Office, also does its able share in caring for the comfort and needs of the pilgrims. With one day's notice, several thousand people can be served with a very substantial dinner, though of course, the pilgrims must dine in shifts. This hotel can also accomodate about thirty lodgers and as the rates are most reasonable it has no difficulty in meeting expenses during the pilgrimage season. Both the hotel and the refreshment arrangement at the Shrine facilitate to no small degree, a disagreeable situation experienced in many an other place of devotion. The practice of selling edibles from carts and wagons, baskets and hampers is altogether done away with, and the title of "The Catholic Three Ring Circus" or "The Irish Coney Island" which such mercenary practices have won for many a devotional gathering, is entirely out of place here.

Some mention of the Shrine monstrance has been made. An explanation is in order. This monstrance, a marvel of the goldsmith's art, is valued at thirty-five thousand dollars, and while this appraisalment, may fall far short of that given to the altar vessels of more wealthy churches, still it is worthy of the Shrine and belongs to it, in as much as the gold and jewels which compose it were gifts from pilgrims. It is only one of several extremely valuable bits of altar-ware which the Shrine has obtained in the past two years. Perhaps the most interesting of these articles, is the reliquary, which holds the Relics on pilgrimage Sundays. This stands about fifteen inches high and is most artistically decorated with various jewels, all gifts of devout clients of the Martyrs and given to the Shrine during the regime of the present director. Around the circular open space, into which the reliquary proper fits, the jewels are arranged to form a square. These jewels taper off in size and splendor from the edge of the circlet itself to the edge of the square. The four corners of the square are four magnificent rose diamonds, all the gifts of one pious lady. A jeweler of repute in Albany was asked to appraise these jewels in their present setting so as to permit the reliquary to be insured. This man declared that so valuable are these rose diamonds and so unusual in size and workmanship, that they are to all practical purposes beyond price. But of all the treasures which the Shrine possesses, none can compare with the Jogues Chalice now in construction. Besides its actual value, and it will contain many a rare gem, two traditions will be molded into its golden depths. The cup will be made exclusively of the gold from wedding rings. It seems fitting that the symbols of the Sacrament of Human Love, should embrace the Body and Blood of that Love Divine, upon which, the love which they typify, was founded and by which that love was blessed. The base of this chalice, will be embellished by two golden eagles, which were presented to the director of the Shrine by a former Governor-General of the Phillipine Islands on his death bed. They were considered by him his most treasured possession. In his official position he had been a very loyal friend to the Church and it is fitting that the emblems which he received on his first important promotion in the Army, namely to the post of Colonel, should be placed as a guard, as it were, on the base of this beautiful chalice.

But the romance of the Shrine is not by any means

confined to the Altar vessels alone. Nearly every group of pilgrims comes to the Shrine, burdened with some peculiar care, which they wish to entrust to the keeping of the Martyrs. A passing glance at some of the casual visitors, will show the spirit of Faith in which they came to the Shrine.

Early in July, two Sisters of St. Anne who were visiting in Cohoes, sought out the Shrine for a very important mission. One of them was a missionary sister who had spent the last twenty years in British Columbia. It is the custom in the Congregation to which they belong, to grant a kind of furlough to the missionaries after twenty years and in this way, far from the scene of their labors, they determine whether or not, they will spend the remainder of their lives in the same line of work. This particular Sister had not the slightest hesitancy about returning, but she came to the Shrine because six of the Sisters who were on the Mission with her, were very ill, from some strange malady of which the doctors seemed to know next to nothing. They had asked her to visit the Shrine in their behalf and to bring them some of the water from the well there. Although a native of the Mohawk Valley herself, it was her first visit to the Shrine. Those who witnessed her devotion, will never forget the impression which she created, when with arms extended, she prayed earnestly at the different places which are connected with the most bitter torments of the Martyrs. Her visit was especially interesting to some of the fathers at the Shrine, since it is the congregation to which she belongs, which aided our Fathers in Alaska in the days of the great gold rush. She had many an interesting anecdote of Fathers Judge and Barnum, which she had heard from members of her community.

Another group, whose visit was unusual, consisted of five Sisters of the Holy Names of Jesus and Mary from Albany. They had come to the Shrine to invoke the aid of the Martyrs in behalf of the Beatification of their Founder.

The Sisters of St. Joseph and of Mercy were on the grounds almost every day. Several of their members have received rather marvelous favors from the Martyrs and in gratitude, the members of these congregations visit the Shrine frequently during the summer months. Sister Mercedes, a Sister of Mercy, whose cure from osteomyelitis, is one of the outstanding glories of the Shrine, spent several days at the

hotel. Testimony of her physicians and several witnesses is posted in the open chapel and her presence caused much excitement. Another Sister of Mercy, from the Institute of Mercy at Tarrytown, had come to the Shrine in the Summer of 1926 at a time when her throat was a mass of tubercular ulcers. At the time the doctors assured her that she had but a short time to live as the ravages of the disease were fast destroying her vocal organs. She could scarcely speak above a whisper and was pale and emaciated from her malady. At that time, with great faith she applied for the application of the relics and for some of the water. She returned to her convent and in a short time was completely cured. She has taught uninterruptedly ever since and is now Superior of her Community. Her presence at the Shrine during the past summer caused no little stir among the pilgrims. And so the list goes on, of those who come back in gratitude to testify to the wonders, which have been wrought for them. During the third week of August, a Sister of St. Joseph who had not walked in four years was brought to the Shrine in a wheel-chair. The Relics were applied and she immediately arose and walked around the chapel several times. It suddenly dawned upon her that she had been cured and joyous hysteria seized her.

However not all those who receive answers to prayer are members of religious communities. One Sunday morning the director of the Shrine was vesting for mass, when a small voice at his elbow said, "Good morning Father, you probably do not remember me." Only a glance was necessary to convince Father Byrne that he did remember the owner of that little voice. He was a boy of nine years who had been brought to the Shrine in his mother's arms one year before. At that time he was a total paralytic and had never spoken. The doctors did not know whether or not he was a mute. In one short year after the application of the Relics, he is able to walk and has begun to speak. While still showing signs of his former disorders, the progress made by this little fellow defies medical knowledge. In the early part of July another mother brought her son to the Shrine. The boy was to all intents and purposes totally blind. Three days afterwards, his eye condition had completely cleared up and his general health showed signs of decided improvement, despite the fact that the doctors had asserted that there was no remedy for his condition. The

mother brought her boy to the Shrine on a Sunday in July when there were about fifteen thousand people present and was loud in her praise of what the Martyrs had done for him. Needless to say, the presence of the boy, caused considerable excitement.

The question might very well be asked here, "Why are these cures and answer to prayer so seldom heard of"? There are many answers to that question. The first is, that they are published, in the "Pilgrim of the North American Martyrs" and at the Shrine. It is true, that no account of them is ever seen in the daily papers. Why this is so, can be variously explained. Until the past summer, no formal advertising campaign was possible because of the multifarious duties of the men stationed at the Shrine during the summer. Secondly, the secular press, and in many cases the religious press, is very loath to fly into huge headlines unless the case in point has a news interest for the majority of its readers. From time to time, as was instanced at the Beatification of the Martyrs, in 1925, most of the better papers do carry stories of the Shrine. Then too, a natural modesty and a desire to avoid needless publicity often impels those who receive the favors of the Martyrs, to request silence on the matter. Furthermore, it is in many instances difficult to prove that the particular case in point, really can be called a "Cure"; and this because of the time required to restore the person in the case to complete health and the impossibility of securing accurate and authentic medical testimony both before and after seeking the aid of the Martyrs.

The publicity which the Shrine has obtained has been of the most conservative nature and this has helped a great deal in making the "Holy Place in the Mohawk Valley," what it should be—a real American Shrine. More people might be lured there by spectacular advertising, and more money might be brought to the Shrine coffers, if cheap, gaudy and mercenary practices were allowed to creep into the devotional exercises. While it is perfectly true, that the American people do not readily grasp the pilgrimage idea, in the sense that they do not travel miles on foot and carry tents and other camp paraphernalia to the places where they go to venerate the Relics of God's Saints, yet it is equally true, that when there is some good foundation for a form of devotion, no one is more zealous or devout than the American Catholic in showing a fitting reverence for that devotion. For a great part

of the American Catholic body, the Miracle of the Divine Presence in the tabernacle is quite sufficient to warrant visits to the Church, frequent communion and profound sacrifice in aiding all that pertains to the Veneration of the Blessed Sacrament. As a rule our American Catholics do not easily arrive at a stage of religious emotional intensity, which forces from their unwilling lips calls for spectacular miracles, which to the uninterested observer have no point other than to satisfy a craving for something unusual. It is because the directors of the Shrine had these considerations in mind, that a certain conservatism in the devotions held there, has been preserved. It has seemed better to have a large body of devout clients of the Martyrs, coming there annually and revering the memory of the Martyrs in a truly devotional though quiet manner, than to work up the pilgrims to a pitch of emotion, entirely foreign to their nature and manner of thinking, merely for the sake of securing notoriety for the Shrine.

This conservatism has always colored the advertising which the directors of the Shrine have used. During the past Summer, for five consecutive weeks, fifty-one secular papers and twenty-one Catholic papers, received one article a week, from the Shrine. In this way, the Catholic and non-Catholics alike who live within a radius of four hundred miles of the Shrine were informed that pilgrimages would be held at that historic place during the month of August. There is a little problem connected with the publicity of the Shrine which does not appear at first sight. In all newspaper writing, two distinct headings are considered, news writing and editorial writing. The general run of papers take care of their own editorial writing and welcome anything in the shape of news, provided only that it is real news. Between these two classes of writing, that peculiar thing called "features" occurs. More often than not, it has to do with the sensational and permits of a certain amount of propaganda or editorial comment within an article which is popular though not strictly speaking, news. Since whatever comes under the heading "news" in connection with the Shrine is necessarily brief and not appealing for the people at large, there is little to be gained by giving news items of the Shrine to the papers. Since they do not accept anything which savors of editorial writing, or as it would be called in connection with anything

like the Shrine, "booming" it would be more than distasteful to the Monarch of the Sanctum, and would gain nothing for the Shrine but prejudice from that exalted personage. The only course left to anyone who undertakes to write about the Shrine, is to strike the middle course and attempt to rank a place among the feature writers. Using this information which was given in no unintelligible terms to the director of the Shrine by the man in charge of the Publicity Department of the National Catholic Welfare Council, when he was asked, what publicity he would give the Shrine, those who wanted to bring the Shrine activities to the attention of the paper-readers, decided to write a long feature article, which was for the most part historical, every other week. And in the intervening week, it was decided to send some news items, such as cures, important visitors, improvements, etc., to the press. Since the papers in the East do not accept carbon copies or mimeographed sheets, it was no small task to keep them supplied week after week with first class typewritten articles. But when a paper like the New York Catholic News gives five columns on its third page to a feature article emanating from the Shrine, some interest is bound to be awakened among the Faithful. And when this feature is followed up by news items to the effect that three eminent Pastors of New York Churches visited the Shrine and spent a day of recollection there, the ordinary layman, is more likely than not, to think that there really is something in the devotion to the North American Martyrs. And finally, when that same layman reads the following week, of nine distinct cures, happening to people in his own vicinity, whom he can interview and question, and when their statements are vouched for by reputable and disinterested physicians, that very same layman will in all probability determine to visit the Shrine. But if the publicity suddenly comes to an end, the spark of determination is likely to die for want of newspaper oxygen. It is quite obvious that if a person goes to the Shrine only because his interest is enkindled by publicity, his devotion is not worth a great deal, and yet if publicity will bring people to the Shrine, the inspiration and devotion which mere attendance at the Shrine inculcates, will do the rest and clients will be won for the Martyrs and loyal friends secured for the Shrine.

The Publicity Department of the National Catholic Welfare Council informed the director of the Shrine,

that they could do nothing for him in the way of "booming" and that only "live news" was useful to the papers which they represent. What they want in their columns is not what is projected, not what is likely to happen, but what has actually happened. With this unmistakable program to live up to, it would be foolish to try to break down such a policy, dictated as it was by a man well disposed towards the Shrine and who wrote as he did only because he knew that any other manner of dealing with the papers would send the manuscripts from the Shrine to the editorial waste basket.

Staunch friends and devoted clients of the Martyrs have been won merely because of the policy of conservatism both in publicity and in the manner of conducting the devotions and avoiding the spectacular. Among them we might mention such men as Rt. Rev. Msgr. Thomas L. McLaughlin, D. D., Rector of the Theological Seminary at Darlington, N. J., who visits the Shrine every summer and in taking his departure this year declared, "A visit to the Shrine is not only a pleasure but a grace." Another very busy man who has been won to the list of the Shrine's friends is Fr. Cornelius Cronan, Pastor of All Saints Church, New York City. After spending a day at the Shrine in which he visited the different points of interest and devotion and spent several hours in the Ravine, he asked for the privilege of taking some of the earth and stones from the stream away with him as relics. The Sisters of the Holy House of Nazareth, a Polish Teaching Congregation, with headquarters in Utica, visited the Shrine on two occasions this Summer. The entire Community of these Sisters asked permission to sing at Benediction and it was gladly accorded them, since this duty devolves upon the celebrant and those who happen to be on hand.

It is not to be imagined, that life at the Shrine is lived on a perpetual crest of spiritually emotional waves. There are times aplenty, when smiles are forced to the lips of those who are appointed to guide the pilgrims. Certainly no one could be blamed for an inward chuckle, when a lavender automobile almost burned the tar in the road in its haste to reach the Shrine entrance and the bejeweled owner made a hurried exit and inquired "Is this the place where you get cured." There is also an inclination to smile now and then at one of the established institutions of the Shrine. There is a good Catholic lady who cares for

the altar linen, sells the religious goods, and makes herself more than generally useful about the Shrine property. One generally makes her acquaintance without being formally introduced, and in something after this manner. A group of pilgrims is in the progress of a tour of the grounds, the guide waxes eloquent as he describes the events which transpired on these very localities. Just in the middle of a descriptive passage in his discourse, he suddenly beholds this Amazonian personage bearing down upon the group, in a manner which resembles that in which the units of the Spanish Armada, according to reliable historians, bore down upon the English craft. Wondering to what or whom, he owes this visit, the guide suddenly hears, a sepulchral voice, declare "My boy was cured here." Then we have for certain, the "Foregoing doctrines confirmed by examples" but with none of that aptness so distinctive of Father Rodriquez. At first the guide thinks that this is indeed a pathetic bathos to his discourse. But as the story progresses, making allowances for the ungrammatical language and an over abundance of malapropisms in which it is told, anyone who hears it, has to admit that here is one more living example of that obsolescent elusive thing known as the "good old Irish Faith." More than thirty years ago, this good woman brought her ten months old baby to the Shrine. The doctors said his bones were tubercular, and that in all probability he would never walk and that it was only a question of weeks, when his parents would have to see this their first child taken from them. The Relics were applied and in a very few days, it was evident that the child was indeed growing stronger. A medical examination showed that the formerly diseased limbs were now well and strong. For many years the "famby" to quote the lady's own words, "visited the Marthers' Shrine" and aided in their own simple way, whatever activities were in progress. Later the son, who is now a fine example of splendid manhood, over six feet in height, became superintendent of the property. When this position no longer called for his services, he continued to serve the Shrine in an unofficial capacity. As he is the assistant sheriff of the county, and lives with his parents on the property, he is most useful. One item of his service will prove this. He has secured the services of the State Troopers for the large pilgrimages and the presence of these men in their uniforms keeps in good order any of the pilgrims who might grow unruly. Nevertheless,

the abrupt introduction to his mother, is none the less startling. It is difficult at times for the pilgrims to restrain a smile at her expense, as she informs them among other things, that she lives "over there in that 'Swiss charge' field," and that her husband "drinks nothing stronger than 'cocolocolo.'" Other traditions have grown up about the Shrine of no less an unusual nature but founded on faith as strong and lasting as that of this good lady. It is rather disconcerting to anyone, unacquainted with the traditions to be awakened at midnight from a sound sleep, to hear a strong virile voice, of evident Latin extraction, chanting the *Stabat Mater*. The owner of that voice is an elderly Italian whose home is in Little Falls. More than twelve years ago, he received an unusual favor at the Shrine. Annually he visits there, and since he is a working man, he comes in the evening and spends the whole night in prayer. After several hours in the chapel, in preparation, he makes the Way of the Cross, and chants the *Stabat Mater*. His vigil at an end, he receives Holy Communion at the early mass and is back at his work as usual.

Not so startling but none the less edifying and consoling is the sight of whole families, making the Stations up the Hill of Prayer, at the hour of sunset. And this is not a casual occurrence, but it takes place night after night. And it is not one or two families, but large groups of people. When a sufficient number are present at one time, benediction is given in the evening, and as the people depart, for their homes, and the darkness descends on the Shrine property, the little red lamps glow on the altars and in the Ravine far into the night, assuring even the casual passerby, that the Holy Place in the Mohawk Valley, the Cradle of New York State Christianity, the scene of the Martyrdom of Isaac Jogues, Rene Goupil and John Lelande, extends a welcome to all who care to enter, rest and pray.

It would be unfair to say a word about the Summer of 1928 at Auriesville and not mention a real innovation which was introduced this year. This was a pilgrimage made by the Novices from St. Andrew-on-Hudson. True, not all those generous young men, who have just donned the habit of the Society were privileged to walk in the footsteps of their sires. But early in June, three of them arrived. There was plenty for them to do and they did it all generously and man-

fully and not for a single hour was the order of the day broken for them.

From Poughkeepsie to Auriesville is a journey of about one hundred and twenty miles. They walked every inch of it, starting Monday morning and arriving at Auriesville, Saturday afternoon. The trip was so mapped out for them, that they walked about twenty miles each day and stopped at the rectory of the town nearest to the end of their twenty allotted miles. The towns in this neighborhood are of such frequency, that no two groups stopped at the same place and in this way, what might have become a grave inconvenience for the parish priest was altogether avoided. The noon-day meal was supplied by the last priest visited, if he had thought of it, or else it was begged at some convent or private dwelling along the way.

Their experiences were varied to an extreme, all of them interesting, some of them dramatic, and one or two of them ludicrous. As they knew neither the day nor the hour at which they would be relieved by another band, there was little difficulty in maintaining the indifference, which every novice is absolutely sure he has acquired, after his habit retreat. One group remained three weeks, another ten days, and the time allowed the others varied. Like good novices, they were silent as to the hardships encountered along the route, but since some of them did not consider anything which happened to them, to be extraordinary, a few details leaked out. One band, had three successive days on which they walked twenty-nine miles each day, because of rain and because they did not find the pastor at home in the towns in which they stopped; another set of them, went for forty-eight hours, with nothing to eat, except a can of sardines for the three of them; still another band, were ordered by a house-keeper at a rectory at which they stopped to go to the police station and if they were what they pretended to be, the Captain would take care of them. They did not comply with her request.

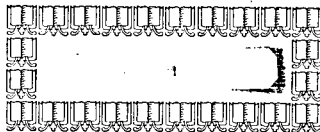
At another rectory, they were met by the sexton and made their little speech—"We are three Jesuit Novices, on our way to the Shrine of the North American Martyrs, at Auriesville." Imagine their surprise when they heard the sexton reporting their message in these words—"There are three judgement Novices here, who are on their way to Auriesville to be martyred."

While at the Shrine, their occupations varied: they cut the grass around the Shrine and upon the Hill of Prayer; they hauled sand and repaired nearly all the roads; they prepared two of the roofs for the carpenters; they assisted the carpenters and painters; they catalogued all the goods in the store; they served nearly all the Masses said in the open chapel; they prepared the sanctuary for mass and benediction and this was no small task as it had to be done two or three times a day. And like everyone else on the premises, they practiced supreme indifference, literally leaving the letter begun and not ended, whenever the bells at the chapel summoned them to don their habits and prepare for the services there. Their modesty and quickness in turning from one task to another, delighted everyone who saw them. Their order of time was made out for them, and the Senior saw to it that nothing interfered with this. To enumerate all the good they did, would be to say, that they did more than their share of whatever had to be done, and that was a very great deal. Their stay at the Shrine ended, they took the train for Albany where they were met by the laundry truck and arrived home in time for Life of Saint. While they did not have the usual number of bells to summon them from one task to another, still they had the example of all those who were engaged in the various activities from the director to the man who was helping the carpenter.

The question is asked both by members of the Province and by those who make pilgrimages to the Shrine, "just what has been accomplished at the Holy Place since 1884, when the work was begun?" One must see the Shrine to appreciate that. A few of the things done in the past two years have been recounted and there are hundreds of others. The Shrine office has been established as a permanent and lasting institution, where definite and accurate information on any subject connected with the Martyrs can be obtained by personal interview during the summer. The old rectory has been abandoned because of its delapidated condition and a new one purchased and splendidly equipped, considering the place in which the Shrine is situated. This rectory will accommodate twelve persons comfortably. While the life led there is necessarily somewhat primitive, still it leaves decidedly little to be desired, in the way of conveniences. Its appointments include electric light, telephone, modern heating

and plumbing and in addition it affords a beautiful and complete view of the whole Shrine property. Its absolute privacy is a decided improvement over the old rectory. This last named structure, will be renovated to form a rest room for ladies and will provide in addition, a small museum for the numerous Indian Relics now kept in the Shrine office.

As yet, the long discussed basilica remains to be built. Plans for this structure have been submitted by several reliable firms of architects but the one thing necessary to start the building is still lacking and that is sufficient money. Much can be done to help raise this, by the Members of the Society who have no official-connection with the Shrine. Lists of names, of persons who might be interested in receiving literature about the Martyrs and the Shrine, will help to spread the devotion to these pioneer priests and laymen of North America. Publicity in our own and secular publications, will bring pilgrims to Auriesville and the easily caught spirit of the Shrine will do the rest. This is one of our own special works, and it will aid the Society and the Church in this country, if only each one will do his share in his own quiet way, to bring a knowledge and a love of his own Religious, martyred ancestors to the hearts and minds of those with whom he comes in contact.



Obituary

FATHER FRANCIS T. McCARTHY, S. J.

Father Francis McCarthy was born in Pittsburg, Pa., March 17, 1847. He received his early education in St. Michael's Preparatory Seminary of his native city. He made one year of philosophy in Troy, New York, and from there he went to Rome, where he made another year of philosophy and four years of theology at the American College. His first Rector was William George McCloskey, who was afterwards consecrated Bishop of Louisville, May 25, 1868. Bishop McCloskey was succeeded as Rector of the American College by Francis Silas M. Chatard. He also was raised to the episcopal dignity and was consecrated Bishop of Vincennes just ten years later on May 12, 1878. Many of the students of that period at the American College became in later years prominent churchmen. The list included several Bishops, one Archbishop and one Cardinal, not to mention lesser dignitaries distinguished for piety, zeal and learning. Among the contemporaries of Father McCarthy at the American College were Cardinal Farley of New York, Archbishop Moeller of Cincinnati, Bishop Byrne of Nashville, Tenn., Bishop Burke of St. Joseph, Mo. and Bishop Keiley of Savannah, Ga.

Father McCarthy was ordained to the priesthood on March 23, 1871. Two days later, on the feast of the Annunciation, he said his first Mass in the Gesu at the altar of St. Francis Xavier. Despite the Passiontide the great relic of the Saint, his right arm, was then exposed for the veneration of the faithful. The young priest was attended by his Jesuit confessor, Father Ffrench, Assistant for the English province. He had often thought of becoming a Jesuit himself, but his confessor urged him to wait and pray. The Jesuits who acted as spiritual

directors to the students of the American College were afraid that, if their penitents became Jesuits, the American Bishops might suspect undue influence. Hence Father Ffrench advised the young seminarian to postpone the taking of such an important step. After his first Mass Father McCarthy received the *accolade* or embrace from the General of the Jesuits, the venerable Father Peter Beckx. He had also met many other Jesuits of international fame. For example, Father Perrone was one of his examiners.

Before returning to America the young priest travelled extensively in Italy, Switzerland, the Rhineland and England. On his way to Rome he had visited some of the principal cities of France. At Rouen he stood in the marketplace on the very spot where St. Joan was martyred. In 1877 he visited France a second time on his way to Rome to attend the episcopal golden jubilee of Pius IX. On that memorable occasion Dr. McGlynn of New York delivered an address in Latin, and Archbishop Wood of Philadelphia made one in Italian. But the speakers had something more substantial than words to offer as a pledge of their loyalty and a token of their affection. They brought with them from the generous people of New York and Philadelphia the handsome sum of \$90,000 as Peter's Pence for that year.

Father McCarthy preached his first sermon on the feast of the Ascension while crossing the ocean homeward in 1871. His audience consisted mainly of Irish emigrants from Westmeath, who were driven by starvation to seek a livelihood in a strange land. The preacher drew some appropriate lessons from the feast of the day to console the wayfarers, who were then between their old home and their new one.

After his return to the United States his first appointment was as assistant in St. John's Church, Altoona, Pa. The pastor of St. John's at that time was Father Tuigg, who afterwards became Bishop. From Altoona Father McCarthy went to Loretto to become vice-rector of St. Francis' College. Among the students under his care was Charley Schwab, then a boy of fourteen. The elder Schwab kept a livery stable and ran stage coaches between

Altoona and Loretto. Father McCarthy was one of his regular patrons. When young Schwab became a man and later a millionaire, he erected a new church in Loretto, which must have cost over a quarter of a million dollars, and he presented it to the diocese. In more recent years he had a bronze statue of Prince Gallitzin of heroic size placed directly in front of the church. Archbishop Ireland preached on that occasion, and Father McCarthy was his chaplain. The ceremony was held on October 10, 1899, the feast of St. Francis Borgia. It was attended by many ecclesiastical dignitaries from far and near. The occasion was also the centenary of the parish.

For personal reasons the young vice-rector of St. Francis' College resigned after a short time and became a curate at St. Augustine, Pa. The town was named after its first apostle, Demetrius Augustine Gallitzin. Later, the curate of St. Augustine was made pro-rector of Johnstown, which was destroyed by a flood some years afterwards. His last charge as a secular priest was as pastor of Parker's in the oil region. It was there that he finally succeeded in completing arrangements to enter the Society and thus to realize a long-cherished hope. Hope deferred maketh the heart sick, but Father McCarthy was not the man to be daunted by difficulties.

In the early part of 1881 he made a retreat at Frederick as a final test of his vocation. As a result he applied for admission and was received. He began his noviceship January 19, 1881, and he took his vows two years later on January 29, the feast of St. Francis de Sales. He had the choice between that feast and the feast of the Purification, and he chose the former. During his second year of novitiate he took charge of the missions at Liberty and Petersville, Md. During the whole time of his noviceship he was chaplain of the Visitation Convent in Frederick and gave a conference every Sunday afternoon to the young ladies of the academy. He also took his turn in preaching in St. John's Church. He even helped to give a mission in St. Michael's Church, New York. The other Fathers on that mission were Frs. Morgan, Finnegan and Claven.

Towards the close of his novitiate he went to Wood-

stock to take out his points, but he returned to Frederick for his vows. He took his *examen ad gradum* at the beginning of May and the next day he went to St. Francis Xavier's, New York, for parish work. The following month he gave the novena to the Sacred Heart in the church. During that summer he preached two retreats in Seton Hall; the first to the clergy of Newark and the second to those of Trenton, New Jersey. These his first retreats to the clergy were the beginning of a long series which extended over thirty-five years or more in point of time and thousands of miles in territory. He gave retreats in all the eastern and middle states, including the dioceses of Savannah and Wheeling. He also preached to the clergy in Halifax, Antigonish and St. John, New Brunswick. Altogether he must have given nearly a hundred retreats to the Secular clergy. The fact that he was appointed so often and asked for repeatedly implies unusual success.

After a year or so at St. Francis Xavier's he was put on the mission band as assistant to Father Bernard Maguire. He had a very high opinion of his chief and he could be eloquent when describing the eloquence of Father Maguire, as if the gift were contagious. Father McCarthy used to say:

"That great missionary preached by his voice, by his presence, by his sanctity". He could fill the largest church or hall with the greatest ease. His voice was rich and sweet and well-modulated. It simply compelled attention. Those who came to see and hear, remained to pray and confess. While giving a mission at the Jesuit church in South Troy, Father Maguire became overheated. When he returned to his room he found the temperature near the freezing point. Next day he could scarcely move. As soon as he was able to leave the house, he returned to his headquarters at St. Mary's Boston. He was so disabled that he felt he could no longer continue as Superior of the Band, and he confided his feelings to his able assistant. That admission avoided what might else have been an awkward situation. When Father McCarthy was assigned to the missionary band, Father Fulton, the provincial, said to him: "Father Maguire is failing fast and will soon be unfit for his present duties. As soon as you observe that his day is over, tell him that you have

been appointed to take his place as head of the band." Hence when the admission came unsought from the superior, the subject was spared considerable embarrassment. Father Maguire rallied somewhat and did light work for a year or two afterwards. His last attack came while he was giving a parish retreat in St. Joseph's Church, Willing's Alley, Philadelphia. The doctors held a consultation and decided that the patient needed but could not stand an operation. Father Maguire said: "This is Good Friday, and the doctors have met to condemn me to death". He died soon afterwards.

Father McCarthy continued as head of the band for about seven years, and during that time he gave many missions in the United States and Canada. He seemed to have profited by his training under such an eminent master as Father Bernard Maguire. He also helped to train others in turn. It was he who discovered and developed Father Joseph Himmel, who succeeded him as superior of the missionary band. He found Father Himmel attending some country missions in Frederick. He asked for the modest young priest and the future proved the wisdom of the choice.

In the course of his missionary career Father McCarthy gathered much historical data about our early Fathers. For instance, during his missions throughout Maine he gleaned some interesting information about Father Bapst and the reasons why he was tarred and feathered. The saintly priest aroused the anger of bigots by baptizing a teacher named Mary Agnes Tinker. She was a graduate of Mt. de Sales, Wheeling, W. Va., and probably owed her conversion to her Catholic training, which of course supposes the grace of God. Father Bapst did little more than baptize her at her own request. She was a woman of literary ability and the author of several books. In later years she became a Roman correspondent of the *Catholic World*, but the remuneration grew more and more scanty and irregular. The poor girl had many trials, financial and otherwise; her mind gave way under the strain, and finally she was placed in a lunatic asylum somewhere in Italy. The arrangements were made and the expenses paid by Bishop Healy of Portland and Father Theodore

Metcalf of Boston. Converts often have to make great sacrifices to follow the dictates of their conscience.

When the Protestants of Bangor, Maine, learned the outrageous treatment of a saintly man, they held a meeting of protest, and contributed generously to buy a gold watch as a tribute to his worth. In order to accept and wear this watch, Father Bapt had to get special permission from the General of the Jesuit order. The watch afterwards was silver-plated and thus its real value was hidden from the vulgar eye. In that respect it typified its owner, who had been tried as gold in the furnace.

Father McCarthy was succeeded by Father Himmel as head of the missionary band. At the earnest request of Father Fulton the missionary became Minister and Treasurer of Boston College. Soon afterwards the Rector, Father Fulton, went to Hot Springs, Arkansas, for his health. Frequent correspondence between Rector and Minister enabled both to regulate the household affairs almost as if they lived under the same roof. The Minister could appreciate the wit and literary ability of his chief, and even their business correspondence had a spiritual and literary touch. It is much to be regretted that the letters which passed between them have not been preserved.

On one occasion the man at home, to console the man abroad, suggested some motives based on spirituality. Father Fulton replied in a half-humorous, half-serious tone: "Though I should never attain that lofty height of holiness, I shall ever be grateful for your desire that I should do so." Some time afterwards the invalid went to California in the vain hope of recovering his health. He did not live much longer. He died suddenly at Santa Clara College. He occupied a room next to the Minister, and one day fell to the floor with a thud. When the Minister heard the noise, he rushed in and found the dying man unconscious. On the very day of his death Father Fulton wrote to Father McCarthy. It was probably his last letter. Yet even that precious souvenir has not been preserved. It is very regrettable that so many of our great men die without leaving a line behind them.

While Father McCarthy was stationed at Boston College, he was invited to preach in the Redemptorist Church

for the Tercentenary of St. Alphonsus. The sermon was noteworthy, but the papers made it sensational. The preacher had insisted on the necessity of parish schools to save the faith of our little ones. At that time the Archdiocese of Boston was rather backward than forward in the building of parochial schools. To make a long story short nearly all the papers attacked the preacher, but happily the preacher could stand it. He was rather glad than sad to suffer for a worthy cause.

From Boston Father McCarthy was transferred to New York to succeed Father Jeremiah O'Connor as Rector of St. Lawrence's Church. While administering the last Sacraments to the victims of a tunnel accident near the church on 84th Street, Father O'Connor caught cold, which developed into pneumonia and caused his death. The Provincial, Father Campbell, appointed Father McCarthy to fill the vacancy. He held the office for about two years, and then asked to be relieved of the responsibility. When he was removed he left in the treasury \$144,000 bearing four per-cent interest. He was succeeded by Father McKiron, who had a long reign.

From New York he went to St. Aloysius Church, Washington, where he spent six years in parish work with incidental missions and retreats. After that he went for a year to Holy Trinity Church, Georgetown. From there he was changed to Loyola College, Baltimore, where he taught philosophy for two years. Thence, he returned to St. Francis Xavier's, New York, for parish work. He was also Spiritual Father of the community. Once in giving an ardent exhortation he knocked loudly upon the table, a favorite gesture of his to emphasize a point. One of the old Fathers who sat in the front bench, when he heard the knock, said aloud: "Come in", "Come in". That was a dead give-away on the poor soul. But the Spiritual Father was not disconcerted in the least, and continued his conference as if nothing had happened. That evening there was *Deo Gratias* at table, and the Rector complimented the preacher on his "Rousing exhortation."

Some years later Father McCarthy became Chaplain of Randell's Island, and remained there ministering to defective children for five years. It must be hard for a

strong-minded man to reach the level of a feeble-minded audience.

From Randell's he was transferred to the Novitiate at Yonkers, where he acted as confessor to the novices. During that time in January, 1921, he celebrated the Golden Jubilee of his priesthood with feast and song, poetry and eloquence. A little later he was transferred to the Church of St. Ignatius Loyola, New York. There he celebrated his Golden Jubilee more elaborately than was possible at the Novitiate. The festivities included a Solemn High Mass. His numerous friends did homage to the occasion, and expressed their sentiments in various ways ranging from flowers to gold. His new duties consisted in saying an early Mass for the brothers, instructing converts and censoring books.

Father McCarthy was a very fine type of man, in fact he was one of nature's noblemen. He realized in himself the Roman ideal of *Mens Sana in Corpore Sano*. His outspoken honesty was a refreshing contrast to the political ways of the world. He had a correct literary taste, and was an acknowledged authority on Dante. Unfortunately, his eye-sight was defective, and so he found it difficult to write. Otherwise he might have left several volumes to attest his scholarship and edify posterity. He was always a total abstainer, but not of the rabid kind. He was opposed to Prohibition on many grounds. He held that the Eighteenth Amendment interfered too much with personal liberty and failed to accomplish its purpose. It was a great privilege even to know the good Father casually. When he grasped your hand, he made a lasting impression.

Father McCarthy died at St. Vincent's Hospital, New-York City, July 11, 1927. At the time of his death he was in his eighty-first year and had been a priest for fifty-six years. He and Bishop Canevin had been life-long friends and they died about the same time. Father McCarthy gave many missions in Pittsburg, his native town, to the satisfaction of the priests and spiritual advantage of the people. He was the last survivor of a large family. May he rest in peace.

BROTHER JOHN H. HAMMILL

Brother Hammill was born in Alexandria, Virginia, July 12, 1851. He was an altar boy at the Jesuit church there when Father Kroes was pastor. One of his teachers was a layman who became a priest at the age of sixty, and who lived another decade to exercise his sacred functions. His name was Richard L. Carnee. He would have studied for the priesthood long before but he had to support his parents. That pious man made a deep impression on young Hammill. In the heart of the boy he planted seeds which were destined to bear fruit in after years. That may be a consoling reflection for teachers who are growing prematurely old in the drudgery of the class-room.

In 1871 when he was twenty years of age John Hammill joined the Navy. For the next two years he saw the world from a man-of-war, but not as sailors commonly do. There is a proverb which says that one must become a seaman to learn how to pray; but the proximity of death gradually loses its terrors, and the lesson is soon forgotten. The average soldier or sailor is not a model of piety. But John Hammill was an exception to the general rule. Consciously or unconsciously, his teacher had planted in his youthful breast a yearning for higher things.

In 1873 he was discharged from the Navy, and soon afterwards came to Baltimore. One day he chanced to meet two Little Sisters of the Poor on the street, and their appeal for charity emptied his pockets. He gave them all the money he had—just two dollars. When he returned to his boarding house in the evening, an unexpected bit of news awaited him. The daughter of the family informed him that two Sisters had purchased a blessed candle and lit it for the vocation of a young man who had given them all his money. From his youth he had wished to enter religion, but the desire languished from lack of proper environment and nourishment. The prayer of the good Sisters watered that seed, and it began to grow anew. He consulted his confessor, Father Foley, the future Bishop of Detroit. The confessor advised him to become a Christian Brother. On his way to apply for

admission he met a friend who suggested the Jesuits instead of the Christian Brothers. The suggestion appealed to him, and the grace of a vocation did the rest. Before deciding, he sought the approval of his spiritual adviser, who gave him a letter of introduction to the Provincial, Father Keller. The Provincial accepted him, and sent him to Frederick. Father Ward, the Master of Novices, said to him: "You have come to receive the crown of a Brother who has just left the Order". He referred to Brother O'Carroll, who had just been dismissed for disobedience.

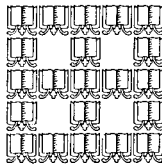
Brother Hammill began his religious life Aug. 10, 1874. Two years later he was sent to Woodstock as cook. He was cook when the new villa of St. Inigoes was opened in 1876, and for many years in many houses he served the Order in that humble and trying position. In 1910 he was transferred to Baltimore, where he remained until his death April 8, 1928. For nearly twenty years Loyola College profited by his faithful service. He was Assistant Treasurer and had charge of the Debt Fund. In 1924 he celebrated his Golden Jubilee and received a gift of fifty Golden Masses from Father General. The briefest biography ever written will apply in his degree: "He was subject to his Superiors. He advanced in wisdom, age and grace before God and man." The peace of his soul was mirrored in his character and countenance, and he seemed to enjoy a foretaste of future bliss.—R. I. P.

BROTHER ALOYSIUS P. O'LEARY

Brother O'Leary was born March 4, 1854, at Westport, County Mayo, Ireland. In 1863 he went with his parents to live in England. He received his early education in a parochial school at North Shields, and his higher training at St. Mary's College, London. On leaving college in 1877, he became a school teacher, and taught for many years in London. During that period he often attended services in the Jesuit church on Farm Street, and he heard the most distinguished Jesuits of the day including Fathers Coleridge, Clarke, Galway and others. During the nineties he went to the West Indies. From 1897 to 1900

he had charge of St. Joseph's parochial school in Kingston, Jamaica, under Father Patrick Mulry. He resigned that position in order to become a Jesuit Brother. In August of that year he entered the Novitiate at Frederick.

Soon after his entrance he was appointed Assistant to Brother Whalen in St. John's College. In the course of the year Brother Whalen broke down and was taken to the hospital. Brother O'Leary remained in charge until the Society gave up the parish and school. In 1902 he was transferred to Woodstock to replace Brother O'Kane, in the printing office, which post he held for twenty years. Although he had no previous experience in type setting and proof-reading, he soon became very efficient. In 1922 he was appointed Assistant Librarian and he held that position until his death. Brother O'Leary died in St. Joseph's Hospital, Baltimore, October 31, 1926. He was modest, docile and prayerful, a model of his grade.
—R. I. P.



Books of Interest to Ours

Boyland Bridge. Published by Benziger Brothers, 36-38 Barclay St., New York, by Father Macdonnell, S. J.

A boy growing up to manhood has a road to travel of which he is almost entirely ignorant. He is like a sailor steering a ship into unknown waters, and he needs direction. All men have gone over the same route. Some have followed the safe course and escaped the dangers; some have been miserably misled and met complete disaster.

Father Macdonnell, S. J., author of *Boyland Bridge*, a book on Purity for Boys, helps solve this problem by offering this book to boys and young men, thousands of whom cannot have the benefit of a special pilot while steering their ship named Purity through the stormy channel of puberty to the harbor of full manhood.

It is, we believe, the first of its kind, to cast the boy's problem to keep pure into story form. By means of a metaphor, indicated by the title, the author develops the subject in a lively manner, interspersing it throughout with apt similes, applying them to modern life, all this unmistakably straightforward yet delicately done.

But, unless Father Macdonnell's book can reach those for whom he has written it, all his thought and work on the subject is useless. To facilitate its circulation, therefore, the publisher has produced it in attractive form so that it can be sold at a low price (illustrated paper covers, each 35c. Price to Clergy and Religious, net, 28c. Per 100, net \$25.00) which makes it possible for the Reverend Clergy, Teachers, Schools, etc., to undertake the sale or distribution of it to all boys and young men, through the various channels at their disposal, such as Missions, Retreats and the like.

Mississippi Blackrobe. by Neil Boyton, S. J.

This brief narrative, with the broad expanse of the Mississippi as its background, and the great-souled Father Marquette as its hero, proves not only to be an interesting but likewise a very enjoyable, and at the same time a very instructive bit of reading. Of course there is no story strictly speaking, but merely a series of events that occurred as Father Marquette and his companion Louis Joliet journeyed down the Mississippi on their voyage of discovery. However, the story itself and the way it is told amply make up for the absence of any definite plot, should anyone really miss it. The pictures of Indian life are true pictures, and that is really the best that can be said of any picture. The portrait of the great Father and Discoverer is an ennobling one, an inspiring one, and fills a very urgent need

for every boy of today. Louis Joliet is the sturdy character, the intrepid voyager, the generous and devoted Catholic whom one expects in the lay companion of Marquette. The rest of the characters are continually changing with the exception of the five woodsmen who accompanied the explorers and the little Indian boy, Crow Dog, who was the gift of the Peorias to the Blackrobe. In this little slave boy juvenile readers will, doubtless be interested, and will not be disappointed. The various details of Indian life are well recounted and cannot help being matter for attentive perusal and even of absorbing interest for the youngsters. From the most ordinary happenings of the day, such as the preparation of the meals or the meeting of the council at the cabin of the chief, to the big events of Indian life such as the dance of the sorcerers or the immense buffalo hunt of the Tuscaroras, along the whole line the author has not failed to note and describe every point that might be of interest or instruction. And, lest we forget, the little dog, No Flesh, surely takes an important place in the narrative. Crow Dog and No Flesh are inseparable companions and they succeed in lending life and humor to the voyage. The author's style is above all simple and therefore very apt to attract young readers. The events are told just as they happened, with a good choice of details, a briskness that does not pall, a movement slow or rapid as the case may require, and a good amount of dialogue. These points always make for interest. There is scarcely any idealization and this is again a happy quality of Father Boyton's writing, for real boys have no use for the unreal. The book will appeal because of its simplicity, because of its directness and its abundance of animated dialogue, and lastly because of its vast background, composed of Indian life along the banks of the great "River of the Immaculate Conception." And who can forget the leading character—Father Marquette, the central figure, with his deep faith, his charity, zeal and love for the souls of the poor Indians, and above all his dauntless courage! Who can forget the little Indian boy and his dog, or the daring Joliet and his five woodsmen! These are the persons that make up a story that will win its way into the heart of every boy.

Plato, de Iuventute Instituenda, by Father Timothy Corcoran, S. J., Brown and Nolan, Dublin, 1927.

Father Corcoran's latest volume (ad usum academicum in University College, Dublin) is a welcome addition to the learned author's series of books on education. It maintains the high standard of his work in the field of educational history, and fully merits the same favorable comment that some of the leading educational periodicals of England and Ireland have bestowed on Father Corcoran's published works. The book is introduced by a brief and elegant Latin preface in which the aim and scope of the work is set forth. Candidates for the doctorate in Pedagogy should not rest content with even reliable modern manuals and compilations but should consult the best ancient sources in studying the science of education. As an aid to this study the author

has selected from the dialogues of Plato, exclusive of the books *De Re Publica*, the most telling of the philosopher's remarks on education, illustrating them by a series of similar excerpts from the writings of Isocrates and Aristotle. The selections are from the original Greek.

These excerpts however are preceded by a specimen showing how the historical material may be used in discussing modern educational problems. French writings on public and civil education furnish the groundwork for the development. The quotations from Isocrates and Aristotle are intended as subject matter for comparison with Plato. The sense of the authors is to be explained, the particular passage compared with Plato's doctrine, and with that of other authors, for example Quintilian, and finally to be measured in the light of modern theory and practice. The importance of this last point is especially stressed in the preface.

Touching on the history of education Father Corcoran insists that it is not mere erudition but should serve as a guide in the art of teaching and in school administration, that it should supply well-established principles for the solution of present-day difficulties or serve as a warning against the mistakes of the past. Some of the titles to the excerpts show how apt they are for this purpose. Plato's firm belief that not the education of the many but the thorough training of the few is the thing most to be desired, finds an echo among many modern educators in their efforts to control mass education.

The enlightening excerpt quoted from the "Laws", in which the true notion of education is explained, shows clearly Plato's interpretation of the term as contrasted with mere vocational training, "When we speak in terms of praise or of blame about the bringing-up of an individual, we style one educated and another uneducated, although the uneducated man may be well educated for the calling of a retail trader or of a captain of a ship or the like. But we are not speaking of education in this narrower sense." Evidently over-ardent exponents of vocational training were not wanted in ancient Athens! And so, by furnishing both Ours and extern students with Plato's opinion on education, Father Corcoran has performed a work of practical value. The tendency of many modern secular educators, inspired by materialism and false notions of ethics has been to throw over completely any principle stamped with the approval of the past. However, Father Corcoran's excellent volume amply proves that good modern pedagogy must inevitably study the mistakes and successes of the past, and incidentally that some of the most recent discoveries in education are really as old as Plato and Aristotle.

The Heavenly Road. By Rosalie Marie Levy. (Fourth and revised edition. Price 25c. 14 East 29th St., New York, N. Y.)

In four short chapters Miss Levy covers with remarkable succinctness and completeness, the Old Testament Prophecies concerning the Messiah, their fulfilment in the life of Jesus Christ, the testimony of the New Testament as to who Christ is, and lastly the evidence of His mission. It is an ideal little book for a convert class and

for Jews or Gentiles who have faith in the divine inspiration of the Bible.

Father Walter Drum, S. J., in the first edition writes: "In the following pages the author tells the story of God's revelation to the human race. With the simplicity of faith in the Bible as God's word . . . she has clearly grasped and sincerely set forth the unity and growth of true religion."

The Man of God, by John A. McHugh, O. P., and Charles J. Callan, O. P. 242 Pages. Small size, 2 3/4x4 1/2 inches; 1/4 inch thin. \$1.00 and up. P. J. Kenedy & Sons, New York

"THE MAN OF GOD", fashioned as it is for men alone, embraces all the prayers that men require, in a simple, plain and straightforward style. It contains prayers for the Son, Husband and Father; special Counsels and Maxims for young, married, single and older men; Rule of Life for Men; Ordinary of the Mass (Latin and English); Prayers at Mass in most simple form; Devotional Prayers to the Holy Name, Blessed Sacrament. Virgin Mary, Holy Ghost, St. Joseph, "Christ the King"; Prayers for Morning and Night; Confession and Holy Communion; General Prayers, including instruction to those in charge of the sick-room while awaiting the priest; Manner of serving a Priest at Mass, all of which are amplified by concise explanatory notes. Being printed on India paper, the book is small in size but large in content. The type is clear and easily legible. This book will appeal to every Catholic man, from the altar boy to the older man.

The Liturgy for Lent. The complete Office of Holy Week in Latin and English. Stiff black cover, red edges. 75c. P. J. Kenedy & Sons, New York.

Catholics desiring to enter into the spirit of Holy Week with true devotion and recollection will find this book particularly suitable. It contains in the introduction an explanation on the origin, liturgy and theology of Holy Week. Then follows the Latin-English of the Masses and all ceremonies from Palm Sunday to Easter Sunday, inclusive and complete. Each ceremony is preceded by a brief note of explanation.

Saint Therese of the Infant Jesus—The Little Flower—Codialbail Press, Mangalore. 1927. Pamphlet, 50 pages. By Aloysius Ambruzzi, S. J.

Father Ambruzzi's booklet on Saint Therese of the Infant Jesus is a real addition to Little Flower Literature. The first part of the booklet is an abridged autobiography. The second part treats of the Little Flower's message to the world. It is a digest and application of her "little way". The author draws from the saint's writings the salient virtues constituting the essence of spiritual childhood and makes appropriate commentary.

To those devotees who have already read the saint's autobiography, this booklet will recall many a sweet picture of charming, childlike

scantily. To those who have not yet experienced this pleasure, this booklet will prove an attractive introduction to the more extensive volume.

Preachers and writers will find the second part valuable in its title, arrangement, apt quotation and suggested development.

La Spiritualité de Bourdaloue. Grâce et Vie Unitive. Par René Daeschler, S. J. Edition du Museum Lessianum. 11 Rue des Récollets, Louvain, Belgique. 1927. 191 pages.

This volume forms the latest addition to the list of studies in asceticism and mysticism, in the "Section Ascétique et Mystique" of the "Museum Lessianum", a comprehensive and scholarly set of publications on religious subjects produced under the direction of the Fathers of the Belgian Province, Louvain. While the author in his foreword tells us that his little volume makes no pretense of being a complete study of the spiritual teaching of Bourdaloue, yet he has given us a very scholarly and at the same time interesting exposition of the great preacher's doctrine on peace and on the practice of the "unitive way" in the spiritual life. The passages from Bourdaloue's sermons, which fill more than half the book, reveal him not only as an eloquent pulpit orator, but as a great Christian thinker. Many of the selections are among the most eloquent passages of the great orator, and all of them place him before us in a light in which few have seen him before: as one of those who have understood and taught the fundamental principles and practices of the life of intimate union with God. Father Daeschler has done a good work in thus laying emphasis on a too much neglected phase of Bourdaloue's preaching. That the work of selection, arrangement and exposition has been done with intelligent scholarship, need hardly be said. The volume should be a source of inspiration to our preachers; and those interested in the higher forms of the spiritual life, both for themselves and for the direction of souls, will find here a valuable study. The chapter on "Devotion to Jesus Christ" offers many of Bourdaloue's developments of the Meditations of the Second Week of the Exercises, and will be of assistance to Retreat Masters.



VARIA



From the Eternal City

First Exhortation of Very Reverend Father General to the Procurators of the Provinces

September 27, 1927.

Reverend Fathers in Christ:

Now that our assembly has been declared legitimately constituted, and possessing its full quota of members, we, with the strength that comes from the Blessing of the Vicar of Christ on earth—graciously bestowed at my petition a few days ago—open in the Lord this Fifty-ninth Congregation of Procurators. We expect therefrom, by the favor of God, great assistance for the conservation and increase of the Society. My welcome to you, Reverend Fathers, is, on this account most sincere. You have been duly elected by the general vote of your fellow-members: each one of you bears in himself the person of his Province, indeed, in this congregation, you are the representatives of the entire Society. For the performance of this duty, you are eminently fitted. Both in the past and even now you have discharged, in the Society, most responsible offices. Not a few of you, and some more than once, have assisted at similar Congregations of the Society in the past, whether at Procurators' Congregations, such as the present, or at the General Congregations.

To fulfill, however, the admonition (n. 12) of the Formula of the Congregation of Procurators, I wish to recall to you briefly the end of our present assembly. The Procurators are sent to Rome every third year, as you are well aware, for a twofold purpose: first, "to inform the General of various matters," (Const. P. VIII c. 2 B) second, "to decide if it be necessary to convoke a General Congregation." (Congr. Gen. II., decr. 19).

The first duty of the Procurators is discharged by a private interview that each one has with the General, and, of itself, would not require that the Procurators be in Rome at the same time. That these interviews are of great assistance for the better government of the Society is a fact that my own experience has attested both in the past and even on the present occasion, since I have already conversed with several of the Procurators and most of the Relators of the Greater Missions, who in virtue of a recent and particularly useful permission have come to Rome during the past months. Nor can it be doubted that a like happy result will attend the interviews I shall have with the other Procurators.

The second duty of the Procurators is, that after considering the present condition of the Society as they may know it from their own personal knowledge, or from information obtained from others or yet to be obtained here, each one should by his vote decide if it be necessary to convoke a general Congregation. This, after all, is really the whole purpose of the present Congregation. In coming to this most important decision, we should be guided by what is clearly indicated in the 18th paragraph of the Formula of our Congregation. That our judgment may be free from error, the Formula has wisely ordained (nn. 15-17) what information we are to consider, the sources from which it is obtained, and in what way it must be held secret. There is no reason for me to delay and urge that this information must be given and received with the utmost seriousness and earnestness. For it is this information that will have the greatest influence in deciding your vote on the General Congregation. While it is true that the Provincial Congregations have already voted on this matter, and although these votes are certainly not without authority, and must be examined by all of us here present, yet the Formula distinctly admonishes the Procurators (n. 19) "that in casting their vote, they must not confine themselves to a mere following of that which has already been approved in their own Provincial Congregation, but they must, after having weighed all the information, vote as they themselves think in the Lord." However, in seeking their information, they must not transgress the limits

prescribed by the same Formula. Those to be consulted are the General, the Assistants, the other members of the Congregation, and the Secretary of the Society, but no one else, not even the Relators of the Vice Provinces and the Missions, who, although they have come to Rome on the occasion of this Congregation, yet have no part in the Congregation itself.

During these three days, therefore, we must with all care and diligence acquire such knowledge as will enable us to decide what is best for the common good of the Society and the greater glory of God, and this must be the only motive of our minds and hearts.

As far as I can, in conformity with the example of many of my predecessors and the advice of the Formula itself, I shall put before you briefly the present state of the Society, and these words of mine may be of some assistance to you.

The Society, by the favor of God, is increasing daily: we now number thirty-four Provinces and five independent Vice Provinces: the growth in members was greater this year than at any time since the restoration of the Society. Five hundred and thirty soldiers of Christ were enrolled in our peaceful army, which numbers now more than twenty thousand. If, as we can confidently hope, this happy number of vocations continues in the years to come, new Provinces and Vice-Provinces must be erected for the better government of the Society, according to the spirit of the Constitutions.

Disturbances, the machinations of enemies, and even open persecutions have not been lacking: they may be seen today in the beloved Province of Mexico and the cherished missions of China. We have learned from our Holy Father, St. Ignatius, not to fear storms of this kind, which rather help than afflict the Society, and trusting in God, we look upon them as even a sign of the approach of happier times. Amid all the anxieties, we have one joy and consolation, the courage of our Fathers and Brothers who are in the conflict, the constancy of our missionaries, and the marvelous charity of the entire Society, which, by steadfast prayer, never ceases to comfort

our afflicted brethren. If, as has already occurred in China, God should deign to choose from among our number those who should shed their blood for Him, I have no fear but that the Society will show that she is bringing forth and nourishing in our day martyrs as brave as those of the past centuries.

What I have said thus far pertains to the external growth of the Society, but of far greater value must we esteem the signs that are not lacking to show its internal vigor. We are pressed everywhere, and persistently so, by appeals for the spiritual ministries of Ours: were our numbers doubled, immediately all would find more than sufficient work ready for them. We are sought for, not only by the leaders of the Catholic laity and by the Bishops, but also by the civil rulers, among them non-Catholics and even Mohammedans. The Holy See has repeatedly offered, and not infrequently enjoined upon us works, for whose undertaking we seemed unequal, had not obedience dispelled our doubts and added courage.

I myself believe that not for many years, and perhaps not since the restoration of the Society, have we been besieged by so many persistent and ardent appeals. This is the most undeniable proof that times have changed for the better, since the spiritual needs of the people are both felt more deeply and valued more highly. Nor can we fail to see in this a strong proof of the value put upon the labors of the Society by the Holy See, by the Bishops, by the faithful of Christ of whatever tongue or land; and this conclusion is confirmed by what I have learned from Nuncios, Apostolic Delegates, and many Bishops who have honored me with their visits.

This surpassing and perhaps excessive confidence felt in our regard by the supreme rulers of the Church, should be a great comfort: for it would appear that our labors, while not free from human infirmity, are not entirely useless in promoting the good of the Church and the glory of God. Since this is the rule of our Institute, that those ministries are to be preferred which are calculated to produce the more universal good, we should give thanks to God that it is especially ministries of this kind that we are offered. Such, for example, is the formation of the clergy. We not only direct priests and re-

ligious men of various Orders and Congregations in the Spiritual Exercises, even at times for the entire thirty days, and also at other seasons of special recollection but in some places we are entrusted with their entire education. In Italy, for instance, although the dearth of men is here greater than anywhere else, by a command of the Holy See, to which we could not have objected without disrespect, we are entrusted with the care of the four great Regional Seminaries of Naples, Anagni, Catania, and Cagliari, in Sardinia. In addition to the Pontifical Institutes and the Ecclesiastical Colleges, that we have long conducted at Rome, by order of the Supreme Pontiff, we are to be given charge of the Pontifical Seminary for Russians, soon to be opened in that city. Various other Seminaries, as well in Europe as America, are under the zealous direction of Ours. Many of those are not confined to one diocese but have been established for an entire nation, and frequently for the common use of several nations. I may mention the Canisianum, at Innsbruck, Austria; the Pontifical Seminary of Comillas, Spain; the Caracas Seminary, in the Republic of Venezuela (which, in the opinion of the Apostolic Delegate, is perhaps the best Seminary in all Latin America); the Seminary of St. Leopold, in Southern Brazil; the Pontifical Seminary of Buenos Aires, in the Argentine Republic; the theological faculty of the Chicago Seminary, in the town of Mundelein, United States of North America, and other smaller institutions. In the foreign missions, the Society is laboring no less strenuously for the formation and establishment of a native clergy. For not to delay on the Pontifical College of Scutari, in Albania, and other smaller seminaries in various missions, the Seminary of Mangalore, in the East Indies, enjoys a high reputation, and is imbuing with holiness and learning the future priests of many dioceses. The Pontifical Seminary of Candy, in the Island of Ceylon, is considered the common ecclesiastical college of all India. Although the Holy See has but recently conferred upon this Seminary the privilege of granting degrees in Philosophy and Theology, three brilliant youths have already received the degree of Doctor of Theology, the first to be so honored in

Asia. The Society has also been given charge of the Central Seminary in China, which the Holy See in its great solicitude has erected in the city of Hong-Kong.

Nowhere, however, are the appeals to the Society so urgent as in Southern or Latin America. In the vast territories of this land, which seems to have quickened under a new influx of life, we are being asked continually to found Universities, Colleges, Residences and Missions. I confess, Reverend Fathers, that I am deeply grieved as often as I am forced to deny such persistent and trustful appeals. I know well the extreme spiritual necessity of these people. Forced daily to defend the faith, to which they have thus far remained so loyal, against the artifices of the Protestants, they are ill-prepared to expose the fallacies of their enemies. The cause is at once apparent, when we learn the number of the Catholic Clergy. Such is the scarcity that for five hundred thousand of the faithful there are not more than twenty or thirty priests! Not once only, Reverend Fathers, as I meditated on their plight, the thought has come to me—would not St. Ignatius decide that every hardship must be endured to satisfy such appeals: would he not send hither many apostles from Europe and the American Assistancy? In these lands any earnest man can easily find a minister of the Gospel of Christ: there, even a greater necessity calls us than in the land of the infidel, since it is a question of preserving nations in the Catholic Faith. Surely, to these, as our brothers in Christ, and of “the household of the faith”, we are bound by more intimate ties of charity. Add to this, that they both value highly, and love from their hearts the Society that has served them so well in the past.

But these manifold works and pressing appeals must not turn our minds from the ideal of our Institute, which cautions us in all our efforts to strive that our ministries be lasting rather than numerous. Such is the admonition of the 20th Decree of the Third General Congregation. For at that time, the same fear that had seized St. Francis Borgia shortly before his death, had also come upon several of the most prudent of the Fathers, who thought that because of a too great zeal in undertaking new works, a carelessness about our interior life and a

neglect of spiritual things would work their way here and there into the Society. Would that we were not now oppressed with the same fear!—or rather, would that what we all fear, had not already come to pass in some places! Into the inmost depths of our hearts, let us impress those words of our Holy Father: “These are the interior things, from which force must flow to the exterior, for the end proposed to us” (Const. P. X., an. 2). We are likewise counseled by the Evangelist: “What doth it profit a man if he gain the whole world and suffer the loss of his soul”? (Matt. XVI, 26), for these words apply no less to the entire Society than to the individual members.

It is; however, a great consolation to know that the Provincials are endeavoring to dispose all things according to the canons of our Institute, which, since they may be so readily learned from the Epitome, can now be urged with greater vigor. Certainly it is the duty of our Superiors to be watchful that the spirit of the Society be maintained whole and inviolate, especially in these times when the spirit of the world is so broadcast, and when it strives to penetrate into the sacred cloister of the religious house, and not always without success. That spirit I mean, which exaggerating the rights and liberties of the individual —“individualism” as they call it—is, of all things, most abhorrent to our obedience, and which, hankering after the comforts and empty pleasures of this life, brings religious poverty into grave peril. Against this spirit, wholly steeped in evil, what more efficacious remedy can we oppose than the perfect observance of our Rules and the jealous preserving of the traditions of our houses? For no less to-day than in the past, our Rules are the invincible ramparts of the Society, and the approved traditions lawfully apply our spirit to the practical exigencies of time and place.

Everything that I have touched upon will be made easier to both Superiors and subjects by the revision of our Institute. We are now laboring at this work according to the directions and rules wisely ordained, four years ago, by the last General Congregation. We have not, I regret to say, been able to do all that was needful: not the desire but time was wanting. Nevertheless, the principal object of our prayers, that along

with the Enactments of the 27th General Congregation the Epitome of the Institute be communicated to the entire Society, was accomplished, and the fruits have already begun to appear. The Epitome has not only been approved by Ours but has also received extraordinary praise from the most distinguished prelates of the Roman Curia. After the Epitome, certain instructions were published, as those concerning dismissal from the Society, the third probation, permissions that are to be renewed every twentieth year, practical regulations on the form of writing to Superiors, and other instructions of like nature.

I hope that I shall soon be able to put the finishing touches on the last of the documents pertaining to the revision of the Institute, and especially those containing some minor changes in the rules of the various offices, for which plans have already been prepared. Do you, Reverend Fathers, aid our labors by your prayers; through you, I recommend them to the prayers of all the sons of the Society.

It has been our happy destiny during the past few years to see the number of our Blessed and Saints in heaven increased; and for the first time, a member of the Society has received the glorious title of Doctor of the Church. There are also bright hopes that, by the mercy of God, others, too, shall be raised to the ranks of Saints and Blessed, among them, many of the restored Society. Pre-eminent are the causes of Fathers Paul Ginhae and Francis de Paul Tanin; we hope there will soon be added a third, the much-desired Cause of Beatification of Rev. Father John Rothaan. I shall give you pictures of him that you may distribute them on your return, in my name, to every member of the Society in the world. God grant that through the intercession of that devout General and the prayers of our Holy Father, St. Ignatius, and the Blessed of the Society in Heaven, we may be daily more filled with the spirit of the Exercises, and by means of these Spiritual Exercises used according to the Constitutions (p. IV. C 9. n. 5), we may scatter that same spirit broadcast, and gather richer fruits in the vineyard of the Lord. Thus will our Society, in the midst of the the storms of this life not only escape all harm, but even advance and make greater progress for the Greater Glory of God.

THE CLOSING ADDRESS OF
VERY REVEREND FATHER GENERAL
TO THE FATHERS PROCURATOR
OF THE PROVINCES.

(Sept. 30, 1927)

After the decree has been issued on the advisability or inadvisability of summoning a General Congregation, (and by far the greater part of our congregation thought it inadvisable), it is according to the accepted custom, confirmed now by the direction of the new Formula, (n. 27), for the General to recommend those matters "which shall be judged helpful to the common good of the Society". I deemed it well, therefore, to speak further on the subject already considered in my first address, that is, the manifold growth of the Society and of its works. Indeed, of late years, as in the same address I stated more fully, petitions for new houses and new undertakings have already increased to the extent of taxing our utmost resources in every quarter; very many of these petitions because of lack of men we are obliged to refuse. This, your own reports from the several Provinces, and what I have heard of the Missions, from their representatives, clearly attest; with one voice, almost, you take up the cry, "We have no men!" And with reason do we complain that those who sturdily bear the burden of the day and the heat, are well-nigh prostrate with their labors. And yet, realizing the spiritual needs of your countries, you are asking not for relief, but for reinforcement, that your Provinces may take up new and important work. Holy, certainly, and untiring is this zeal for the divine glory, and entirely in the spirit of our Institute; whence I am loath to disapprove of it; rather it is a great consolation to me. Yet by virtue of my office I must point out once more the dangers which threaten our Society as a consequence of it; an 'effusio ad exteriora', and a serious weakening of holy poverty. And again I will earnestly recommend to you the means whereby

these dangers may be averted, to wit, fervor in our spiritual exercises, and a sincere love of holy poverty, that will strengthen the firm wall of religion.

But as I have frequently dealt with these subjects in the past, and, God willing, shall speak of them again, two other matters of special note, Reverend Fathers, have arisen at this time that I would propose to you, and through you to the whole Society: the selection of candidates and their training, and the choice of our ministries.

As to the first: it is not at all surprising that the insistent appeals made on our resources should sharpen our desire for a corresponding increase in the Society. Indeed, this desire all the sons of the Society, from the youngest novice coadjutor to the grave Professed Father ought to cherish. To use the words of our holy Father St. Ignatius, "We ought to cooperate eagerly with the promptings of the divine call, taking pains that the number of workers in the vineyard of Christ our Lord be increased". (Const. I, I, C). Now this I too, after the example of St. Ignatius, deem worthy of special emphasis; the more so since it must be confessed that in some places Ours do not use their best endeavors to promote vocations. Neither need you fear that multitude which our Holy Father sought so anxiously to exclude, inasmuch as he himself clearly shows us his mind in these well-known words: "This however, does not debar a number, however large, of those who are worthy . . . for men of this character are not to be considered a mere crowd, but rather the number of the elect, even though the number be large." (Consti. VIII, 1, 2, B). Let each of us therefore, to the best of his power, labor, "that the people in their service of God advance in merit and numbers", pouring out fervent prayers to the Lord of the harvest, that He send forth laborers into His harvest; giving example in all manner of religious perfection, that thereby most excellent young men, in our own day most especially, lifting up their eyes with longing to higher things, may the more readily be attracted to follow the evangelical counsels, and carry on the work of Christ's apostles. Let those moreover, who in the course of their duty, by the spoken or written word come in closer touch with young men, prudent-

ly, yet withal not diffidently, open to them the whole of Christ's teaching. Let them not pass over those words, "If you wish to be perfect. . ." However, together with this sincere desire of enlarging the Society, a great measure of discretion is needed in choosing our future associates, lest our new recruits might weaken, rather than strengthen our ranks, as the case would be if men unsuited to our life were to be freely admitted, and remain long with us. Once last year when the Supreme Pontiff most graciously received me in audience, I showed him a conspectus of the Society, and spoke of the happy increase in vocations. He replied slowly and calmly as is his wont, "Let us be glad that you have so many candidates, for thus you will be able to choose carefully from among them." This sentiment I commend to all superiors, consultors, examiners, and all others engaged, with praiseworthy zeal, in adding new members to the ranks of the Society.

With especial diligence, therefore, ought we to observe what our Holy Father St. Ignatius in his wisdom has said in the Constitutions, repeated briefly in the first part of the Epitome, (Nos. 38-51). Wherefore let us examine intently whether the young men who knock for entrance at the door of the Society enjoy a good measure of health, and in particular whether they are afflicted with any disease called hereditary. Moreover in what pertains to Chastity, let us preserve in their entirety those wise prescriptions of Rev. Fr. Beckx, given in a letter to Provincials on the 12th of March, 1861. (Epist. Select. pp. 142 ff.), which of course have no less value in our own day than they had then. And we must hold for certain that any mistaken tolerance in this matter is a grave harm to the Society. and to the youths themselves as well. For young men of this sort, whom Reverend Father Beckx numbered among those unsuited to our life, sooner or later will have to be sent away, to their own greater hurt, and the dishonor of the Society. Consider too, whether the candidates are men of sound and right judgement: for this gift of God, even in early life, is not altogether hidden, and if any be lacking in it, they are the ones who will give rise to more serious trouble in after days, both for themselves, and for the Society. For

this reason we must be most strict in excluding them. Finally, if it be a question of scholastics, the measure of their talents must be appraised, that these future companions may not remain always below mediocrity in studies, and prove unequal to even the lesser of our ministries.

Now what I have noted for the admission of candidates, Novice Masters are by a special token to take as addressed to themselves. For if it should chance that any of these unfit candidates by chance or by misguided piety be admitted, it shall be for the Master of Novices to see to it directly from the first probation that they return home of their own accord, or be lawfully dismissed by us. But if their unfitness, whether of disposition, or talents or will, be not discerned until the second probation, at least in good time let them be sent away. And the more surely and easily to accomplish this, let their virtues be given fitting proof, as St. Ignatius teaches by repeated counsels in the Constitutions. For they who have not a true vocation will scarcely be able to withstand this manner of trial for any length of time. But to retain in the Society those who are not really fit for it would certainly be a deplorable indulgence on the part of Superiors, and as I have said before, exceedingly damaging to the Society. Men of this type, although they be few, by degrees weaken and impair the religious spirit of the whole community, particularly a body of scholastics; and they undo regular observance, or at least hinder those who are eager to advance in religious spirit. Furthermore this delay is harmful to these young men themselves; for the sooner they return to the world, the sooner they enter on that way of life which they may find more suitable to them. Confessors, too, would do well to reflect on these thoughts.

It is very true that however careful we are in selecting candidates for the Society, we shall fail in our purpose, unless with equal care we form these young men according to the principles of our Institute. Wherefore, to be brief, I earnestly recommend Masters of Novices, Instructors of the Third Probation, and all other spiritual directors not to depart from our venerable and holy traditions in the training of our young men, but to imbue

them with the solid principles of the Exercises and the Constitutions for a bulwark against the time's worldly spirit, and false religious ideas. Superiors must beware lest the scholastics be unseasonably employed, even in the time of vacation, in apostolic ministries, except such minor ones, rather trials than ministries, which are altogether conformable to the Constitutions, and have always been in use among us, such as teaching boys the catechism and the like. Neither must novices be withdrawn from the work of their perfection, nor scholastics from their studies, by any occupation foreign to them. This I mention not without reason; for in some places, even from Philosophy, nay, from the Noviceship itself, not priests only, but young scholastics are occasionally applied to even more important works of this nature, at what hurt to their formation no one can fail to see. And there is danger, as I have received reports from the Procurators, of this same practice being extended to other Provinces. It is clear on the face of it that these occupations, however holy, seeing that they are more attractive to human nature than those of the interior spirit, will imperceptibly, and by degrees take over the first place in young hearts, which in the mind of the Church and of St Ignatius ought to be wholly occupied in things spiritual, and either learning letters and the sciences, or teaching the same. I do not deny that from such labors some immediate fruit may be gathered, even at times much fruit. But they are bitter and passing products that tax the tree, and check the growth of riper and more abundant fruits to come. It is my earnest wish, therefore, that the time-honored custom of the Society obtain even in what relates to passing the summer vacations, so that our scholastics at this time may really enjoy a rest of body and mind: and reflecting in quiet upon the studies already completed, may prepare themselves to begin the new scholastic year with revived enthusiasm. And so let those Provinces which have in this matter strayed from the right path, take care to come back to it.

The more readily to obtain these results, it is clear how important is that point which the Fathers General have continually urged, which alas, they have not always gained; namely that the most fitting men in the whole

Province be charged with the training of Ours. And if this cannot be without some temporary disadvantage to the colleges and residences, they should bear with their loss patiently, seeing that very soon this sacrifice will redound to the whole Province, when as a result many exceptional men will be prepared for all our needs.

Nor can I let this occasion pass without calling to mind a subject very near to my heart, and which at a former Congregation of Procurators in 1920 I treated in more detail: that is, that as many Fathers as possible be trained to excellence in Philosophy and Scholastic Theology. This our Constitutions require of us, but even more so the good of the Church; for the number and character of the works entrusted to the Society, referred to in my former address, absolutely demand such men, and notwithstanding the exemplary zeal with which Provincials are endeavoring to meet my wishes and the prescriptions of the Institute, we must say that such men are far too few.

Another thing which I proposed to emphasize is the selection of our ministries. But not to be over long, let it suffice for me to recall to the memory of Ours those ever wise directions of our Holy Father, given in the seventh part of the Constitutions, and to be found set down in brief in the seventh part of the Epitome. (Nos. 600-603; 618-621).

We all admire the wisdom, at once human and divine which prompted these rules: but our conduct does not always answer to our esteem. In these rules we have prescribed what is of the highest import if we are to realize our aim, and really procure the glory of God. We must remember that it is not for us to do everything, no matter how excellent. This never lay within the scope or power of the Society, much less now, when the needs of the people have risen out of all bounds, and the variety of good works will be multiplied in proportion. We are astonished, it is true, that the first Fathers, so few in number, carried out so many important missions in well-nigh all parts of the world. But this was because, following the spirit and direction of St. Ignatius, they never allowed themselves to be carried away by their zeal for good works, but by a prudent choice undertook themselves those works only which made for the greater glory

of God, leaving other works, for the most part, to others. Here too the singular firmness of our holy Founder was manifest; for he was never moved by any entreaty, whether of Ours, or even of the most influential externs to change his plan in the appointment of his subjects to duties, once his plan was clearly made for the greater glory of God.

And so Provincials are to understand the remarks on the choice of ministries as directed to them especially; but they have an application to all superiors, as well as to all Ours toiling in the vineyard of the Lord. For they must not be content merely to work, however steadfastly and tirelessly; but rather they should direct their efforts so as to realize the more far-reaching and lasting fruits for their labors, and without being attached with merely human feeling to any place or ministry, seek to keep God's greater glory in view.

And now Reverend Fathers, nothing remains but to offer you sincere thanks for the industry, loyalty and charity with which you have acquainted me with conditions in your Provinces and Vice-Provinces, and with which you have acquitted yourselves of your duties in this Congregation of Procurators.

I am well aware how helpful for the government of the Society such reports are, in our days more than ever before; and I only grieve that for lack of time I could not confer, with some of the Fathers especially, longer and more often. It may be that some of the observations which I shall leave with the Reverend Secretary of the Society may help to order things better in this respect also. But I beg of you when you return to your Provinces, carry thither my fatherly blessing to all, advising them how I cherish them in the love of Jesus Christ. And seeing that I appreciate daily more deeply what in the first moment of my election I had keenly realized—I mean my unworthiness to fill a post of command in such a Company—I beseech you, again and again, Reverend Fathers, and I earnestly implore all my companions in the Society to aid me in your prayers, so to govern this chosen cohort of Christ, so long as it shall please God, that by it His Kingdom may daily be more firmly established, and more widely extended over the whole world.



Other Countries

BRAZIL

Bagé—Testimony of a Doctor on a Cure Wrought by the Use of St. Ignatius Water

The following letter, from a Brazilian doctor, which appeared in the "Nachrichten" of the German Provinces, ought to prove interesting to all of Ours, who trust in the miraculous potency of St. Ignatius Water.

"Sister Columba, A Franciscan Nun, stationed at the Academy of Espirito Santo, in our city of Bage, suffered from an ulcer on the breast. I was called in the middle of November to treat her.

"As it appeared to the sufferer, and likewise to myself, after an examination of the case, we were dealing with a very dangerous ulcer. The Sister had had it before, some five years back, and it had, after a lengthy treatment, disappeared.

"Fourteen or fifteen months prior to my attendance, (on the 27th of October 1925 according to the Sister's own statement) the ulcer broke out again and with astonishing progress attacked the healthy flesh around it. The sore covered nearly half of the left breast. The form and boundaries were irregular and at some places it sloped off almost vertically, at other places, there was no very distinct transition. The ulcer in its greatest extent measured fifteen centimeters in length and eleven centimeters in breadth. Many excretions and frequent bleedings further characterized the case.

"I applied all possible remedies without any results. The sore refused to heal and showed no signs of improvement. Then I tried Radiotherapy but after repeated 'ray applications,' the ulcerous condition grew worse and the pain became unbearable. I abandoned radiotherapeutic treatment and went on with the more usual remedies.

"On the 24th of January 1927, some of the Sisters

began their retreat and Sister Columba was among them.

"On Tuesday, the 25th of January at just about evening time, the wound began to bleed vigorously. During the night the pain was indescribable and gave the sister no rest. The ulcer was affecting the clavicular region and the left arm and hand were swollen.

"On Wednesday the 26th, the patient went to the Superioress and stated her condition. The Sister Superior who knew the sufferer's plight, advised her to rest and allowed her to interrupt the Exercises.

"Sister Columba then took a slight repast and went to her room to rebandage the sore and to lie down to rest. She took off the old bandage and put in its place a little cloth dipped in St. Ignatius Water. This was at one o'clock in the afternoon. Wholly fatigued and exhausted by her sufferings, she soon fell asleep. About two o'clock she awoke and arose for she felt well and considered herself sufficiently refreshed. But to her surprise the swellings had departed from hand and arm; she felt no pain in her breast, and she even pressed her hand to the sore, without experiencing any discomfort. Without courage to investigate what had actually happened, although she knew full well what to conjecture, she called, in her astonishment to Sister Gregoria, the infirmarian. To her she narrated her discovery. Both of them began to investigate, and under the little cloth, they found a large moist scar, covering a reddish field. The Sister was healed.

"On the next day, the 27th of January, I was called to examine the Sister; first of all, they told me what had happened and then I made an examination of the actual facts. Instead of a sore, I found a firmly developed scar.

"The extraordinary feature of the case lies not in the cure but in its speed and suddenness. With this realization, I invited my friend, Dr. Ernesto Medici, to examine the nun.

"Dr. Medici examined the scar and affirmed, that an ulcer of such a size, could not have been healed in an hour as had been stated.

"Dr. Medici's affirmation is readily intelligible, if we wish to explain the event on merely natural grounds. But the fact remains. My friend denies it and will not even admit the possibility of an instantaneous cure. But it is this very suddenness which makes the Supernatural the evident cause of the cure.

"For myself, who saw and touched the wound, who

have treated it unsuccessfully, even followed the ravages of the ulcer on the surrounding flesh, to see now, a large scar in healthy and sound tissue, without pain, for myself, I repeat it, the assertion of Dr. Medici concerning the asserted facts, is an evident proof of God's goodness and might. And this, precisely because Dr. Medici insists (an incontrovertable fact in medicine) that the healing of an ulcer or any wound of such a nature and size require a long time, which is necessary for the reproduction of healthy tissue, and such a process proceeds very slowly.

"In my capacity as physician, I am only too well aware of the Leibnitzian dictum, "Natura non facit Sal-tus." I am likewise aware that neither Nature nor any kind of clinical treatment could have produced such an effect, but the cure took place between one and two o'clock on that afternoon. It really and fully took place without the influence of time. For this reason, the cure stands beyond and above the laws of nature.

"And the humble daughter of St. Francis at Espi-rito Santo Academy praises God and His works.

"To prove here the possibility, of a supernatural cure, is not my endeavor or intention. I narrate not possibilities but facts. I undertake this report with the single and only intention of reverencing our Lord and God, to give Him all the honor esteem and praise for the grace He has granted us, when He permitted us to experience a most extraordinary cure through the means of St. Ignatius Water.

"Let us reverently conclude with the prayer, 'Mira-bilis Deus in Sanctis Suis'."

Bagè, (Rio Grande do Sul) Brazil, February 27, 1928.

(signed) Dr. Agostinho Abs da Cruz.

Work among the Japanese in Brazil.

The "Katholischen Missionen," a Mission periodical of Ours in Germany, gives a stimulating account of the work of Father Guido Del Toro among the Japanese immigrants in Brazil. On the 20th of November 1927, the tireless apostle led one hundred and forty Japanese men and women of the most influential and most respected families of the Colony to Baptism. The Archbishop, Duarte Silva, aided by his priests dispensed the Sacrament. The occasion attracted the attention of both Brazilian and Japanese authorities. The Japanese Ambassador of Rio de Janeiro wrote to

Father Del Toro, to thank him for the good he was accomplishing among his people. The Japanese Consul-General and the Vice-consul appeared at the celebration in person. The Governor of the State of Sao Paulo was sponsor for one of the baptized and was represented by his son. His wife, who had been godmother on a former occasion, was also present. Many Representatives and Senators also assumed the role of sponsors.

All Catholic and non-Catholic papers, called attention to the celebration and called the work, "The Crusade of Father Del Toro."

The great day bore much fruit. A week later a Japanese family, who had been in Brazil for twenty years, and had certainly become acquainted with Catholicism, traveled a whole day by train and auto, to be baptized by Father Del Toro. The neo-pagan whites benefited greatly by the healthy example given by the Japanese. Many adults who had never been baptized and had lived without religion finally approached the Father for Baptism. "Of the other countless conversions," he said in a letter, "I can not speak, because they are hidden by the seal of Confession. Everything concerning the Japanese Mission in Brazil is most comforting but I cannot accomplish this work alone. Opportunity is knocking, we must not let it go unheeded. In the future, we will have many vocations to the priesthood and from Brazil we will send Japanese Missionaries to Japan."

As a matter of fact, a number of young Japanese have entered the Seminary at Rio de Janeiro, and one is a candidate for the Society. Likewise, the new College of St. Francis Xavier at Sao Paulo, for Japanese, is proving to be a real nursery for vocations.

The 20th of November marked the first anniversary of Father Del Toro's work. It closed a year which saw three hundred and sixty-six of his proteges baptized in the Jesuit Church of the city. The zeal of the convents is really praiseworthy; for example, as soon as they had discovered through the press the Pope's intention of consecrating a Native Japanese Bishop, one hundred and fifty of them received communion in thanksgiving, then had their picture taken and had it sent to Msgr. Hayasaki, to arrive on the day he was saying Mass on the Altar of St. Francis Xavier, the Apostle of Japan.

A frequent, touching ceremony, is the enthroning of the Sacred Heart in the Japanese families. On the morning of consecration, all received Communion, and

for all, this day marks the beginning of a deeply religious life. On the spot where the "Kamida" stood, the house altar of former days, is now enthroned a flower-decked image of the Sacred Heart. Father Del Toro presides at the ceremony and gives a little address. This celebration proves to be a great feast for the family, to which even their pagan relatives are invited. For these, the beauty of the ceremony is an object of astonishment and awe, and is frequently the seed of conversion.

This Catholic Movement among the Japanese immigrants, is not limited merely to Sao Paulo City. Two Japanese weeklies and a Japanese agricultural periodical—all three pagan—are friends of the movement and spread the news of city conversions over the country districts, where the majority of new arrivals live. Father Nakamura, a Japanese secular priest, who has been in Brazil since 1923 travels through the countryside, visiting his people in the villages and towns. He has but recently baptized forty-nine of his countrymen, and he reports that in a place called Villa Japoneza, a Capuchin baptized sixty Japanese on one day. At Ribeirao, Preto where the Sons of the Immaculate Heart of Mary have a parish of fifty thousand souls, fifty-seven Japanese, entered the Church on the seventeenth of July 1928. And it is expected that the hundred Japanese families of the district will all eventually follow the example of their countrymen.

A really stubborn resistance to conversion is met with only in the case of three Japanese Protestant Ministers. Father Del Toro says, "In the beginning, I had hoped for their conversion, but all my endeavors were in vain. The real obstacle, in my belief, is the American dollar, for they are members of American sects. It is for this reason that I have hopes that, someday, their conversion will yet materialize. They admire me greatly even though they daily see the booty slip their grasp. It is with envy they perceive that the Japanese who enter the Catholic Church are more revered and loved by the Brazilians, and lead happier lives, than do those who become Protestants. They are quite astonished to think that I have made more Christians in months than the three of them have made in years.

Of course, not all the Japanese immigrants are ready for conversion. It need only be remembered, that the Hongwasyi Union, which numbers many Buddhists among its members, resolved to found a Buddhist

village on the banks of the Amazon. The money was already gathered and had been freely given; when the plan was presented to the Minister of Foreign Affairs, he gave the following answer, "South America is Catholic, and a religious confederation, on the part of aliens, cannot be tolerated." Nor did such a reply cause great dissatisfaction among the Japanese; for their home government, which finds it so hard to find lands for its emigrants, is by no means inclined to close up Brazil because of antagonism to Buddhism. The Tokio Government could well be considered as using the following words, which appeared in a Japanese Journal of Kyoto—"it is most important, that we soothe the spirits of America with the proof that the Japanese are not exclusive in religious matters, but are in reality quite willing to conform to the religious beliefs of others. This is the best and most necessary propaganda we can spread for the cause of emigration."

In conclusion, to illustrate the spirit that is urging the Japanese-Brazilians into the church, a letter from Father Del Toro is most appropriate:

"On the Feast of St. Rose of Lima, The Patroness of South America, I was visited by a Japanese lawyer who had read of the conversions of his compatriots and had come from Piracicaba, to thank me.

"I asked him if he were a Catholic. 'No, I am a pagan, a Buddhist. After my examination at the University of Tokio, I came to Brazil, not to become rich, but to labor for the good of our Colony. After I had heard of the conversion of many Japanese at Sao Paulo, I came to the conclusion, that to become a Catholic was the real treasure the Japanese could find in Brazil. You, Father, present this treasure to my people, but I long to be, and to do, what you are, and what you are doing. I have come to tell you that I wish to become a priest.'

"'But my dear sir, tell me, are you married?'

"'Yes, I have a wife and children.'

"I told him, that for him to become a priest was quite impossible. The poor fellow became quite sad.

"'What shall I do?', he asked. 'Near Piracicaba where I live, there are seventy-five families, who wish to become Catholics. For this reason I wish to become a priest, to instruct them in the catechism and to baptize them.'

"I answered him, as I gave him a great number of books in Japanese, that he should study our religion very diligently and instruct his people; for this it

would not be necessary to become a priest. I gave him besides, a whole pack of Japanese catechisms to spread among the Japanese families.

"He promised to do as I wished and added, 'I am a man and you are a man, but you are a priest and I am a pagan. Without you I cannot bring about the conversion of my countrymen. Come and visit us. Come and you will find that all will accept Baptism.'

"I told him that it was difficult for me to leave the city because of the newly-made Christians and the many catechumens. At the presentation of this new difficulty, the poor man urged, 'I cannot become a priest, nor can I, baptize my Japanese, and you Father, cannot come, what are we to do?'

"I consoled him as best I could, and said that he should see to it, that all would learn the catechism by heart and then I would ask my Superiors for permission to visit Piracicaba for at least a week or two.

"At his departure, he besought me once more, not to forget the religious situation of the Japanese. Without knowing it, he used a phrase, similar to the one Father General used in a letter to me. 'Persevere in so holy a work.'

"'Father,' said the lawyer, 'do not forsake our Japanese, abide at your holy work.'

"Cases similar to this are a constant occurrence, sometimes twenty, forty or fifty families, ask to become Catholics. But what of me? I cannot do this work alone.

"Here in Brazil, where we have no Bonzes, we must train up a zealous Catholic generation which will certainly send a great number of Japanese priests to Japan in the years that are to come."

It is encouraging to add, that Father Del Toro's dearest wish has been realized. Father Emil Kircher, recently stationed at Okayama in Japan, has been transferred to Brazil to aid Father Del Toro in his splendid work.

A Letter from the German Colony.

"From December until March, I was in the German Colonies, a whole day's journey distant from the nearest railroad station. It is indeed a great treat to return into true German surroundings; to hear confessions, to preach, etc., with all the services, conducted entirely in German. At the present time, many do not understand one word of Portuguese. In spite of the lack of priests, the Colonists have persevered valiantly

in the Faith. Families with twelve and fifteen children are no rarity. One of our best seminarists is the youngest of twenty children, every one of whom is the son of the same mother, who has mourned the loss of only one of her little ones, the others being well endowed with good health of both body and soul. Nearly all the candidates for the priesthood come from these German families. Yet the scarcity of priests is still great. In the Diocese of Pelotas, Father F. X. Diebels, who is sixty-five years old, has forty thousand souls in his flock.

Our seminary here is making gratifying progress. Last year seventeen of our seminarians were ordained, while this year, at the opening of classes in our school, three hundred and twenty-five were registered in the Petit Seminaire. The Philosophy and Theology Courses numbered one hundred and ten students, exclusive of thirteen Scholastics of the Society.

BRITISH COLUMBIA

Visit of Col. Charles Lindbergh to St John's College, Belize.

At 10 o'clock in the morning of December 30, the "Spirit of St. Louis", coming from Guatemala City swooped out of a squall-cloud in the southwest and three minutes later landed safely at the Barracks, Belize. Colonel Charles A. Lindbergh remained in Belize two days before continuing on his tour of good will to the other Central American countries, and it was the privilege of the Collège to entertain him on the afternoon of the second day. The College heartily united with the citizens of the town in their program of festivities. The reception committee had planned to bring the Colonel to the College at 3 o'clock, but he worked on his plane longer than was expected, so it was almost four o'clock when he reached the entrance to the College. There the boys met him, cheering vociferously, and, headed by the L. E. C. band and the baseball team, conducted him to the entrance of the main building. Here his Lordship, Bishop Murphy, delivered an address of welcome, after which all the members of the faculty had the honor of shaking hands with the distinguished aviator.

Something with which the visitor seemed especially pleased was the few words of greeting spoken to him by the boys in attendance at the College from all the Central American countries. Each came up in turn and bade him welcome.

The Colonel then said a few words of appreciation in return, and proceeded to the second floor veranda to witness the baseball game between the College team and Belize. He started the game by tossing the ball down onto the diamond. After the game he returned to the College. As a proof that he accepted the invitation extended to him by His Lordship, of becoming an honorary student of St. John's College, he placed his signature on the first page of a new registration book. After a light luncheon served in the College library, the Colonel departed, amid the cheers of the boys and the hand-clapping of the goodly crowd of people from Belize who came to witness the reception.

At dawn on New Year's day the powerful roar of The Spirit of St. Louis' filled the air in the vicinity of Belize, and drew a great crowd to witness the take-off. The weather was perfectly clear, with a light breeze blowing from the north. At 6:30 a. m. Colonel Lindbergh gracefully piloted his machine above the heads of the wondering onlookers, circled the city several times, once more dipped over the heads of the crowd at the Barracks and then headed straight for the College. His last act before turning the nose of his plane in a southwesterly direction towards Salvador, was to circle around the College as the American flag on its tower rose and dipped in salute.

The American Consul, Mr. Rossell Taggart, informed the Secretary of State at Washington by cablegram "of the delightfully homelike hospitality and the truly American and Central American welcome extended to Colonel Lindbergh at St. John's College, Loyola Park, where His Lordship the Bishop, the President and most of the faculty are Americans from St. Louis."

CHINA

News from the International Press Agency

At Rome, under the direction of the superior council of the Propagation of the Faith, an international press agency had been started with the special intention of rapid transportation of news from the missions. A French division has been organized by Mgr. Boucker, director of the Propagation of the Faith at Paris and of the society "Amis des Missions". Through this agency we have learned of the official recognition by the Japanese Government of the University of Tokio, on the twenty-fifth of January. The university is directed by the Jesuit Fathers and will henceforth have

the right to confer a university degree. Later we learned of the assurance from the Southern Government at Nankin that the damage done to our mission there would be repaired within a year at the expense of the government.

Through this same agency, we heard on February 21st of the horrors practiced in the regime of communism, in the South Prefecture of Loc-Tang, which has been confided to the Foreign Missions of Paris. Murders, pillaging and burning of property were numberless. Three churches and all the oratories have been sacked; the Christians of Pow-thao, Ho-keow and Pi-ne have been scattered.

The acts of cruelty that have been committed were characterized by unimaginable barbarity. The unhappy victims were dismembered or cut to pieces before the great mass meeting which the people were forced to attend and at which grand harangues were delivered in praise of communism. Every spectator who showed signs of horror or disgust was promptly punished, while the orators spoke from a platform that had been decked with bloody heads. Each town was bound under heavy threat of dire punishment to furnish a certain number of heads in advance.

The owners of lands were obliged to surrender their titles to the property which were burned before their eyes. Their boundary marks were carried off. Dividing lines between fields were ploughed up. All indications of ownership had to vanish. We find that the greatest number of victims are among the land owners and merchants.

Nankin—Letter of Father Hugon on His Capture by the Brigands.

Though for six months I encountered the brigands along the highways and for about the same length of time at night the red glow of burning villages was clearly evident against the sky, the time had come for me to make a most intimate acquaintance with them, and these were my experiences.

On the 19th of last February, I was returning home from a visit to a neighbor's house. The end of winter being nigh, the day was quite warm for a journey that was a little over 30 kilometers. In fact traveling was really a pleasure. In the cloudless heaven the first flock of birds were winging their way towards the north and little blades of wheat had begun to shoot up through the barren soil, without however lifting from the country the wasted appearance of bad times.

At home my pleasant work in the schools, where I expected numerous conversions, was awaiting me and while my mind was teeming with plans for the future I pushed onward with a hasty step.

Suddenly a voice behind me ordered "Come back," I turned about, and there before me stood four or five men with leveled guns. I was startled for the moment but I realized that I had to say something and proceeded to do so. "I am a priest," I said, "and no doubt you have seen me pass here before on many an occasion. You know well that I have no coveyance, no money, no opium in fact nothing that you bandits might crave." I availed nothing. This time they had no intention of letting me pass. They searched my purse and the pack on my donkey from which they helped themselves without any scruple. My scarf served as a belt for a brigand. Their leader donned my sheepskin coat while another pocketed my watch. With unerring fingering they gleaned from the depths of my pockets the twenty-five dollars of my traveling expenses and they disposed of even the medicine I carried for the poor. Now that I had been so singularly relieved of my baggage, would they at least let me go? If I could but get free, I knew that I had some friends near the sea who would take pity on "Poor Job." The important question was, "How to get free?" No, they invited me to sit down on a straw mat. Hours passed. The brigands came to look about, sit for a moment, ask a few questions, fill their pipes, eat a biscuit and then move on to rejoin their comrades along the road. I was certain that I would not have time to get home that night, but perhaps I could return to my starting point, the distance could not be more than five or six kilometers.

At sundown they forced me to arise and go out into an open space where horses and mules were saddled for the chiefs. The common brigands, their cartridges slung over their shoulders and their rifles on their arms were in readiness to depart. They assembled under cover of the house, advanced a few paces, then halted. . . . a few yards further and then another halt. At last satisfied that the road was clear, the band, the chieftains riding ahead and the brigands following rode out from their hiding place. The wives of the two leading brigands, perched on donkeys, followed the caravan.

One of them wore very extravagant clothes and her complexion was very much helped by rouge.

I was obliged to mount my own little beast that I

had brought with me to carry my bundles. It had no saddle, not even a blanket and since it was too small an animal to carry a man, my feet just grazed the ground. Most unexpectedly while on a narrow path that skirted a cesspool, a good three feet in depth, my donkey made a false step. I nimbly leaped to the solid ground but my poor little animal slipped into the filth. She had sunk up to her belly and even deeper than that. They tried to help her out by the halter but the halter broke. The bandits who always prefer the simplest way out of trouble were for killing the poor beast. My servant seized her, (that is the beast), by the ears to pull her out and the ears held very well; a coolie pulled my servant by the queue and it also held. Two hoofs came out; when these were laid hold of, the other two emerged and the animal was free. She was ready for the road again though dirty and bridleless. It was foolish to dream of mounting. I would proceed on foot.

We halted in a large village for the evening meal. Night had already begun to cast its shadows when we again resumed our march. Only a large streak of light marked where the sun had set, and it was from that, I was able to surmise the course that we were taking. After a wide circle to the northwest, we turned of a sudden directly northeast. Night was now entirely upon us. It was very dark, for it was almost time for a new moon. From the hilltops the land seemed like one black mass, and we could travel unseen unless the glimmer from our lantern, shining far into the blackness, betrayed our position.

Now of a sudden the crowd of bandits deserted us. Only two guards were left on guard with my servants, the two chieftans, the wives and myself. After traveling through swamps and pools we finally came to a village. As we neared the village one of the guards fired two shots as a signal for recognition. The peasants, more or less members of the band, willingly let us pass on without difficulty.

At last we came to a halt. In a house with a thatched roof, exactly like thousands of others, with a huge Chinese bed, a small mat and some stools for furniture, I was to spend the night with my servant, the chieftans and their wives. Being a little footsore, I lay down on the mat without removing my clothes, for I had no blankets, and with my feed-bag for a pillow I tried to sleep.

The attempt however was without much success.

The bandits were chattering about a fire of grass. When it burnt low they refreshed it with so much fuel, that for about a half hour the air in the room was suffocating. I hid my face to keep from choking from the smoke. Finally the brigands went to rest. But after a few moments a guard approached and made us stand so that he could search us. Since we had nothing it cost him only his trouble and he went back to lie down. A moment later he changed his mind and again examined all my clothes from which he helped himself, giving me in exchange for a woolen cloak, a Chinese vest, that could scarcely keep off the cold. Before retiring again, he bound my servant and myself, fastening our hands behind our backs by tying the two thumbs together with a cleverly knotted cord. We remained in that position until morning, when the chief, coming near, unbound us. Once more I flung myself upon the mat, but I slept very little.

At about seven o'clock I obtained freedom for my servant, who was to deliver two letters: one to Fr. Minister, who was my superior at Hai-Tcheou; another to my home telling my people that they must do nothing without Fr. Minister's order. So passed my first hours of captivity with the accompanying impressions. Later there was to be a series of most uneventful days.

On rising in the morning they washed after a fashion, and that not every day, but only when the inclination urged them. Then came breakfast, a bowl of soup with biscuits and some native butter. Nothing more was had until the *tehe-fan* of the evening which was the same as the *tehe-fan* of the morning. I stayed on my bed since that was the only thing I had and I had no permission to wander about the room. Thus I led a very lazy life during those happy days. Between times people came to have a look at the curious animal; sometimes more than twenty stood about open-mouthed, exchanging significant glances, and staring at me. They carefully inspected all my belongings, my breviary, my little statues, my rosary, and my glasses for which I had to fight with some particular visitors who wanted them. When the evening *tehe-fan* was over, the brigands chatted and smoked for about two hours, filling my ears with their stories.

On Wednesday the twenty-second they transferred to less uncomfortable quarters. The bed was nothing more than a little batch of straw, but I had more quiet, for the brigands never assembled there. On the next

day I received a message from Hai-Tcheou and a letter from Fr. Minister. His letter informed me that on the morrow I would be set free. But immediately after receiving his letter I was transferred to another village a short distance from the first. The new quarters were furnished with a bed, though the brigands also gather there, to continue their games of dominoes far into the night. They played this game with boisterous animation, and always with a sufficient amount of pleasantry, most of which was far from being understood by me. At about five o'clock we had all flung ourselves on the straw mats that served as beds.

One evening as I was struggling with sleep they dragged in a poor fellow whom they had caught on the road. To force a few coins from him they hung him by the thumbs from a beam for a half hour. When he tried to speak they loaded him with heavy blows, using clubs and even chairs and stools on his head, as well as on his limbs and body. When at last he was near his last ounce of endurance they left him blindfolded and bound hand and foot in a corner of the room. How comfortable my bed seemed then, when he had neither mat nor pillow.

Saturday the twenty-fifth brought a startling occurrence. The brigands decided to frighten me. At sundown they took me to the principal village. Here there was great agitation. Everybody seemed to look at me, whispering to one another, and casting pitiful glances at me. That night I spent in a stable. About three in the morning a little urchin pitched me the breakfast usually served to a condemned man. I ate it. At daybreak we travelled southward. After journeying a few miles we halted near some tombs. They carefully bound me and thrust me into a grave, then they placed planks over it and shoveled a mound of earth on top, taking care however, to leave a small hole between the planks so that I would not suffocate. Thinking that, after all it was a good chance to escape I pried my hands loose and with my tobacco pipe for a mattock, I made a hole through which I could crawl out. Alas, about forty yards from either side of the grave stood a sentry. One of them must have heard my manouvers for a bullet grazed my hiding place, making my ears ring for several minutes. I did not "choose to run" and so decided to wait until nightfall. That evening just as I was making my escape my grave-diggers came to let me out. It was far better, too, that I did not run away. That would not have been

the way to treat these brigands. On the following morning, Monday the second, an amiable fellow, armed with a rifle, took me back into the country where I passed two days at the house of a kind old lady. There they began another attempt to terrorize me. It was no longer a question of being shot or buried in a ventilated tomb; but now I was to be consigned to the family of the chieftain at Ho-nan. The first step in this project sent me westward. Truly the journey was only one "li" but that was far enough. On Tuesday evening I was received at my last prison. This place was more picturesque. The small room was black and smoky, with a scanty layer of straw on the floor, where I lay with the bandits. From morn till night they played dominoes or smoked their pipes.

Evening came after their long chat and though everything seemed apparently quiet, I could still hear their gossip about the day's travelling while they broke up to take their posts for the night. The sentries took their posts every two or three hours and at each shift they revived the fire with hay which kept the room quite warm but made the air quite unbearable because of the smoke.

My relations with the brigands were by no means unpleasant. If they were lax at times in treating me with due consideration, at least they never showed any inclination to be brutal. Many times they wished me to preach to them, but, to avoid their derision, I told them that if they wished to hear my doctrine they had only to send me back to my church and come there to hear me. Once or twice however I was consoled by one of my jailors who had been baptized and knew his catechism perfectly; I asked him some questions and everything went well without any disrespect being shown.

I had spent ten days in my last prison when on Tuesday at six o'clock at night, the chief became suddenly angered at my unprofitable sojourn and informed time he made me put on the Chinese dress in me that I must return to Kao-lieow. At the same exchange for my present clothes, without however giving me my own clothes. I had only a loose garment and my overcoat. Certainly I would never think of walking twenty "lis" over a soggy road after two days rain, with only summer apparel, to arrive at nine in the evening under the walls of Kao-lieow. I refused to go. On the following morning at nine o'clock the assistant chief sought me and set me free. I began

my journey and the road was in such a condition that I congratulated myself on not going the night before. Toward mid-day I came to Kao-lieow. The brigands there who had disapproved of my arrest were waiting at the gate and over a hundred of them escorted me to the mission. I learned since that five horsemen had set out to meet me in order to bring me home. What a change. But I am glad that did not happen. Knowing that these brigands are ordinarily such rogues I never felt certain of my freedom until I had set foot inside my residence.

Evidently my experiences make a very interesting story if I may judge from those who question me. My captivity would not have lasted so long had there not been a train robbery at Hiu-tang-tchoang which called out some of the troops in that region and broke off all means of communication. Such as it was, it was not at all unpleasant and now, using every precaution that prudence will command, I am ready to start out again on my missionary journeys. For the present I am nursing some ailments which I could not care for during my captivity, but I hope to be back at my work in the near future.

COLUMBIA

Barranquilla—Some Statistics.

From the end of September to the middle of November, 1927, Fr. Fernandez gave missions in seven different towns and villages. It was the first time that five of these towns had ever received the blessings of a mission, and the zealous father reaped an abundant harvest. The results of his ministry are as follows.

Confessions, 658. Communions, 1404. Baptisms, 93. Marriages, 45. Confirmations, 477. Consecrations to the Sacred Heart, 27 families. Out of the 1,404 communions, 268 received the Adorable Sacrament for the first time.

A catechetical class of 338 children was founded and is now well on it's way. In one village the Father founded a congregation of the Children of Mary.

Bogota—The Government Changes the Standing of Our College of San Bartoleme

A decree of the government issued near the end of last year deprived the college of the aid due to a secondary government school and consequently reduced it to a private school. Because of this decree it has

been necessary for the parents themselves to pay for their children's tuition. This naturally caused many serious difficulties to the parents and brought about much discussion. In accordance with the same decree the college has established the classical and scientific courses which extend over the space of seven years. The degree of Bachelor of Arts or Bachelor of Science may be conferred by the college. A school of commerce has also been instituted, which will cover a period of five years.

GERMANY

New Vice-Province

Provincial lines were markedly changed in a recent realignment. Saxony was taken from the Upper German province and added to the Lower province. Then the latter was split east and west, with the Elbe as the approximate border, and the eastern section erected into a dependent vice-province, with Father Bley, former provincial, as vice-provincial.

Berlin—Progress of Our School.

The new Gymnasium at Lietzensee in Berlin is now in its fourth year and is enjoying the not unmixed blessing of too many students. At the beginning of the fourth term the registration showed that the classes were attended by 233 pupils, representatives of all classes of Berlin society, sons of state ministers and of laborers, of shopkeepers and government officials. The main problem at present is to secure larger classrooms and more teachers, especially more Jesuit teacher. The German school authorities show our institution every attention and have frequently expressed the wish that the faculty be supplied with more of our priests.

The housing conditions in Berlin are such that the after-school engagements of the students has become a problem to parent and boy alike. This has led the school to introduce a quasi boarding-school arrangement, satisfactory to both parents and students and at the same time increasing the pedagogical influence of the teachers. At the close of school, instead of immediately returning home, 124 scholars stay at the Gymnasium for a slight refreshment, followed by games and study-hour periods under the direction of Ours. This arrangement has proved most satisfactory and effective.

In connection with this work, the school authorities are expending every effort to establish the most friendly relations between the parents and the institution. To achieve this end, there are frequent family gatherings in the school on evenings in Christmas week, Shrovetide and the like. These reunions are a source of great pleasure to the boys, their folks and most of all to Ours. The programs are very simple, the school orchestra renders a few selections, the boys sing and give short addresses, but the results of these meetings are most gratifying.

The progress of the first four years augurs well for the future of the Gymnasium am Lietzensee.

INDIA

Mangalore—St. Xavier's College. Conversion of a Brahmin Student and What Followed*

One day, last March, B. M. Shiva Rau, a student of the Senior Intermediate, sent me a note wherein he earnestly asked me to grant him an interview, as he wanted to speak to me on a matter of great importance. I went down immediately, but besides the usual topics, we spoke of little else. I chid him gently, and he looked wistfully at me, but said nothing. A few days later he met me again, and asked for a book to read. Though a Hindu, there was something peculiar about him his eyes were so limpid and pure, his smile was so sincere and unaffected, that I thought he might profit by reading a thoroughly Catholic book, and gave him Benson's "Come Rack, Come Rope." The book was returned to me after a week, and with it there was a note, like the previous one: "Please, Father, will you come down. I want to speak to you on something very important." I had my hopes about the boy. In fact I had been praying for him to our Blessed Lady. Yet, I confess, I was not very sanguine. I went down. He smiled at me; he spoke of the coming examination, and nothing more. I asked him how he was; I told him not to study too much. And then I concluded "Shiva, something worries you now, which you do not tell me. But pray, and ask for God's help and light."

On the 6th of April I got the following letter.

6th April, 1927

Dear Rev. Fr.,

I came to you the other day and called you down to talk to you on some private matter. Well I really had some private matter, but scarce knew how to

*A statement of Father D. Ferroli S. J. in the Patna Mission Letter.

express it to you or why to tell it at all. But, Father, I cannot stay without expressing it and taking your advice on that point. I request you to keep what I am going to tell you a secret known to me and to you and to only another third person—He.

On the very first day I entered the portals of this College, I heard a voice crying in me, that said: 'Be a Catholic and win Heaven.' As I entered the chapel of the College—for I remember, I first entered that when I came here—the voice was more distinctly audible to me. From that day it was a problem in me. But I am yet a boy and so am not ashamed to say that to be a Catholic and a Priest was the conclusion I arrived at just the other day, and that was the point on which I wanted to take your advice and help by way of prayer.

I have not expressed my intention to my parents, nor to my brother. And if they hear it, I shall have to go into the wide world 'without chart or compass.' But I shall have the consolation that God is my guide; He has helped many, surely He will help me—a distressed and forlorn creature. But still I cannot understand whether I should inform my parents at all; whether good will come out of it. Sure enough they won't allow me to stir out of the house if they get the least suspicion about it.

I don't know. Father, whether I should wait calmly till I complete my education—perhaps an interval of three long years, and then get converted or whether I should do so immediately. Please advise me in these my difficulties. If you can do so now, I shall be waiting here, down below. But, please, don't let my brother or any one suspect me in the least; for in that case, I am undone, all my plans shall be upset.

Father, I am only sorry to say I could not express to you these simple facts by word of mouth. Here then I present them to you in writing. Excuse me for having troubled you with these questions, and more still for having called you down the other day. Expecting you to come down with the light to be thrown on me,

I remain,

Your ever obedient pupil,

B. M. Shiva Rau.

Before going down, I prayed a little, and then I thought it was not a breach of trust to speak to Rev. Fr. Rector. In five minutes I was with Shiva, whom I consoled as well as I could; I gave him a little crucifix, and asked him whether he ever prayed. He knew the "Our Father" and the "Hail Mary" already, and it was his habit to recite them every night before going to bed. I gave him also a small prayer book, and told him to endeavour to be pure and good during the holidays, and to be sure to pray to our Lord every day. "Now," I added, "we cannot do anything. But when you come back we shall see what is to be done." During the holidays I hoped and prayed that such a fair flower might not wither away, but I confess I was very despondent. When we returned from Kotagiri, Shiva was still at home; but early in June he came back to the College; and then Rev. Fr. Rector decided that I might begin to instruct him.

In order not to attract the attention of others, he used to come to my room almost every day, and his quiet determination to enter the Catholic Church dispelled all fears as to his sincerity and strength to face the gathering storm.

After anxious prayer and thought we decided that he should be baptized on the Feast of St. Ignatius. But then, how to inform Shiva Rau's relations? Shiva Rau at first thought of telling them after Baptism, but that was considered unfair. On the other hand, they could not be told long before, for obvious reasons. It was decided that on the Eve of St. Ignatius' Day, Shiva Rau should go to St. Joseph's Seminary, where the Sacrament of Baptism would be administered, and meanwhile I should inform his brother and guardian, who happens to be a teacher in the College. Shiva Rau had prepared a letter, and this I handed to his brother, as he entered the parlour with me immediately after class. Mr. Bhujanga Rau (Shiva's brother) read the letter in perfect silence, but his face was darkening, and his eyes had fierce gleams of anger. I was recommending the whole thing to St. Teresa of Lisieux, and to our Holy Father, whilst Rev. Fr. Rector was earnestly praying outside.

When Bhujanga Rau had done with the letter, the first thing he muttered was: "It would be better if he were dead!" and then he asked to see him. I answered that he was not in the College, and that he had charged me to tell his brother that he should see him the next day. Then I tried my best to console him, and to induce him to submit to God's will. After about one hour he left.

On the Feast of St. Ignatius, Shiva Rau was baptized and received the name of Ignatius. Immediately after he received Holy Communion.

I had the happiness of administering both the Sacraments, and I confess that that short hour amply repaid me for whatever little sacrifice I may have had to offer to God Almighty in order to come out to India. Oh, Our Lord is good indeed!

The serenity of that beautiful day was not darkened by any cloud.

Rev. Fr. Rector kindly suggested that a note should be sent to Mr. Bhujanga Rau, inviting him to the College, where he could see his brother. There was no answer. And so, after all the Fathers had seen our new brother in Christ, and had offered him the little gifts that their poverty allowed them, Rev. Father Rector took him to the boarding house, where he had arranged that he should be given a room, and should live till the end of his studies.

Next morning the storm broke out. The Hindu students of the College Department, incited by two or three turbulent boys, absented themselves from class in a body!

Then they organized a meeting to protest against "the unscrupulous manner in which the Fathers of the College had effected the conversion of B. M. Shiva Rau." Further, they passed a resolution to insist with the Government, that the local Government College should be raised to the First Grade, in order that the Hindu students be afforded opportunities of education outside the proselytizing influence of foreign missionaries.

Meanwhile Shiva Rau's cousin came to ask him to go home, where his people wanted to see him. The request, of course, could not be denied, but it was thought prudent to ask the Professor of Physics, Mr. Joseph, to accompany the boy. A huge crowd had gathered near the house, some through curiosity, some moved by anger and hatred. Young Ignatius was very calm and quiet. He explained that nobody had compelled him to embrace Christianity, but he had followed the light that was shining in his spirit.

"And why did you not inform your brother?"

"Because I was sure he would not allow me to become a Christian."

"But had he no right to know?"

"No strict right; for I am of age, and in matters of this kind, I had to obey God rather than man." The most zealous to carry on this public inquiry among an

unfriendly crowd, without any respect for the boy's feelings, was a prominent gentleman of the town, who represents the Hindu Community in the Legislative Council. Of course, he and all the rest did not give a thought to the spiritual issues connected with the momentous step; their great concern was only with the boy's loss of caste. When Ignatius came back, he looked tired and worried; but his trials were not over.

After the abuse and threats and ridicule cast upon him in the morning, the enemy changed tactics. Though the affair was serious, it was not hopeless. The pollution of Baptism would be removed through some purificatory rite, and meanwhile his brother would take him back, not exactly into his house, but in a room nearby, which he could get from a friendly neighbour. Then a Brahma Samaj minister could instruct him, and show him the wiles of the Jesuits and the hollowness of Christianity. Pamphlets were supplied, which condensed in a most virulent form all the most vulgar attacks on Christianity. The boy spoke little in public, and always repeated that he could not be unfaithful to the voice of God. He disregarded the threatening letters that were sent him and the sneers with which some boys greeted him. A few days later his father came. The first interview was a stormy one. But then anger gradually gave way, and though the heart was not changed, yet he did not refuse the poor child his blessing. And all the while the Hindu papers were railing at him, and condemning the Fathers who had helped him and encouraged him. The Catholic boys, of course, received Ignatius Shiva Rau with open arms, and among our Catholic gentlemen, Mr. A. P. P. Saldanha, Shiva Rau's godfather, and Mr. S. L. Mathias came to the College, presented the young convert with some gifts, and offered to introduce him to the chief families of Mangalore. This last token of kindness was not accepted, in order not to excite Hindu hatred still more. For, evidently, the conversion had disturbed and enraged many. In fact, on the 5th of August both Rev. Fr. Rector and myself received an invitation to address a public meeting, in order to enlighten them on the recent conversion. It was not thought prudent to venture unprotected into the enemy's camp, for no purpose could be achieved in addressing an angry crowd, most of whom could not even understand English. The offer was declined, but the challengers were invited to the College, where indeed they came, and they listened to Rev. Fr. Rector, who explained to them the genesis of the event, and justified our attitude throughout. They departed, appar-

ently satisfied, except the M. L. C., who, for reasons best known to himself was boiling and raging. He made himself conspicuous also at the public meeting, where some of the speakers heaped abuse on the Fathers, on our holy religion and even on the Sacred Person of Our Blessed Lord. Yet it was all of no avail. The boy continued steady and full of happiness; and he himself would answer all those who cared to listen to him and be enlightened.

Now, will he be followed by others into the Fold? will others "know the truth and be made free by the truth"? We cannot say.

At any rate, we can pray that if any one among the numerous young men who come to us, "doth truth, he come to the light, that his works may be made manifest, because they are done in God."

The conversion of Shiva Rau was made the subject of a parliamentary question in the Legislative Council of Madras in one of its Sessions in November, 1927.

Question.—Mr. K. R. Karant, M. L. C., (South Kanara): Will the Hon. the Minister for Education and Local Self-Govt. be pleased to state.—(a) whether he is aware of the recent conversion to the Catholic religion of a Hindu student residing in the St. Aloysius' College, Mangalore, aged about 18 years 3 months by the active instrumentality of the College authorities and of a Professor of the said College; (b) whether the boy's elder brother, who is a teacher in the same College and who stands in loco parentis to the boy, was refused permission to see the boy; (c) whether the conversion took place without permitting the said brother or the parents of the boy to have access to the boy before the conversion was affected; (d) whether the Government countenance or approve of such proselytization by the authorities or teachers in charge of educational institutions getting grant from the Government; and (e) what steps the Government proposes to take to prevent proselytization by the authorities of the College in question or by similar institutions?

Answer.—(a), (b) and (c), Complaints in regard to the alleged conversion have appeared in the newspapers. The Government have no other information. (d) and (e), It is the settled policy of the Government not to interfere with the religious instruction imparted in aided institutions or with the religious activities of Missions maintaining educational institutions.

Replying to a supplementary question, the Hon. Dr. Subbaroyan, Chief Minister, said that the Government would inquire into the matter of the conversion.

Morapai—The Venice of the East.

Situated in the center of twenty-four Perganahs or canals, Morapai is the sister-town of Ragapur. These two are the two outpost towns established in the heart of eastern Bengal about fifty years ago. It would be quite inaccurate to compare a mission in Bengal with one in the better known and flourishing district of Chota-Nagpur, because the people and the location are totally different.

The district of the Perganah embraces the whole delta of the Ganges River. It is an immense sea of water in the midst of which rise innumerable small islands, which are rich in vegetation. Before it leaps down to the sea, the Ganges branches out in many directions. These branches are so joined by numerous streams and canals, that this mission district takes on a unique and novel appearance. For seven months of the year the water floods the whole of this section of India. Thousands of villages, in which we find the most densely crowded population in the world, appear above the water. The only means of transportation is the "donga", a flat boat about twenty-feet long and three and a half feet wide. Roads are almost unknown here. During the dry season the inhabitants travel from one village to another by walking the dry riverbed in which the rice-stalks which were cut close to the ground cause their bare feet to bleed. The missionary's life here is certainly no sinecure. One day he is busy in one mission station and the next day you will find him twenty miles away at the other end of his parish. The difficulties of the land, the heat of the torrid sun and the labors of the ministry in a short time bring on the first signs of a breakdown. In the dry season, he can make the rounds of his district barefoot like the natives. If he manages to buy a horse, he has to part with it before the heavy rains begin in May. A visitor to Morapai may welcome a trip in a "donga" but the missionary can scarcely be said to enjoy this kind of gondola when he is in it often for from twenty to forty hours at a time. It is the only means of travel. High-salaried government officials pay for the use of a "pelki", which resembles a sedan-chair. But the mere sight of how these brave people are knocked about in such a means of conveyance, forces one to abandon all ideas of ever using it.

The soil in the Perganah is extraordinarily rich. There is not a spot which is not cultivated. And yet the inhabitants are very poor. This peculiar condition

can only be explained by the fact that the rice plantations which form the bulk of the country's wealth belong to powerful landowners who pay the tillers very low wages. A well paid laborer cannot earn enough to support his family. The daily wages vary from six to eight "anna", or about twenty-five cents. The laborer has to spend this to buy about seven pounds or a "poli" of rice, which is just enough to sustain four persons for a day. But some of the families number ten and even twenty persons. It is a mystery how these people manage to survive under such conditions. Since this district is flooded annually by the rising tide, the streams, canals and swamps are plentifully supplied with fish. Fish serves in some measure to take the place of the traditional plate of rice. Meat is to be had only once or twice a year. It is easy to understand the misery which stalks about in this district. As soon as the monsoon blows too furiously, want makes itself felt. In some villages, crops have been known to fail for ten years in succession. For the past four years, the crop was completely destroyed at Morapai. Living in such want and in the face of so many odds, the poor Bengalese are doomed to failing health. No wonder then, that death, visiting these villages in all its terrors and mowing down the inhabitants like grass, takes such a heavy toll yearly. Exhausted by so many privations, these poor people can make no resistance against death and disease. The English Government is very anxious to better conditions. Dams costing many thousands of rupees have been constructed to regulate the course of the rivers. But they are at best only too insufficient.

The inhabitants belong to the Bengalese race, yet they differ very much from their brethern in Calcutta. They are darker in color and are less developed physically. In other matters, however, they are their equals. While they are far superior to the natives of Chota-Nagpur, because of a certain form of external culture which they possess, still they are real savages and are a very ignorant type of people. They are also a disgruntled folk and are much harder to deal with than the inhabitants of Chota-Nagpur.

The pioneers of this Bengalese mission came into this country some fifty years ago. A short time before the formal opening of the mission, Father Goffinet was lured thither by a certain religious tendency towards Christianity which he had noticed among the inhabitants. The movement spread very rapidly and from

Lakahmikantipur, from Dahghotta, and from Banskalla, as many as nine deputations came to the missionaries to beg them to settle among them. In 1868 temporary residences were established in some of the more important villages. But it was not until 1877 that Father Delplace set up a permanent residence at Morapai. About the same time we also find Father Muller and Father Broer at Boddipur, Father Henry at Banskalla, Father Hogger at Ishuripur and Father Lachavietz at Karry. The number of Catholics increased gradually and the Fathers could before very long boast of two permanent Christian communities. Nearly all the new recruits to the Faith were converted from Protestantism. We have not as yet had any influence on the mass of pagans in this district. And the seven Protestant sects which are competing against us are no more successful than we are in this respect. The advance of their evangelization has as a matter of fact come to a dead stop, and the Protestant forces seem ready to retreat. Whatever success Protestants may have met with, is traceable almost entirely to motives which are not strictly religious. When these Protestant sects, among whom the Baptists, Presbyterians and Anglicans are the more important, came here fifty years before us, they found the natives down-trodden by the "zemindar". They took an active interest in their cause and thus made many converts; but from the moment that the people recognized their own power to defend themselves without seeking foreign aid, the influence of the Protestants began to decline rapidly. However little the people are inclined towards Christianity, the Fathers assure us that Protestantism amounts to little or nothing, in this mission field. We ought therefore to pray that the Lord of the Harvest may vouchsafe to open the treasures of His efficacious grace and diffuse it among the people of these districts. Judging from the nature of the country and the character of its inhabitants, we can picture the immense fields of labor which lay before the first missionaries.

Morapai now numbers two thousand five hundred Catholics, distributed throughout forty villages. The other three large centers, Karry, Boddipur and Boshonti also have a Catholic population which is noteworthy. Morapai is the center from which the activity of the entire mission radiates. It possesses a school and separate institutions for housing the catecumens among the boys and girls. There is an industrial

school where weaving is taught, and a novitiate for the native sisters, the Daughters of St. Anne. There is also a dispensary. The entire plant is under the direction of two missionaries who are assisted very generously by three Sisters of Loretto from Ireland.

Father Muller is the only missionary who is buried in the mission-field which he labored to cultivate for God. He was born at Breslau and died at Boddipur. He entered the Society of Jesus at the age of fourteen, came to India in 1877 and after a few months died of cholera at Boddipur. In order to give some idea of the zeal and the great love of God which this generous missionary possessed, a few details regarding his death may not be out of place. A letter from Father Broer speaks of him as follows, "It was the 4th of Dec. of the past year (1877); as soon as he saw me after he had set foot on Indian soil, he exclaimed, 'yes, all my hopes are now realized. I am now in India. I have obtained what I dreamed of in my youth and what I have sought for such a long time.' The Bishop seemed inclined to keep him in Calcutta for a little while, but at his very earnest request, he sent him to the mission among the natives and on Jan. 5th, 1878 he joined me at Boddipur. He gave himself up to the Apostolate immediately by beginning the study of the language and every time that I suggested that he should not study so hard, he smiled and said 'it is for the Lord.' His sweet disposition won for him the affection of all; pagans and Christians came to him as children to a father and they always found him kind and pleasant. On the 15th of March, it pleased Our Lord to afflict our village with an epidemic of cholera. On that day a little boy was seized by it and died on the following day; others followed him to the grave. I myself was attacked by the disease on March 22nd and then both Father Muller and I made our peace with God. We confessed one to the other and Father Muller said to me, 'I would very much like to die now.' When I asked him the reason, he replied, 'Because I am now fully prepared for death and since there is now a possibility of dying a martyr, I would like to die now, of the cholera.' His desire was gratified, only too soon. Seeing that the epidemic was spreading and that help was needed, I decided to go and get help in Calcutta. And so I set out after having heard the confessions of all the Christians. As I was departing, he said to me, 'I would like to confess again, because you will probably not find me alive when you return.' On March 24th he toiled alone and attended

the sick and dying from morning till night. On the night of the 25th he did not go to bed. The natives told me that he paced up and down all night reciting the Rosary. On March 26th he celebrated Mass and about eleven o'clock he was called to assist two persons, one of whom died in his arms, but the other recovered. He remained with this man for about two hours and while returning, he fainted in a field about two hundred yards from our house. When he returned to consciousness, violent fits of vomiting seized him. The catechist and some other Christians carried him into the house but he reassured them by saying that he was well and asked only for a little tea. About three in the afternoon he felt that the end was approaching. He asked for his crucifix and for a long time he gazed at the image of his dying Saviour. At four o'clock he sent for the catechist and said to him, "Tell the people that I die for them and that I am willingly offering my life for their conversion." From that moment he spoke only with his God and from then until five o'clock when he gave up his soul to his Creator, he was heard quietly invoking the name of Jesus and Mary."

Through all these years, the grave of Father Muller was neglected but in 1925 Father Van Haaren erected a cross over the tomb which now bears the Father's name. Father Muller, through his powerful intercession with God, can now obtain numerous conversions for us in the field which he so zealously cultivated and which he blessed with his beautiful death. Who knows but that with a large number of well directed schools, and a goodly number of well-formed catechists, we may not see a really successful movement towards Christianity similar to that at Chota-Nagpur.

Patna—Transfer of Bishop Van Hoeck to Ranchi.

It was two years ago that the Patna Mission Letter, referring to the generous assistance which Ranchi had always given to the Patna Mission, wrote, "And in our Rt. Reverend Bishop they gave us the best they have."

Rome, we may well say, has confirmed this statement. For when, early this year, Rome selected Mgr. Van Hoeck to be the first Bishop of the newly erected Diocese of Ranchi, it paid an exalted tribute to the personal character and abilities of Patna's first Bishop. To undertake the guidance of so extensive and—if we

may use the expression—intensive a mission diocese as Ranchi, with approximately a quarter million neophytes and its still tremendous capacity and promise of further growth, is certainly no mean task; hence Rome's choice is high eulogy indeed.

It was on March 6th, 1921, that Mgr. Van Hoeck was consecrated first Bishop of the Patna Diocese. His occupancy of this see therefore covers the brief space of only seven years. But seven years they were of such indefatigable labor as only one blessed with the robust health of Bishop Van Hoeck could have sustained. Seven years, these were, not only of labor but of achievement.

As merely one instance of Bishop Van Hoeck's practical foresight in regard to our schools, we may mention a work which is of such paramount importance for Christian education in this Mission that to omit it would be inexcusable. We refer to our native nuns, the Indian Sisters of the Sacred Heart, of whose congregation Mgr. Van Hoeck was the founder and first director. What sisters mean for the teaching of our little that our readers well know. We feel justified in asserting that for India they mean even more. Give us an ample supply of Sisters for the teaching of our little ones, and you will have done our Mission a service that is simply inestimable. And to have done just this—as far as human efforts may hope to do it—is one of Bishop Van Hoeck's lasting monuments in the Patna Diocese.

It will undoubtedly be with mingled feelings that His Lordship will leave Patna to take his episcopal see in Ranchi. In Ranchi he will have the satisfaction to find, the educational organization which was the object of his strenuous efforts for so many years, more flourishing than ever, still constantly extending its scope. In Ranchi he will now have the satisfaction to hold as his cathedral the large and beautiful church in which he received his consecration as Bishop of Patna at a time when there was as yet no thought of a separate diocese of Ranchi.

But with all his love for Ranchi, Bishop Van Hoeck will leave Patna with a heavy heart. His priests and his people esteemed and loved him; and he loved them. In every nook and corner of his vast diocese he had, by his annual visits (often enough in bullock cart) become a familiar figure to Christian and pagan alike; while by his democratic and fatherly conversation he earned for himself the title of a pastor bonus of his

flock,—without distinction of race, position or fortune.

In Bishop Van Hoeek's transfer to Ranchi, Patna sustains a real loss. But Patna's loss is Ranchi's gain. We congratulate Ranchi. To our departing Pastor we wish a cordial "Ad multos annos!"

Tuticorin—Continued Progress.

The native bishop of Tuticorin, Rt. Rev. Francis Roche, S. J., announces for his territory the conversion of 50,000 to Catholicism during the past year. This diocese extends along the pearl fishery coast, famous for the wonderful apostolate of St. Francis Xavier, and is now under the control of the Indian secular clergy. The numbers point out the marked success of a native clergy, placed in charge in 1923 after separation from the diocese of Trichinopoly. This latter province is still governed by a Jesuit bishop.

JAPAN

Departure of Archbishop Doring.

During the late World War, the German Jesuits who were laboring in the Poona district of India were compelled by the British government to leave their posts. In consequence, Archbishop Doring with his confreres left the field of activity and later took charge of the vicariate of Hiroshima in Japan. This became the scene of his labors until his recent departure; for, now that war-time measures have been fully abandoned, the German Jesuits are again at their old posts in India, and the Holy See requested Archbishop Doring to resume his former charge. So Archbishop Doring has left Japan to labor in his old Diocese of Poona. The former superior of the German Mission, Fr. John Ross, S. J., has become the new Vicar Apostolic of Hiroshima.

Another change of note in the Japanese Mission is the retiring of Fr. Herman Hoffman from the Rectorship of the Catholic University of Tokyo. He was the founder of the University in 1910 and has been the Rector ever since. He was succeeded by Fr. Max von Kuenburg.

LITHUANIA

Kovno—Illustrious Jesuits honored.

On the 6th day of December 1927, the bells of the Cathedral of Kovno as well as of our own church, invited the people to a festive occasion. It was in

honor of the three noble founders of our church and college, the brothers Albert, Casimer and Peter Vijuk Kojalovicz, who lived in the seventeenth century. All three entered the Society, leaving her their estate, the site of our church and college. It was the good fortune of all three to teach at a later date in the college they had founded.

The most famous of the three brothers, and in whose memory the celebration was especially held, was the eldest, Albert. He was born in 1609 and entered the Society when eighteen years old. He taught at Krazial, the first college of the Society in what is now Lithuania. In 1642 he came to his home town of Kovno to lecture in the school he had aided in founding. In 1650 he became professor at our famous school at Vilna, where he was to assume the rectorship in 1654. In this position, he remained, until the fateful capture and sack of the city by the Cossacks in 1656. Later we find him as Procurator of his Province at Rome, and again listed as professor at the Vilna School. In the year 1677 he died as superior of the Professed House at Vilna and so the celebration of 1927 marked the two hundred and fiftieth anniversary of Father Albert's passing.

The reason for the popularity of Father Albert Kojalovicz in modern Lithuania lies in his many works as an author. He published no less than thirty-four works, in Polish and Latin, on subjects in theology, asceticism, apologetics and history. During the Jubilee, the greatest regard was of course given to his historical works; his *Historiae Lituaniae* in two volumes, the *Fasti Radvillani*, i. e. the *Annals of the noble family of Radziwill and the Miscellanea*. His "*Historiae Lituaniae*", due to the knowledge of its author, his impartiality, moderation, sound judgement and its elegant style, is really a classic. The German Historian Schlozer, who translated the work into German calls Albert Kojalovicz "The most important historian of Europe for the seventeenth century."

It is not then, surprising that the enthusiasm for Father Albert reached an even higher pitch in Lithuania. At one assembly, of the many which were held on that day, the chairman called Father Albert, the "Greatest Author of Lithuania, past, present and for many years to come."

This speaker is an interesting personage. Before the war, he proved himself to be a direct descendant of an old family of Lithuania, the Gedimini, and was per-

mitted by the Russian Government to add Prince to his name of John Gediminas Berzanskis Klausutis. In his zeal for things ancient and Lithuanian, he gave up Christian worship and created himself high-priest to the old Lithuanian Thunder-god Perkunas, although fellow-priests and fellow-worshippers he had none. His enthusiasm for Father Albert was so great that during the celebration, with tears in his eyes, he said to Father Kipp, S. J., "At last one of my fondest dreams has been realized, namely to bring Father Albert Kojalovicz from the dust of archives into the light of day."

The official celebration at Kovno, was indeed a memorable occasion. At the principal table were seated Prince Klausutis, "a subscriber to the ancient Lithuanian Créed, which our times find fit to characterize as idolotry," to use the words of his own speech. At his right sat the Rector, Father Kipp, "the representative of the organization to which Father Kojalovicz belonged." At the Prince's left, sat the Mayor of Kovno, who but a year ago, was a leader in the now defeated Red-Liberal Government.

The chief address was delivered by a professor of history from the University, a man of extremely liberal tendencies, but an accurate critic of the past. In the assembly, was President Smetona with his entire military staff.

Although this particular celebration had far reaching effects for Ours in Lithuania, and although the services of the archiepiscopal Cathedral of Kovno were most impressive, still the three holy founders must have looked down from Heaven with especial delight on the simple ceremonies at our own church, or better at their church, where for the first time in one hundred and fifty years a solemn high Mass was celebrated. The church was filled with the students of the school which the three brothers had founded two hundred and fifty years ago, and which has but recently sprung into life once more.

A few days later, the city council met and renamed the street leading from the Council Square, past our school, in honor of the three brothers and so today, two hundred and fifty years after their death, their birthplace honors the three brothers and unconsciously holds them up to their confreres and the students of their school as an incentive to emulate their labors and endeavors for God's Greater Glory.

MEXICO

Guadalajara—Further persecutions.

On the first Friday of April of last year four courageous Mexican Catholics suffered death for the cause of Christ the King in Guadalajara, Mexico. One was a young lawyer, Anacleto Gonzalez, pre-eminent, perhaps, among them for his outspoken firmness during his martyrdom, and for the esteem in which he was held by the Catholics of his native city.

He had from his earliest years endured the privations of humble circumstances; as he grew up, seeing his native country molested by enemies of the Church, he endeavored with all the power of his natural accomplishments to fight for the cause of Christ. After gaining his Baccalaureate degree, he began to study law amid many difficulties resulting from his family's poverty. He was a devout Catholic and a member of the Sodality of Our Lady and of the Apostleship of Prayer. From the time, even, of beginning his studies Anacleto drew up a plan of action for himself against the anti-Catholic Government which at that time (1917) had just approved of the irreligious Federal Constitution. He had two principal aims: to make known by articles in the Catholic newspapers the unlawful character of the Government, and to organize strong but peaceful protest against each of its anti-religious acts.

Accordingly, that year Gonzalez founded a weekly paper, "La Palabra" (The World). His challenge was not disregarded. On three separate occasions he was imprisoned because he had organized public demonstrations to protest against the Government's acts of persecution. When the "Asociacion Catolica de la Juventud Mexicana" (Society of Mexican Catholic Youth) was established in Guadalajara, he was appointed one of its directors, and began to contribute to the Guild's newspaper "La Epoca" (The Age). When in August, 1918, the local government of the province of Jalisco closed all the churches and forbade all religious services, Anacleto Gonzalez, by a rigorous boycott organized against all newspapers and traders on the government's side, brought about a repeal of this iniquitous law within six months. It was during this time that he established a number of "study-circles" among Catholics to arm them against false ideas, naming them after famous Catholic writers: "Ozanam," "Mon-

talambert," "Comte de Mun." In April of the year 1922 the first National Congress of working people was held in Guadalajara City, Anacleto being one of its principal promoters.

In the following year, when the "Liga Nacional Defensora de la Libertad Religiosa" (National League of Defence for Religious Liberty) was founded in different parts of the Republic, Gonzalez introduced it in Guadalajara, though he had to change its name on account of the especially vigorous antagonism of the local Government and called it the Jalisco People's Union. The direction of this Catholic Association as its President thenceforth absorbed the greater part of his activity until he was put to death for Christ's sake. That it was purely from the religious point of view that he engaged in the conflict is evident in many ways, and not the least is the design which he adopted for the flag or standard of his Association. On one side it bore a representation of Our Lord, and the cry of the Mexican Martyrs: "Long live Christ the King," and on the other an image of the Blessed Virgin of Guadalupe with the title Queen of Martyrs. He determined, also, that the colors were to be white and red, and being asked why he chose these colours rather than those of the national flag, he answered: "These colors mean that through our martyrdom the kingdom of Christ will be realized."

Gonzalez also founded a weekly newspaper as the official organ of the "Union Popular de Jalisco" and called it "Gladium" (the Sword). Its publication continued even after its prohibition and the seizure of its press by the Government; certain Catholic women spending the whole night in the work of printing it under Anacleto's direction. In view of all this it is not to be wondered at that Calles' agents were set to watch him and that presently General Ferreira ordered his arrest. We give the story of his arrest and martyrdom in the words of an eye-witness:—

Guadalajara, April 10th, 1927. On the first of the present month at dawn, the house in which Anacleto Gonzalez and the three young Vargas brothers lay concealed was surrounded by a large body of soldiers. Anacleto was the leader of the "U.P.deJ." and a stout defender of Christ's cause; the three young brothers were his worthy pupils and indefatigable assistants. The soldiers had been posted even upon the flat roofs of the neighbouring buildings. Anacleto, seeing that escape was impossible, came forward, and following

the example of Our Lord said: "Imprison me if it is I whom you seek; but let these young men go." The soldiers, however, seized and carried off all four to the "Cuartel Colorado Grande" (The Great Red Quarter), our Coliseum in Guadalajara. Meanwhile other soldiers had seized a young man, Luis Padilla, in another house and all five were imprisoned.

They were left without food the whole of that morning, and in the afternoon of the same day, the first Friday of the month, they were cruelly martyred. Anacleto was hung up by the thumbs, then brutally flogged, and his feet slashed. All this was done in order to make him reveal the whereabouts of our Bishop, and to give other information which the military desired. Strong and courageous, Anacleto Gonzalez, with the strength which Our Lord gave to him endured all these tortures like a true martyr. He earnestly desired that his companions should be executed first, fearing lest they should lose heart at the sight of his own cruel sufferings. He wished to encourage them to bear their torment for Christ bravely to the end; or perhaps it was that he might drain the cup of sorrow to the dregs. His executioners however did not grant him his request, but despatched him before the others. He did not desist from exhorting and strengthening his companions till his last breath. After a soldier had stabbed at him with his bayonet, the general, seeing that blood was flowing profusely from the wound, ordered Anacleto to be shot; the others were then also shot.

One of the young Vargas brothers, however, was first separated from the other prisoners. He was not shot but was an eye-witness of the martyrdom of his brothers and associates. It is from him that the greater number of details have been obtained. When the soldiers handed over the bodies to their respective families, Florentino was set at liberty. Not only he, but his family also were grieved that Jesus had not chosen him also for martyrdom. When he entered his home with the bodies of his brothers, his mother exclaimed: "Oh, my child, how near you were to receiving the martyr's crown; you must now live still more perfectly so that you may merit it another day." Their father replied to all who tried to condole with him: "Do not condole with me; but congratulate me on having just received the unmerited honor of possessing two martyred sons in heaven."

I went, as everyone else did, to see the bodies which

had been handed over to their respective families, not much more than an hour after the execution. The coffins of the two Vargas brothers were similar in appearance and placed beside one another. Palm branches in the form of diagonal crosses had been placed upon them, as well as a crown of white and pink roses. Their faces were uncovered and their clothes, up to the throat, could be seen stained with their blood. Anacleto wore such a smile that he seemed to be, not so much smiling as laughing with joy and freedom. His eyes were open, and his aspect was so peaceful that in gazing upon him one could not feel compassion for him; his countenance showed us that he was even then enjoying the happiness of the divine embrace. Blessed be God in His angels and in His saints! The crowd touched the body with pious objects, and begged favors of God through his intercession. His clothes, stained with blood, were cut up into pieces and distributed. Two of these I received. When the body had first arrived at the house, the blood was still running freely and three pounds of raw cotton which were applied to the wounds were stained by it.

One remarkable incident in the scene of execution, omitted above, must be recorded. When the firing party was preparing, Anacleto addressed both his companions and his executioners with such fire and eloquence that the latter were deeply affected and refused to execute their orders. It was necessary for a new platoon to be called up; and the General then forbade him to speak any more.

Anacleto has left behind a wife and two boys, one aged three years, the other eighteen months. These children have inherited a glorious name; in their veins runs a martyr's blood. I saw the elder child come near the body of his father and beg his aunt to lift him up so that he might kiss him; for the multitude which kept crowding in to see the body made it quite difficult to do this. Someone asked the child what had happened to his father; he answered: "Some wicked men killed him because he loved the Child Jesus very much."

Anacleto's burial had been announced to take place at 2.30 P. M. on the second of April. During the morning of that day I remained for a long time close to the venerated body. The crowd which attended baffles description, as does the wonderful order of everything, and the grief on every countenance. The coffin was carried to the cemetery upon the shoulders of the dead

man's friends. No cars were seen in the funeral cortege; all were on foot; the wreaths were carried by workmen. The coffin was detained just for a moment on the threshold of the dead man's home while a laborer in stentorian tones called out three times the invocation from the Litany: "That thou vouchsafe to humble the enemies of thy Holy Church!" "We beseech thee to hear us," responded the great multitude which extended past three blocks of houses. "Queen of Martyrs, pray for us and for the Popular Union," was also cried aloud.

On the way to the burial-ground the crowd increased greatly. When it was reached, three young men, one of whom was a working man, addressed the multitude; at the end of their speeches, they cried out invocations in honor of Christ the King and of the Martyrs of Christ to which the crowds answered with great enthusiasm. I assure you that the whole proceeding seemed rather a triumph than a funeral.

The funeral of Luis Padilla and of the two Vargas brothers was delayed until five o'clock so that their fathers who had only arrived that afternoon from Colima might see the bodies of their sons. A great crowd was present at their burial...also. We remained in the cemetery until the funeral arrived. It seemed to me that all the social classes of Guadalajara had met together there.

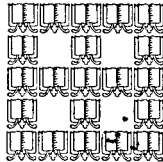
Two of those who had delivered eulogies over the body of Anacleto were cast into prison as soon as they left the cemetery and later were shot. That same evening they arrested the professional singer, Ezekiel Huerta and his brother Don Salvador. The authorities tried to make them reveal the whereabouts of their brothers, who are priests. As you may imagine they revealed nothing, and therefore were shot at 2 A. M. the following day and buried immediately. The only advice their families received of all that had happened was the formal certificate of their burial. Ezekiel left behind him eleven children, and Salvador ten.

Every day some person or other is shot and there are many in the prisons awaiting their hour. Women and even young girls are taken to the Police Inspector's office for examination. Houses are frequently searched, and the inmates of any house in which a priest is found are threatened with death.

Do you remember Father H. Lara? His desires were finally satisfied, for Our Lord has crowned him,

too, with the martyr's crown. His body was recently found covered with bullet wounds.

I may say, in conclusion, that day and night one lives in a continual agony. Pray for us, that we may learn to live and die as true Christians. We add one other incident. When Anacleto was on the point of being executed, he called out: "For the second time, let both Americas hear this holy cry: I die but God never dies. Long live Christ the King!"





Other Varia

The Apostleship of Prayer throughout the World

Incomplete as they are, these lines will suffice to explain why during the year 1927 the General Center of the Apostleship has been transferred to Rome, the center of the Catholic World. Some statistics will give us a general view of the work. The number of new centers enrolled in 1927 was one thousand three hundred and sixty-seven of which two hundred and seventy were French. Italy alone, surpassed this total with three hundred and eighty-three new centers. Then came America, Spain and Germany. There are sixty Messengers, published in thirty-eight different languages. The number of copies printed monthly, varies from one thousand to three hundred thousand. In all there are one million eight hundred and two thousand three hundred and sixty-seven Messengers printed monthly. As for the leaflets—thirty editions of these are published in nineteen languages with a total of ten million seven hundred and thirty-eight thousand three hundred and ninety subscribers. Rome remarks that many leaflets reach several persons in a family or community. If the special editions of leaflets published in numerous dioceses, and the number of papers and reviews that publish regularly the monthly intention be added, the total number reached by means of the leaflets attains a minimum of thirty million.

Italy—At Rome the section of street car employees, of the Apostleship continue to show the greatest activity. Two Retreats have been given in order to prepare the associates to fulfill their Easter Duty worthily. The Retreats were ended by general Communions. On April 28th a general meeting took place. His Eminence Cardinal Laurenti presided at this feast and awarded to seven of the chief workers, of this section, the silver medal which the Pope had decreed be given to them on this occasion. Similar groups of street car employees were founded at Naples, Livorno,

Turin, Bologna and various other places. The Eucharistic Crusade continues to develop. The new meetings worthy of mention were that on June 2nd at Rome, consisting of a pilgrimage to the Trinity of Mounts, and secondly that held at Rome on June 26th, the great Aloysian feast, during which five hundred Crusaders placed at the foot of the altar, which contains the tomb of St. Aloysius Gonzaga seven thousand consecrations to an Aloysian Life signed by as many Crusaders. The Consecration of Families is also progressing rapidly. A new Golden Book containing the names of ten thousand four hundred families has been sent to Paray-le-Monial.

Spain—The great event of the year for the Apostleship of Prayer was the consecration on June 26th of the huge statue of Christ the King at Bilboa, Spain.

Germany—The year 1927 marked for Germany the tenth anniversary of the foundation of the Association of Mothers of Families, as the sections of the Apostleship for women are called. Some groups of men already formed the Apostleship of men, when the first sections for women were founded in 1915. The following year there appeared the little magazine, "Mother's Sunday", which beginning with 1923 had a subscription of two hundred and eighty Thousand. After dropping to one hundred thousand for economic reasons, the number of subscribers has risen to three hundred and twenty-seven thousand.

Ireland—The Messenger printed in English has gained in one year more than seven thousand subscriptions, giving a total of two hundred and fifty-three thousand. A Gaelic Messenger is also published with more than three thousand subscribers. The number of books, pamphlets and leaflets issued by the bureaus has increased to four hundred and sixty-nine thousand and seventy-seven. A Golden Book has been sent to Parayle-Monial it contains the names of thirteen thousand seven hundred and thirty families consecrated to the Sacred Heart to swell the number of forty thousand Irish families already inscribed in preceding Golden Book.

Hungary—Numerous congresses and Pilgrimages have been conducted by the Apostleship. We note on June 28th at Aboni a special meeting of founders enrolled in the Apostleship; at Budapest from April 2nd

to the 4th a retreat was given for the members of the Apostleship who are public Officials. A Retreat House built by the care and at the expense of the Associates of the Apostleship has been opened at Zgliget near Budapest.

United States—The Messenger of the Sacred Heart remains at the head of the Messengers with more than three hundred and forty thousand subscribers. During the year four thousand five hundred and fourteen diplomas of Promoters male and female have been distributed, three thousand five hundred and seventy-four of which were issued during the months of May and June. More than two million children are enrolled in the Apostleship.

Columbia—In Bogota, the Capital, there are more than twenty thousand Associates. The Messenger which had scarcely two thousand subscribers for some years past has now over five thousand.

Argentine—The movement of the Eucharistic Crusade is developing very rapidly in this country. Forty-eight new centers have been started with about six thousand Crusaders.

Madagascar—Here too the Crusade is beginning to spread. Receptions of the Crusaders in the Island including Madagascans and some Europeans took place at Ambatonilita on June 21st.

Australia—In the last six years the Apostleship has grown enormously. More than one hundred and fifty thousand men and women have been enrolled. No other pious work has spread so widely and no other Catholic Journal can compare in circulation with the Australian Messenger which issues more than fifty-two thousand copies a month.

The Catechumenical Society of the French Missionaries.

The annual reunion took place at Tours, the seat of the central organization on May 10th. According to the desire of the committee at Paris, it was decided to place the Society under the patronage of St. Francis Xavier.

Only one report could be sent this year from a missionary, due to the difficulties caused by the civil war. It is that of Fr. Hugon, a young and valiant pioneer. His report gives some of the activities of the Catechumenical Society of the Eucharistic Jesus, established at Tekon-ten, in the new district of Tching-t'eu.

The Christian Situation in the East.

It was not merely the urgent request of their consuls that made five thousand or so Protestant Missionaries, of Anglo-Saxon origin, abandon their Mission Posts in China; the real reason was a methodological fiasco. This is the verdict of a Protestant student of the Chinese Missions. The Missionaries, it seems, were altogether too frequently commercial agents, sowers of Imperialistic propaganda, too ready to advance the materialistic interests of their respective countries, and, in consequence, they made themselves objects of popular disfavor and distrust.

As a result, a new policy is being adopted. The past disasters must not find themselves repeated. Mission fields will now be carefully selected, but once chosen, the labors there must be persevering. Foreign rights must be waived and submission made to China's ecclesiastical governing bodies. Insistence must be made not on doctrine but on practice. The theological controversies of the West must find no place in China. To simplify the spread of the Gospel, let there be a unity, not so much in articles of Faith, but in a manner of living. Let each one, rather than laboring to learn abstruse dogmas, model his life on the example of Christ. In brief, it is the end of positive Christianity.

A united church of China has, in fact, already met in conference at Shanghai. In October of 1927, ninety-four representatives of one thousand churches, from seventeen provinces, representing one hundred and seventeen thousand Protestants, formed "The Church of Christ in China." Dr. Cheng Ching-yi, organizer of an earlier Conference in 1922, was elected President. As yet, this united church represents only Presbyterians and Congregationalists. The new church will give women a passive voice in the management of church affairs and makes each individual church independent. The greater number of the Protestants, have not as yet joined the movement. The question is, will they. If they do, very little that characterizes their present Christianity will survive.

In contrast to this excessive nationalism, manifested so differently, by Protestant Missionaries and Protestant neophytes, the Japan Times and Mail, a pagan organ, bore the following testimony, to the internationalism of the Church, in the following article, of the 7th of August, 1927.

"No Christian Missionary has left so deep an

impression on Japan as did St. Francis Xavier. For political reasons, his great name was suppressed by the Tokuyawa. But the seed this mighty preacher sowed, grew again, when the Imperial Government was reestablished in 1868.

"The main difference today between the Catholic and other Christian Missionaries is the international character which the Catholic pioneers assumed. It is especially this characteristic which attracted the attention of the Japanese, because in the last few decades, Japan herself has become internationalized. The other sects have changed their names and have studiously ornamented their titles with the word Japanese. We have Nippon Seikokwai, Nippon Kirsuto Kyokwai, Nippon Methodist Kyokwai and a multitude of others. But the Catholic Church calls herself, Tenshu Ko Kyokwai, which means, the Revelation and Guidance of the Lord of Heaven, showing herself to be truly Catholic. The Japanese, due to his old Buddhistic beliefs, has been, as it were, forced to acknowledge and esteem an all embracing religion. In consequence, the Japanese have embraced the new Faith, with a peculiar innate partiality to the manner in which it was taught by the Catholic Missionaries, who have kept themselves aloof from the company of the Protestant preachers, to prove their dignity as preachers sent from Heaven.

"Nor have the Catholics changed in the course of years.

"'Jesuitism' may today, of course, signify something altogether different than it did at first but the Jesuits themselves have remained what their fathers were. They have remained at their posts, in the quiet fulfillment of the duties of their vocation with that self-same foresight which only centuries can teach.

"As far as Japan is concerned, the word 'Jesuitism' has fallen into oblivion, but the work of the faithful sons of Ignatius Loyola, here at the outermost bounds of the earth, strides on in steady progress.

"Many welfare and educational institutions, under Catholic auspices, are in the hands of the Jesuits and other Religious of their Faith. Among such institutions, we wish especially to mention the Catholic University and the Trappist Convents.

"These valiant toilers are not anxious to parade their religious character before the public gaze. Catholics advertise themselves, without the usual blatant means. When the School of the Sacred Heart

was founded, there were twelve teachers and only ten girls, who had waited a year for admission. They did not fall back on advertisement 'to make the school popular,' for they felt certain that the public would learn to appreciate the excellence of their instruction. In fact, today, sixteen years after the opening of the school, it counts one thousand pupils and embraces Kindergarten Classes and an Academic Course as well. Catholics aim for what is better and more perfect in every field of activity, as the School of the Sacred Heart can ably testify.

"The Catholics are not continually tormenting themselves with the question of finances; their revenues come from all parts of the world and also from Japan itself. An official of the Kabutocho, as rumor has it, gave this school one hundred and seventy thousand dollars for the erection of the new building which has become a real educational palace. The really surprising feature of the gift consisted in the fact that the donor was a convert from Protestantism.

"But especially where misery is found, or diseases are to be cured, a Catholic institution will soon take root. And their work is done without the booming of the drums of the Salvation Army. The Catholics know none of the bombastic and pompous preachers whose type is so common in other Christian sects.

"The Catholic Missions labor without clamor but their harvest is astounding. Here and there, and from time to time, some noteworthy conversion is reported in spite of the great effort to keep it concealed. There can be no doubt that of all the Missionary bodies working in this land, it is the Catholic Church which can show the greatest results and it is that church whose work is the sturdiest and most extensive.

"It is not under the head of 'curiosity' that we make known these facts. We wish to point out this mighty enterprise and stem any attempts to impede its progress.

"Of the Catholic establishments, the Morning Star School, the School of the Sacred Heart, the University, and the work of the Trappists compel a special interest since they are beginning to exert a strong social influence on Japan.

"The last named institution, embracing a Monastery for men and a Convent for women, is united to the Benedictine Order, which was founded by St. Benedict in the year 529. The distinctive mark of this order is that it unites contemplation with manual labor, a

life similar to that of the Zen Sect among the Buddhists, and it seems that this manner of life is most agreeable to the Japanese temperament. The Trappist Monastery of Hokkaido works an estate of one million two hundred thousand tsubos but the Trappist Convent takes in only four hundred thousand tsubos. There is a third Trappist institution at Kiu-shu. All of these foundations are conducted by French Religious.

"Although these different institutions are in the hands of different Orders yet all acknowledge unconditional obedience to the Pope, whom they call in Japanese, 'Kyoko' i.e. Spiritual Emperor. Their mutual aid and combined endeavors to convert the world have always been an acknowledged fact."

Such an article in a pagan publication assures us that at last the clouds of ignorant opposition are rolling away and that a better understanding of our work is beginning to dawn upon the people of the East.

Statistics of the Chinese Mission for 1926-27.

The "L'Agence Fides", from the reports already received, estimates the damages done to the different missions during the year of 1927 at a loss of more than 75 million francs. When the reports are completed, the damages are expected to exceed 125 million francs.

The Apostolic Delegation announces the following: Conversions, 50,177. Number of Christians, 2,427,331. Increase on former total, 50,177. Foreign missionaries, 1,889. Chinese Priests, 1,243. Total number of priests, 3,150.

THE RETREAT MOVEMENT

China-Song-Kaong.

It will be interesting perhaps to know that the Chinese New Year began in the section of Song-kaong by a series of retreats which were very well attended. In the village, the retreats for girls, given by Fr. Ruberfroid, brought about the conversion of forty-eight persons. At Ts'ich-pao, Fr. Etienne Zi had no less than eighty retreatants from among the women, including both single and married women.

In the north of the same district at Ka-ding, 75 women retreatants, from all classes, many for the first time in their lives, followed the instructions given by Fr. Minister.

With regard to the men's retreat, I take great pleasure in noting that the retreat given at hieu-daong, district of Ka-ding by Fr. de Lapparent had 45 attendants and all of these went away much impressed and full of enthusiasm. However, the retreat of Fr. Lus Yang at Mo-ghiao has set a record. There were 160 men, who came from all the Christian districts.

Let us hope that these real harvests which we have begun to reap may continue to grow. I have already perceived a change in the lives of many of the retreatants, who were already very fervent Christians. May they persevere.

Since the Carmelites have joined our missions, there have been some very astounding conversions. Only the other day, at Waong-ka-ba-lew, I met an old apostate from Lieu-daong who has recently returned to the fold. Since her twenty-ninth year, she had never set her foot inside a church. At Lauetie, Waong-ka-daong, an aged blind man, after forty years delay, asked to be permitted to attend the mission services.

"Yesterday," writes Fr. Roberfroid, "another backward christian (aged twenty-three) came to be reconciled with God. Mei-ka-tsen, an apostate village, about six hours from Lieu-daong now has its own apostle, who with the aid of prayers received from all quarters is bringing back the misguided unfortunates. Last week two old widows, who were at the head of apostate families, came joyously to make the mission. With the grace of Carmel, I hope that this year will not pass without the conversion of the entire village."

Germany—Conference on Methods of Conducting the Exercises.

Fr. A. Haag, commissioned by Rev. Fr. Provincial and in the name of Rev. Fr. Rector of Boniface-Retreat-House, cordially invited all the Fathers to the Spiritual Exercise Conference to be held July 12-13. It was hoped that, by mutual interchange of ideas, all, young and old, would profit greatly. Papers lasting three-quarters of an hour were read, varied by shorter reports and informal remarks on questions of special import.

Some of the topics chosen for the papers were:—Two Standards; Catholic Activities; Personality of Christ; Devotion to Mary; The Exercises as Adapted to Modern Professions; Psychology of Moral Responsibility; False Contact; Paedagogical Wisdom of Christ and Modern Theories of Will Training.

Ireland—Retreats given during 1927 at Rathfarnham Castle.

The number of exercitants for 1923 at Rathfarnham Castle amounted to 2,497. Of these 2,124 were men and 373 were boys. There were 41 retreats for men, giving an average of 51 for each retreat.

Italy—Milan. The League of Perseverance.

The members of the League of Perseverance, as the retreat organization is called in Milan, had eagerly awaited an opportunity to pay special tribute to the Mother of God as Patroness of the Retreat Movement. An occasion was offered when Cardinal Tosi, Archbishop of Milan consented to preside at the celebration of the Feast of "Mater Perseverantiae", on May 17th, 1928. The men, fired with enthusiasm, began to pour into the beautiful church of Our Lady of St. Celso as early as 7 A. M. There were groups of railway employees, tram guards, customs officers, state guards and Milanese City Officials. Bodies of pilgrims had also traveled on foot from the towns of Varedo, Truggio and Villa San Tiorano. The banners of the various societies and guilds were displayed within the sanctuary as marks of zeal and devotion. Several thousand men were present in the church and offered a very edifying and inspiring spectacle. At 8 o'clock Father Baretta and Father Castellani welcomed Cardinal Tosi who came attended by Commissioners Salve and Legnani and Signor Tagliabue, President of the "Centro Cittadino degli Uomini" or Citizens' League of Catholic Men. The procession conducted the Cardinal Archbishop into the sanctuary and after he donned the sacred vestments he proceeded to consecrate the gold chalice presented by the Holy Father to the Church of St. Celso for the services to be held on the first Saturday of each month under the auspices of these Catholic laymen.

The mass was beautifully sung by the "Schola Cantorum" of St. Andrew under the capable direction of Professor Carlo Spalla. After the gospel, Msgr. Olgiati preached an eloquent sermon dwelling especially on the reasons why this year's feast of Our Lady was being celebrated with more than ordinary solemnity. He showed that the Feast of the Ascension, within the octave of which the present Feast fell, should symbolize the continual ascent towards perfection, for which men who have made the Spiritual Exercises should strive. The preacher stressed the favorable circum-

stances of the celebration, namely, the Month of May and the Church of Our Lady, for Mary is an especial Patroness of the Milanese, the paternal love of the Holy Father and the kindly interest of the Cardinal Archbishop, all these being declared elements which should tend to promote the increase of fervor in the members of the League of Perseverance. At Communion time practically everybody approached the Sacred Banquet, to the great edification of the Archbishop, whose countenance was aglow with delight. He was so pleased that he promised the Fathers that he would be glad to preside at an annual celebration in honor of "Mater Perseverentiae."

A photograph of the Archbishop with the members of the League gathered about him was taken in the afternoon. An academy in honor of the Archbishop and the promoters of the retreat work was held in the hall of the Institute of Leo XIII. Among the distinguished persons present at this eventful gathering for the promotion of retreats, mention should be made of Countess Eliza T. G. Scotti, foundress of the Committee on Retreats, Signora Maria Ferario, Signor Tremolada, honorary President, who is tireless in his work for the League, Signor Gerli, the active and capable President, Signor Vergilio Riva, the Vice-President, Signor Vaghi, the Apostle of the Retreat Movement among the State and Coast Guards, Father Gazzana, Rector of the Institute and Pastor of St. Andrew, Signor Squaquera, Commander of the Coast Guards, Signor Stefanoni, Commander of the State Guards, Inspector Signor Pasca, and Signor Sola, Supervisor of Railways, who is also a very zealous advocate of the Retreat Movement.

After the beautiful rendition of several solos, among them Gounod's "Ave Maria", and the presentation of a musical comedy "I Gromi", by the students of the Institute, several eloquent addresses were given, outlining the work already done and the aims of the men of Milan in the Retreat Movement.

Signor Alfred Conti, who spoke in the name of the working men, who are very well represented in the movement, said:

"Your Eminence and Promoters; I am asked to represent at this grand and inspiring meeting, all the working men, who return to their several homes from the Spiritual Exercises transformed both morally and spiritually. I ought therefore to express not only my own but also the sentiments of thousands of men

who, like myself, have found at that holy house the Grace of God and lasting peace—true Christian peace.

“At the Sacred Heart Villa things are proved for us and the principles and details of good living are so ably explained that it is impossible for me to tell you how deeply impressed we are.

“When I read in the ‘Messenger of Retreats’, the impressions of the working men themselves who have made the Spiritual Exercises, after a life spent in darkness and sin, and when I realize in their words the unfeigned happiness which they experience, I am deeply moved and I cannot but pray for you, the Promoters, for your Eminence and for the Holy Father. I implore Your Eminence and you the kind and generous Promoters, for the love of Christ and in the interest of so many abandoned souls, whom He awaits and invites to Him, never to tire in aiding this great work, a marvelous and indeed a divine work, as our Holy Father called it last year. A great many families have been permanently bettered through its beneficent influence and a great number of souls, hitherto almost driven to despair in their wanderings from God, have found a haven of peace by making a good retreat. May this work continue in its holy task of individual redemption and social purity, through the efforts of your Eminence and through the aid that you, the Promoters proffer. Never was money spent in a better cause, nor sacrifice made for a more worthy object. That money is used in converting and reclaiming souls for Christ. From the hearts of twenty thousand men who have been assisted by your generosity arise heartfelt thanks, as a testimony of our sincerest gratitude.”

In response to this fervent appeal, Signor Perego and Signor Riva in the name of the League, expressed their good wishes and promises of continued cooperation. In a short but beautiful speech, Cardinal Tosi thanked the Fathers and their lay-assistants for the excellent work they are carrying on and assured them of his continual fatherly interest in the work of the retreats and in the League of Perseverance.

The United States.—Hillyard Washington, Mt. St. Michael’s—
Retreats for Laymen.

More than a hundred men applied for reservations for the laymen’s retreat which was conducted by Fr. Martin Scott at Mt. St. Michael’s June 21 to 24. Only 95 can be accommodated at the Mount at one time. About 75 applications were received for the second laymen’s retreat, to be held July 6 to 9.

B. L. Gordon of Spokane, president of the local Laymen's Retreat Association was indefatigable in his efforts to secure retreatants. He wrote several hundred letters to laymen in the Inland Empire, and devoted much of his time to telephoning prospective retreatants in Spokane. He also arranged for the talks on the laymen's retreat movement that were given in almost every parish in Spokane, as well as at the central council of the Holy Name Society.

Ferd Schaaf, Grand Knight of the Spokane council, Knights of Columbus, J. E. Royce, vice-president of the local Laymen's Retreat Association and law professor at Gonzaga University, and J. T. O'Brien each gave several talks to various groups on the laymen's retreats. Ferd Schaaf also brought the subject before the state convention of the Knights of Columbus held in May at Wenatchee, Wash. The Spokane Knights of Columbus Bulletin for May contained an account of the laymen's retreat movement and an appeal to members to take advantage of this year's retreats at the Mount.

Father Patrick Foote addressed the Spokane Knights at their hall on May 15, and together with Mr. Henry Schultheis, a philosopher at the Mount in charge of the retreat preparations, visited all the Spokane pastors and gave them placards announcing the retreat.

Bishop White of Spokane urged attendance at the summer retreats during his sermon at the Knights of Columbus annual Communion Mass.

Father Cronin, pastor of St. Augustine's Spokane, frequently held the men of his congregation after Mass for a little talk on the retreats. He sent in several applications.

To further the retreat movement, prominent Catholic laymen have been appointed promoters in Lewiston, Lapway, and Wallace, Idaho, and in Colville, Colton, Uniontown and Odessa, Wash. All these sent retreatants. F. B. Goetter secured about ten applications from Colville. M. Schultheis, the father of Mr. Henry Schultheis, S. J., secured about ten from Colton. Due to the efforts of James F. McCarthy, C. J. Howarth and Leo J. Hoban, the Wallace retreat committee, 20 applications were received from that city.

New Orleans.—Retreat League Organized at Sacred Heart College.

At the conclusion of the Laymen's Retreat held recently at Spring Hill College, Mobile Co., Ala., the participants judged the time opportune for the estab-

lishment of a permanent organization whose object would be to spread amongst the thinking portion of this section of the Country the moral and mental advantages to be derived from these periods of retirement and prayerful reflection as well as to promote by active cooperation the Annual Retreats held at Spring Hill College, Mobile, Ala. For this purpose a meeting was held in the Auditorium of the new Mobile Hall at which the Retreat League went into permanent organization.

The following Officers were elected by acclamation:

Honorary President, Right Rev. T. J. Toolen, D.D., Bishop of Mobile; President, Captain Joseph M. Walsh, Mobile, Ala.; Vice-President, James J. Druhan, Grand Knight, Mobile Council, Knights of Columbus; Secretary, Sidney G. Patterson, Mobile, Ala.; Treasurer, George S. Rapiet, Mobile, Ala.; Spiritual Director, Rev. D. P. Lawton, S.J., Spring Hill College, Spring Hill, Ala.

Committees will be appointed at the various centers of the adjoining States to carry out the aims of the Retreat League.

Manresa House Founded

The House for Laymen's Retreats in New Orleans had its first habitat on the banks of the Tchefuncta River, across the Lake, where the villa house for the summer vacations stood for several years, and served also to accommodate the gentlemen making the retreats. The Scholastics of three decades ago remember what a beautiful spot it was and the Muses of Poetry and Music have made the "Water of Tchefuncta" familiar to those whose summer vacations came only after the old Manresa had been abandoned as a place of recreation.

With a donation presented for the purpose to Fr. Gerlach, S. J., property for a Retreat House was later secured at Gentilly Terrace, on the outskirts of New Orleans. This place, however, was not developed as intended, and the work of the retreats was transferred to the Mississippi Coast, at Villa Gonzaga. There the retreats were conducted for several years, and gentlemen who made them still remember and talk of the pleasure and spiritual profit they derived from their week-end visits to the Villa on the Coast.

The present Manresa House was formally opened on May 22, 1924. Its small community was composed of Fr. P. A. Ryan, S. J., Fr. William Power, S. J., and Brother J. Broderick, S. J. On May 25th the House

was blessed by His Grace Archbishop Shaw, assisted by Rev. Fr. E. Cummings, S. J., Provincial, Rt. Rev. Msgr. F. J. Prim, Rt. Rev. Msgr. L. J. Kavanagh, Rev. John McCreary, S. J., President of the College on Baronne Street, and the late Rev. F. X. Twellmeyer, S. J., then President of Loyola University, accompanied by many members of the two Jesuit communities in New Orleans, and in the presence of a large gathering of the laity.

Generous donations of house furnishings were made by the Reverend Rectors of the Colleges in New Orleans, Grand Coteau and Galveston. An ornate altar and an organ for the chapel came from Baronne Street.

The House, in old colonial style, was built by the owner of a large plantation that stretched from the Mississippi River to Lake Pontchartrain. The land of the plantation was later sold for a very small sum, and today is crossed by streets and railroads, and subdivided into lots, forming a suburb to the city of New Orleans, under the name Suburban Acres.

The house, too, changed its owners, and of late years came to be the property of an Israelite, who interested himself in local affairs,—particularly in seeing that the best race-horses run on the nearby track, and the best prohibition officers run as far as don't-turn-back. The gentleman's name is, in the genitive case Boasberg, but in the accusative case Jack Sheehan. At present he lives a very simple life in a house next to Manresa, and a very complex life in a large establishment at a distance of one or two miles. He is very friendly, and donated a costly carpet and chairs for the chapel. It was from him that Superiors purchased our house.

As there is no Catholic Church in the immediate neighborhood, the people around here attend Mass in Manresa, at the desire of His Grace, the Archbishop. We are in the very extended limits of Mater Dolorosa Parish; therefore our Chapel is not a Parish Church, and the works that are distinctively parochial—such as Baptisms, Marriages and Funerals are not performed by us. But in accordance with an understanding with the Pastor, Msgr. Prim, the children are prepared here for First Communion and Confirmation. The little chapel has been crowded every Friday evening during Lent, for Stations, Sermon and Benediction.

The house is at present manned by Fathers MacDonnell and Moore and Brother Hellen.

But all this is apart from the central or original idea,—The retreats for men. At many of the other Retreat

Houses the work continues throughout the year. Here retreats have not been conducted during the winter months. It is more difficult for men to get free from their work outside of the vacation period; thus far, also, we have not had a complete heating system. Lately such a system has been put in as a gift from some of the exercitants, and so we may have winter retreats next season.

The actual making of the retreats by the gentlemen is wonderfully edifying. In the retreats of the first years at Manresa a high standard was set, and now it has become a tradition. The old hands set the example, and the new men fall in line. They keep absolute silence. There is no conversation in the form of after-dinner or after-supper recreation. They sit out on the porch in the evening, and read or smoke; but it is not an exaggeration to state that often the whole three days,—from Thursday evening to Monday morning,—are spent without as much conversation as would occupy the space of a Pater and Ave.

The silence is a good indicator. But there are much stronger evidences of the earnestness with which men make their retreats. Retreatants come from all classes,—the educated, judges, lawyers, doctors, and the uneducated—from the lowly walks of life. But when they assemble on the spiritual platform they are all of one kind, and the wonderfully simple sincerity with which the soul's story wells to the surface, under the influences of the Exercises, is the same, whether it be given in the language of the lawyer or the unmeasured words of the wage-earner. The genuine joy depicted on the countenances of all at the close of the retreat,—when every fellow has tightened the screws and re-charged the battery of his spiritual machine,—is a reminder of the glad ritual with which the Church celebrates the holy and happy triumph of Easter. Even non-Catholic exercitants share this joy of soul.

There are funny happenings, too, which, however, are not disedifying,—as when dead-in-earnest men will answer necessary questions only by signs, or one requests his neighbor at table to pass the chicken by flapping his elbows,—all of which go to show that men really become as children when, away from their homes and business cares, they give three days of the year to union with God in the spiritual retreat.

A large portion of land has been secured on the Lake Front, where the new Hammond Highway is at present

nearing completion. There, it is intended, a future Manresa will rise with all modern accommodations on the inside, and on the outside a breeze from the wide expanse of Pontchartrain, to help materially the great and important work.

Toledo Ohio—Retreats for Public High School Students.

On the first three days of Holy Week a retreat was given in St. Francis de Sales Cathedral for the Catholic students of the public high schools. Father Scott and the C. I. L. sponsored the retreat, which is to be an annual event. It was, of course, heartily endorsed by the Bishop, who had a letter read in all the churches of the city urging the boys and girls to attend. Father Sawkins, a former principal of Central Catholic High School, preached the retreat which was attended by fifty-six students.

St. Louis University—New Retreat House.

Donations amounting to approximately \$100,000 have been received during the past year and have been expended in developing the facilities necessary for adequately and becomingly carrying on the work of retreats. The new dormitory, practically completed, has thirty-five rooms, while the chapel building is also ready for use. Dedication ceremonies were held in May. During the past year forty-five retreats, with a total attendance of 770 men, were conducted at the "White House," Father Leo McCarthy, a Tertian, is taking the place of Father O'Hern, who has been temporarily transferred to Marquette University.



American Assistancy

New Province Erected

On August 15th, a letter from Very Rev. Father General formally establishing a new province to be known as the Chicago Province, was read in all the houses of the Middle-West or what was formerly known as the Missouri Province.

The territory of the new Province includes the States of Ohio, Michigan, Indiana, Kentucky and that part of the State of Illinois north of a line drawn so as to exclude the Cities of Quincy, Decatur, Springfield and Cairo. Most of this territory with the exception of that in Illinois was formerly included in the Vice-Province of Ohio.

Rev. Fr. Jeremias J. O'Callaghan the former Vice-Provincial of Ohio is the first Provincial of the new Chicago Province.

The educational institutions which belong to the new Province are Loyola University, Chicago, Detroit University, Detroit, John Carroll University, Cleveland, St. John's College, Toledo, St. Ignatius High School, Chicago and St. Xavier's College, Cincinnati. The new province has a Novitiate at Milford, Ohio and plans are under way to erect a theologate and philosophate on the plot of ground on the outskirts of Detroit, which was recently donated to the Society by the Dinan Brothers of Detroit.

The Missouri Province retains charge of the Society's activities west of the Mississippi as far west as Denver and as far south as the States of Kansas and Oklahoma inclusive. The States of Wisconsin and Minnesota and the lower part of the State of Illinois belong to Missouri. Rev. Father Matthew Germing retains the office of Provincial of the Missouri Province.

CALIFORNIA PROVINCE

Hollywood--New Church Opened.

The doors of the new church of the Blessed Sacrament were thrown open for the first inspection by the

parishioners and invited guests on Tuesday evening, April 24.

Although far from completion, work on the church had advanced to a stage which made its occupation at this time possible; and accordingly Father John A. McHugh, the pastor, decided to hold services there following the inspection on April 24.

Among the guests of honor who were invited to the function were Lieutenant-Governor Buron Fitts, Mayor George E. Cryer, the members of the City Council and Superior Court judges, John Steven McGroarty, William May Garland, Cecil B. De Mille, Sid Grauman, Edward Doheny and many other notables of the business, professional and screen world.

Maurice De Mond, president of The Breakfast Club, was Chairman of the evening. Joseph Scott gave the principal address of the occasion. Jackie Coogan gave a reading.

Retreat House is Unique.

Nestling among the oaks on the hillside overlooking Los Altos, with the "Valley of Heart's Desire," stretching for miles at its feet, and Mounts Loma, Prieta, Hamilton, Diablo, and Tamalpais as towering sentinels of this amphitheatre of glorious beauty is found, "El Retiro San Inigo," the well known Jesuit retreat house.

The expenditure of over \$100,000 on buildings, and the beautifying of the many acres the retreat house owns, has perfected a spot where nature had first arranged a most ideal setting.

From "Observation Point" there stretches a panorama of scenery embracing a view of the entire length of Santa Clara Valley, with Lick Observatory atop Mount Hamilton in the far distance. To the north may be seen San Francisco Bay with the large peninsula cities, discernible on clear days. For a background nature has chosen the green Santa Cruz range with towering redwood trees.

Approaching Observation Point, one strolls up a winding path passing at intervals different stone groups representing each of the 14 Stations of the Cross. Close by is the newly dedicated chapel presented by Mr. Carlo Rossi in memory of his parents. The retreat house, accommodating 30 retreatants each week-end was dedicated last year and in December of the same year received its first retreatants. Each room has its own bath connection and is simply but tastefully furnished. The view from these rooms is one of

beauty. The dining room is located in another building and is very attractive. Flowers of many kinds beautify the grounds and large oaks spread shade across the winding paths.

Men from all stations in life come to the retreat house. To each, the visit appeals differently, and the expressions of many from an original standpoint are interesting. An old sea captain who visits the retreat house frequently refers to its as his "spiritual dry dock." Another, a well known garage man, refers to his visits as "getting his machinery overhauled," while a musician says, "It's getting in tune with the infinite." Several business men call it "striking a trial balance."

The retreat house is under the supervision of Fr. Joseph R. Stack.

Phoenix Arizona—Laying of the Cornerstone of Brophy College.

Probably the greatest assemblage of ecclesiastical dignitaries ever to gather in Arizona attended the cornerstone and consecration ceremonies on Sunday, April 29, at the new William Henry Brophy College, Phoenix, Arizona.

A throng of 3000 persons crowded the campus to witness the impressive services.

Bishop Gercke of Tucson, Ariz., officiated. Assisting were Archbishop Hanna of San Francisco, Bishop Cantwell of Los Angeles; Bishop Schuler of El Paso, Bishop Navarete of Nogales; Rev. Father Provincial, Fathers Malone, McCoy, Simpson, Edward Whelan, McHugh, Welch; Msgr. Duval of Nogales, Msgr. Timmermans of Tucson, Msgr. Stoner, chancellor of the Tucson diocese, Msgr. Gerard of Prescott, Msgr. Conaty of Los Angeles; the Franciscan Fathers Novatus, Urban, Victor, Girard and Finton; Fathers A. Nebreda of Phoenix, J. Maher of Dubuque, Iowa, F. Ryan of St. Paul, Minn., and F. Brennan of Prescott, Ariz.

Among the Sisters present were representatives of the Sisters of St. Joseph, from St. John's, Ariz., of the Immaculate Heart order, of the Sisters of Mercy, Phoenix, and of the Precious Blood Sisters, Phoenix.

Among the distinguished laymen present were James H. Kirby, Secretary of State of Arizona and acting Governor; Mayor Frank A. Jefferson of Phoenix; H. B. Watkins, head of the Phoenix chamber of commerce; Grady Gammage, president of the Northern Arizona Teachers' college at Flagstaff; John W. Murphy, Attorney General of Arizona; United States Attorney John B. Wright, William Gleason, grand

knight of the Phoenix Knights of Columbus; H. D. Ross, Chief Justice of the Arizona Supreme Court; and C. O. Case, state superintendent of public instruction.

Prominent places on the platform were occupied also by Mrs. Brophy, the donor of the new college, and her family, including her son, Frank Cullen Brophy, her four grandchildren, and her late husband's brother, M. J. Brophy of Piedmont, Calif., who was present with his wife and their son, James.

Practically every Knights of Columbus council of Arizona was represented in the large crowd that attended the ceremonies.

Following the blessing of the cornerstone and of the building by Bishop Gercke, Mayor Frank A. Jefferson welcomed the visiting dignitaries, lauded the gift of Mrs. Brophy as much needed for Phoenix, and praised the Jesuits as educators.

Colonel Power Conway was master of ceremonies and introduced the various speakers. Archbishop Hanna delivered the principal address of the day. Addresses were also given by Bishop Gercke, Bishop Cantwell and Rev. Father Provincial.

The Indian School band played at intervals during the program.

Port Townsend—New Wing added to Manresa Hall

V. Rev. Father General approved the plans prepared by Father Nathaniel Purcell for the new wing to be added to Manresa Hall, Port Townsend, Wash. The addition is a \$45,000 three-story brick, steel, concrete and tile fire-proof building in the shape of the letter "L" extending 88 feet south from the older building and then 76 feet west. The style of architecture is "Chateau," to harmonize with the older building. The entire building, old and new, is to be stuccoed a light cream color.

The new building includes the chapel, the conference room, the tertians' recreation room, the house library, two parlors and 30 rooms.

Beezer Bros., architects, of Seattle, prepared the plans for the contractors during the early part of April. The plans were sent out to contractors for estimates about April 20. The addition was ready for occupancy in September.

The chapel, which is on the first floor of the southern section of the addition, is 16 feet high, 34 feet wide and 76 feet long, including the sacristy behind the main altar and the 13-foot visitors' balcony at the back.

There are nine side altars in niches along the sides of the chapel. These altars face toward the front of the chapel.

In the remainder of the first floor of the new wing are two parlors, two visitors' rooms, two brothers' rooms, the clothes room, a bath and shower room, toilets, and an elevator.

On the second floor are the conference room, 32x27 feet, the house library, 21x15 feet, a trunk room, and 13 tertians' rooms, each of which has a built-in clothes closet.

On the third floor are the tertians' recreation room, 32x27 feet, a trunk room, 13 tertians' rooms, toilets and showers.

Father Purcell is directing the laying out of the grounds. Curved paths, flower beds, trees and shrubs are being set in, and a fountain ten feet in diameter is soon to be erected.

Santa Clara University

Reception to Mexican Visitors Cancelled.

Twenty Mexican educators, touring California under the auspices of the International Council for Educational Progress, were not welcomed at the university of Santa Clara and the luncheon and reception scheduled for the group there Tuesday afternoon, May 8, was cancelled. This was made known Sunday afternoon, May 6, in a statement issued by Father C. J. McCoy, president of the university.

"Recently circumstances of the coming of these men and women from Mexico have been revealed that make it impossible for me or for this university to extend any welcome to them," Father McCoy's statement says. "It is now evident that these visitors are friends and associates of Calles, the so-called representative Mexican government. It was expressly stated to me that all reference to politics and religion was to be excluded from the meetings of these educators. And yet we read of the disgraceful scene in San Francisco a few nights ago when at one of their meetings a toast was proposed and drunk to President Calles."

Father McCoy's reference to the San Francisco episode is that of Thursday night, May 3, when Father D. J. Kavanagh of the faculty of St. Ignatius College of San Francisco left the banquet to the visiting Mexicans when a toast to Calles was drunk.

Spokane Washington—New Parish School Site.

Father O'Malley, pastor of St. Aloysius' church has taken an option on the Sylvester Heath home at E 613 Mission avenue, Spokane, as a site for a new parochial school. The site contains six acres with a 400 foot frontage on Mission Avenue. At the western extremity of the property is the Heath Public Library, while at the eastern extremity is the former Poor Clare monastery, now St. Joseph's home for the aged. The cost of the property will be \$25,000. St. Aloysius' school is at present conducted in the original Gonzaga College building, erected in 1887, which was later used as the province philosophate and was finally remodeled for parish school purposes.

Slickpoo Idaho—Last Days and Death of Father Cataldo

At St. Anthony's hospital, Pendleton, Oregon, at 5:30 p. m., on Easter Monday, April 9, Father Joseph M. Cataldo was called by God to receive the reward of his 75 years of devoted labor in the Society of Jesus. He died as he had hoped to die—in the harness. The two weeks before his death he spent in missionary labors. On his very death-bed, his last day on earth, he heard the confessions of several of his beloved Indians.

But two weeks before, on Thursday morning, March 22, he had traveled 150 miles by automobile to his mission at Slickpoo, Idaho, from Spokane, Wash., where for several days he had been the modest recipient of most unusual honors and congratulations on the occasion of his 92nd birthday and the 75th anniversary of his entrance into the Society.

Arrangements had been made to have him transferred from Slickpoo to St. Andrew's mission, near Pendleton, Oregon, to conduct a campaign for the complete conversion of the Umatilla Indians, among whom he had labored for several years a quarter of a century ago, and to whom he had preached a very successful three-days mission at Christmas time last year.

On March 28, the Wednesday before Palm Sunday, Father Cataldo set out with Father John Corbett, superior at St. Andrew's mission, on the 175-mile automobile journey from Slickpoo to Pendleton. About six miles east of Walla Walla, the chauffeur, in an effort to avoid a road construction apparatus, swerved too far to the right and the machine lurched down a small

embankment at right angles to the road, and caught fire. Father Catalado, jolted but uninjured was safely removed from the machine. Father Corbett suffered an ugly scalp wound when his head struck the roof of the car. A passing machine carried the Fathers to Providence Hospital, Walla Walla, where Father Corbett suggested that they remain over night. Father Cataldo, however, being determined to move on at once to St. Andrew's to begin work, Frank Tierney, one of the old missionary's friends, took them in his automobile the remaining 50 miles to the mission, where they arrived at 7:30 P. M.

No sooner had they arrived at the mission than Father Cataldo declared that he and Father Corbett must begin their language class at once. During the following week he insisted on spending at least three hours a day teaching Father Corbett the Nez Perce language spoken by the Umatilla Indians.

Twice that week Father Cataldo made his way to the school building to teach the Indian children catechism in their native tongue and to select such boys as might prove serviceable to Father Corbett, as interpreters and assistants in the study of the language. A group of the more talented boys he afterwards taught in his room. He superintended the preparations for the Feast of Palm Sunday, conducting classes in singing.

On Palm Sunday, the crippled veteran led the choir of chanters, in the procession, and after the Passion had been read, standing before the altar on his crutches, he addressed the Indians for more than half an hour in their own language. This was the aged Missionary's last appearance in the church.

As the Indians began to assemble at the Mission for Holy Week, the Father conversed with them and instructed them in his room. In preparation for their First Communion, he assisted in instructing a young white man, two Indian boys and a class of fifteen little Indian children. The Father's own book in Nez Perce, on the Life of Christ, formed the basis of the instructions.

On Wednesday of Holy Week, he heard over a hundred confessions. On Holy Thursday he said Mass for the Sisters' Community. Though he was unable to take active part in the public services of the last three days of Holy Week, he aided in the preparation of the ceremonies.

After the services on Holy Saturday, the Indians again flocked to their venerable old Blackrobe, and he was kept busy, giving spiritual direction and hearing Confessions until after 10.00 P. M.

Just before the Offertory, in his Mass at 5.30, Easter Sunday, Father Cataldo's legs began to weaken and Father Corbett supported him sufficiently to enable him to finish the Mass. Shortly after Mass, he was again ready for work and heard several confessions.

That afternoon, though Father Cataldo wished to remain in active work on the Mission, he yielded to the urgings of Father Corbett and of the Mother Superior, who had been summoned from Pendleton, and permitted himself to be taken to St. Anthony's Hospital, in Pendleton. The 18 mile journey by automobile, seemed to have a stimulating effect and on reaching the hospital, his first concern was to see Dr. Kavanaugh, the head of the Medical staff, about permission to say Mass the next morning. Though he passed a very quiet night, at 9.00 A. M., on Easter Monday, his heart action was very irregular. A little later when some Indians asked to see him, he had them admitted and heard their confessions. About noon, he gave evidences of failing, and accordingly, Father Joseph McKenna, the Pastor of Pendleton administered the Last Sacraments, while Fathers Corbett and Laux and some Sisters knelt in prayer. For many years, on account of his broken hip, Father Cataldo had not slept in a bed but had taken his rest as best he could in an armchair. Shortly after receiving the Last Sacraments, he consented to being put to bed and admitted that he was comfortable.

At 5.00 P. M., the Mother Superior, realizing that death was near, summoned Father Allain, a secular priest convalescing in the hospital, from the adjoining room; he gave the dying priest a last absolution, imparted the plenary indulgence and said the prayers for the dying, while a blessed candle was held in Father Cataldo's hand and the sisters and doctor knelt in prayer. About 5.30 P. M., peacefully and quietly, the dying priest breathed his last, and the great soul of a great Apostle had gone to meet his God.

Bishop Joseph McGrath of Baker City, Oregon, having asked for the privilege of conducting the funeral services, celebrated pontifical requiem Mass, assisted by many secular and regular clergy, at St. Andrew's Mission, Tuesday Morning, April 10th. Thursday morning, the remains were transported by train to Spokane,

Washington, accompanied by Fathers Corbett and Bruckert, Pastor of Lewiston, Idaho.

Bishop Charles D. White of Spokane, wishing to pay a last tribute to the founder of the first Indian Mission among the Spokanes, of the first Catholic Church in Spokane and of Gonzaga University, solemnly offered the Holy Sacrifice for the repose of the pioneer's soul, on Friday morning, April 13, in St. Aloysius' Church, in the presence of Archbishop Howard of Oregon City, of representatives of the city, of civic organizations, of scores of priests, sisters, students of Catholic institutions, and of a congregation which filled the church to capacity. The choir from Mt. St. Michael's sang the Mass. After the solemn rites, Bishop White ascended the pulpit and paid a touching tribute to the sterling character of the pioneer Missionary.

From St. Aloysius' Church the funeral cortege consisting of fifty-seven automobiles, proceeded to the cemetery at Mt. St. Michael's near the place where in 1866 Father Cataldo had built his first Indian Mission and on the land which he had secured for the Scholasticate.

At the cemetery, Archbishop Howard, with Bishop White on his right and Rev. Thomas Martin, Rector of Mt. St. Michael's on his left, solemnly blessed the grave.

The great Missionary had given his first efforts to the Indians of Peone Prairie; the last public prayers at his grave were to come from the descendants of his early converts. A number of Spokane Indians had come to his funeral. When the liturgical prayers were ended, suddenly the strange accents of the Kalispel language sounded over the hill. Under the leadership of the grandson of Chief Baptist Peone, the Indians were chanting their requiem hymn for the Blackrobe, who had been their life-long friend, apostle and father.

St. Ignatius' Mission, St. Ignatius Montana.

Indian Reception to Bishop Finnegan.

A colorful pageant of Flathead Indian warriors on horseback and in picturesque tribal regalia greeted Bishop Finnegan as he approached Jocko, Mont., at 3 P. M., May 1, on his first official visit. Firing repeated salutes with their rifles and shoutint blood surdling war whoops, the Indians formed an escort on either side of the Bishop's automobile, and the long procession accompanied him for a mile and a half to the church

at Jocko. A double row of Indians greeted the Bishop at the church, while the bell pealed a joyous welcome. The Bishop then preached to the Flathead audience that packed the church, his sermon being translated into Indian by Father Taelman. After conducting the usual catechetical examination, and administering the pledge to the children, His Lordship, assisted by Fathers Dillon and Taelman, conferred the sacrament of Confirmation on 30 candidates.

The preceding evening, April 30, Bishop Finnegan had arrived at St. Ignatius mission, St. Ignatius, Mont., in time to witness the procession held at the solemn opening of the May devotions. A great assemblage of Indians from many parts of the Flathead reservation gathered in front of the church, and then, headed by their banners and singing hymns, marched in two by two and presented their offerings of candles at the altar railing. Father Taelman says that the offering of candles this year was the largest he has ever seen at St. Ignatius mission. The Bishop, with Father Taelman as interpreter, preached the opening sermon for the month of May, and afterwards was celebrant at Benediction of the Blessed Sacrament. At 7 o'clock the next morning, May 1, His Lordship celebrated Mass, preaching after the gospel, and distributed Holy Communion to about 600 Indians. Afterwards, for more than half an hour, he conducted a catechetical examination, and then administered the pledge, and finally confirmed the 170 candidates, about a dozen of whom were adults, mostly converts.

During the six weeks preceding the bishop's visit, Father Taelman traveled nearly 2000 miles by automobile, instructing the Indians at scattered country schools and private houses. Father Dimier prepared the children attending the mission schools.

CHICAGO PROVINCE

St. Ignatius High School, Chicago.

Damen Avenue

The chief item of interest here is the successful termination of the Damen Avenue controversy, one of interest to Ours not only because of the active part played by the community, but also because in changing the name of Robey Street to Damen Avenue, the city has at last given public recognition to the founder of Holy Family parish, who did so much for the southwest side between 1857 and 1884. Two years ago the matter was brought before Damen Council of the Knights of Columbus; however, nothing

further was done until February of last year, when Father Superior put the matter before the Alumni Acolythical Society, and the Reverend Joseph Heeney subsequently was chosen head of a movement whose object was to name a street in honor of Father Damen. Public attention was first attracted last May, when the Chicago chapter, Knights of Columbus, had a series of discussions on the point, which resulted in Alderman Dennis Horan, an alumnus of St Ignatius presenting a measure before the city council for the changing of Robey Street to Damen Avenue. It passed unanimously. Immediate opposition came from merchants and others on the street. A motion to reconsider was rejected in the council, and this was followed by a measure for the changing of Damen Avenue to Robey Street. The debate appeared in the newspapers as it progressed, and was the subject of a number of editorials and letters from readers, always strong, sometimes acrimonious. On December 14, the city council settled the affair with a 28-17 vote in favor of the name Damen. The president of the Chicago chapter and the state deputy of the Knights of Columbus, the High Chief Ranger of the Order of Foresters, the president of the Holy Name Society of the archdiocese, not to mention Father Superior and others of the community, were chiefly instrumental, as the Damen Avenue committee, in carrying the day. It may be noted, too, that Mayor Thompson and most of the city officials concerned favored the change.

Robey Street was decided upon by the committee for two reasons: It strikes the Chicago River at the point where Father Marquette landed and spent the winter of 1674-1675, and would thus link the recent with the more remote past; secondly, for a street of its prominence, it has comparatively few business houses which the change might harm. Damen Avenue is to be widened, straightened, and bridged. Over eight million dollars have already been appropriated for the purpose, and a councilman is authority for the statement that the appropriation will eventually reach the modest figure of thirty million. The longest bridge in the city is to span the Chicago River at this point, marking the terminus of the Lakes-to-Gulf Waterway. Moreover, the city has set aside here

a plot of ground as a memorial to Father Marquette, with a monument to be erected later. It is of interest to us to add that one of the two companions of Father Marquette's winter at this spot later became a lay brother in the Society. By February 1, the new street signs stretched the length of Damen Avenue, twenty-three miles.

St. Xavier College, Cincinnati, Ohio.

Dedication of Field House

About 10,000 alumni and students of the University of Cincinnati and St. Xavier attended the dedicatory exercises of the new field house on Wednesday evening, March 7. Prominent educators, college and university executives and athletic directors from many Ohio institutions were present. Representatives of many Jesuit colleges and universities included Father McNichols and Father Fitzgerald. Dr. Herman Schneider, president of U. C., Dean Chandler of the College of Liberal Arts of the City's university, Mr. Gregor B. Moorman, president of the Alumni Association of St. Xavier and Mr. Walter S. Schmidt donor of the \$325,000 field house, were our guests at dinner. The doors of the field house were opened at 7 o'clock and by 8:15 there was not even standing room left. During this time the bands of St. X. and U. C. vied with one another and with the cheer leaders of the two schools in entertaining the great crowd. Shortly before 8:30 Mr. Moorman made the presentation speech in behalf of Mr. Schmidt. Because of a bad throat, Father Rector was forbidden to speak. He said only a few words and gave his speech to Father John Walsh, who read it. Part of the speech was as follows: "I accept with gratitude and deep appreciation the gift of this magnificent field house . . . typical of the boundless devotion of this Xavier alumnus to his Alma Mater. I dedicate this structure to the physical, moral and inspirational education of the student body. We are grateful to the Board of Trustees of the University of Cincinnati for the fine compliment of coming to St. Xavier for the dedication. We thank the representatives of colleges and universities who are here, for coming from all quarters to do honor to St. Xavier College and to rejoice with us on this happy day."

Dean Chandler made a short congratulatory address on behalf of the University of Cincinnati, closing his speech with the words: "May the best team win!" This was the first athletic contest between the two schools since the football game of 1918. Fine spirit was shown at the game and it may mark the beginning of permanent athletic relations. Xavier won 29-25.

MISSOURI PROVINCE

St. Louis.

Notable Confirmation Class

On Sunday afternoon, April 15, Archbishop Glennon administered the Sacrament of Confirmation in our church to a class of 192. Of this number 121 were adults, mostly converts, the fruits of the Catholic Inquiry Class. Among the children a small but notable group came from the Missouri School for the Blind.

Fire at St. Stephen's Mission

(The following is an excerpt from a letter of Father A. Keel to Very Rev. Father Provincial)

The fire started about 8:30 A. M. in the boys' wash-room, on the third floor of the tower building, which is connected with the boys' house. Brother Stern discovered the smoke first. We at once tried to control the fire, but failed because it was between the walls and the shingles and the plaster of the mansard roof. The fire spread very rapidly, and we could save almost nothing on the second and third floor. I may mention that when the fire broke out the children were all in school, and thus were out of danger. Out of the first floor we saved a good many things—the boys' shoes, clothing, almost all valuable papers and records, and almost everything out of the church and sacristy. Father Lannon, Brother Stern and Mr. Miller lost almost all their personal effects, and I saved whatever I wore on that day. We don't know how the fire started, but I do know it was not the gas stoves nor the electric wiring. The building is a total loss, nothing is left except a few cracked brickwalls. Our property is insured with the Catholic Mutual Relief Society of America. The building that burned down was insured for \$12,000.00 and the contents for \$3,000.00. The adjuster has as yet not been here, but I have a wire from

the company telling me that he will be here soon. Fortunately, at the time of the fire there was no wind, and this saved the other buildings; they are entirely intact. We are quarantined on account of meningitis among the school children, and after the fire the health officer, who is also our school physician, said he intended to keep up the quarantine and hold all the children in school. He at once ordered the necessary bedding for the fifty of us who were burnt out. We rearranged the available space and by nightfall everybody was fairly comfortably located for the night. And it was well we were, because it was a bitterly cold night. We intend to carry on school for the rest of the year with the space we have at our disposal. We will be a little crowded, but I think this is better than to close school.

St. Elizabeth's Projected New Site

Opposition to the projected new group of buildings of St. Elizabeth's parish for the colored on Taylor and Cook avenues was organized by three neighborhood associations. The pastors of two Catholic parishes gave countenance to the movement, though their participation was not very spirited. A renegade Catholic layman was one of the prime movers. The violent denunciation at their two meetings did not spare the Archbishop or Father Markoe. It is generally agreed that they overreached themselves, and the opposition will have spent itself long ere the first stone is laid on the new site. The campaign for funds was probably aided by the advertising the project secured through the tactics of the opposition. The total collected and pledged in the campaign up to April 22 was \$12,115.25, \$7,593.50 being cash. The Special Gifts Committee secured \$5,061.50 of the total amount. The team obtaining the largest amount in the campaign was headed by two young women teachers, and their total was \$1,361.50. Further plans for increasing the fund with which to inaugurate the new enterprise are materializing. The educative value of the campaign for the colored people has not been the least valuable feature.

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St. Louis University

Father Schwitalla was elected president of the Missouri Hygiene Association at a meeting on January 23, 1928.

"Catalogus Primus" Discovered

An old ledger reposed unnoticed for many a year among old record books which were stored in the library's "gehenna." On the fly-leaf is written "Catalogus Primus omnium librorum Universitatis Sti. Ludovici . . . 1836." Seven sections of the catalog were written out while eight other sections were not filled in. As 2,057 volumes are enumerated in the seven sections, it is probable that at that early date the library contained at least 5,000 volumes. Many of the volumes were secured by Father DeSmet in Belgium in 1834. During and after the Civil War the old ledger was reversed and used as a register of borrowers. We find the names of Fathers Kernion, I. Boudreaux, Swagers, Brother Kilcullin, Fathers Coppens, Venneman, Keller, Tehan, Zeeland, O'Mara, etc,

Creighton University

School of Nursing Opened

At the beginning of the second semester, Father Sellmeyer's plans for the organization were completed, and the Creighton Memorial, St. Joseph's Hospital School of Nursing became an integral part of the University. The hospital has been extensively remodeled and is fully equipped for all the required courses. The newly enrolled freshman class numbers twenty-nine.

St. Mary's College, Kansas.

In order to clarify any misunderstanding concerning the visitation, made by the Kansas State Board of Education and the University of Kansas, of St. Mary's College on February 21, 1928, it is well to bear in mind the following facts:

There are three State Normal Schools in Kansas, which, together with the denominational schools of the State, issue all State-Teachers' Certificates. At the present time most of the teachers of the State are graduates of the denominational schools and not of the State Normal Schools. Naturally, the State Normal Schools do not like this situation. They want to issue all the Teachers Certificates themselves. A member of the State Code

Commission is credited with taking the stand that all certificates should be issued by the State Teachers' Colleges. If the entire Code Commission took this stand they would bring pressure to bear upon the Legislature to pass such a law. Professor Lunceford of Ottawa University, Ottawa, Kansas, who has inquired into the matter, declares that the view taken by this member of the School Code Commission, is not the view of the entire Code Commission. If the Legislature were to pass such a law stating that all State Teachers' Certificates were to be issued by the State Teachers' Colleges, this law would affect the State University and the State Agricultural College in the same way that it would effect the denominational schools as far as teachers' certification is concerned.

Another important item in the whole affair is that there are many first-class junior colleges in the State. They, too, are bringing pressure to bear upon the State Board of Education to have a sharp distinction made between themselves and the senior colleges in the State.

For these reasons the State Board is requiring the standards of the senior colleges to be very high. The examination of St. Mary's College was only a part of a state-wide movement whereby every college in the State has been examined and the scholastic preparation of its professors carefully looked into. There was every consideration shown us by the examiners and after explaining fully the standards which the State required of the departmental heads of Colleges, they gave us ample time to collect the credits of these professors. St. Mary's has only one or two professors in each department and the State requires those who head the departments to have at least two years of graduate work, including thirty hours of graduate work in the matter they are teaching. This is the minimum. A doctor's degree is recommended, of course.

The following extracts from the Kansas requirements will help clarify the matter:

Article V. Faculty—Qualification

The minimum scholastic requirement for all teachers shall be graduation from a standard college. The minimum training for teachers of professional rank shall in-

clude at least one year of study in a recognized graduate school (usually involving the acquisition of a Master's Degree) in the field in which they are teaching. Heads of departments should have completed at least two years of graduate work and it is highly desirable that they should possess the degree of Doctor of Philosophy, or that they shall have had corresponding professional or technological training. In no case should a Freshman-Sophomore course be taught by an instructor who has not had at least ten semester hours of work in advance of the course in question and no Junior-Senior course shall be taught by an instructor who has not had graduate work in that particular field."

Article VI. Faculty—Service

"The number of hours of class room work for each instructor will vary in different departments, but should not exceed sixteen hours per week. To determine this, the amount of preparation required for the class, together with the number of students, must be carefully considered. Special consideration, in the way of assistants, should be given to courses involving laboratory work with the needed oversight and preparation therefor and in courses requiring a large number of written reports and theme assignments also."

The whole affair is political, not professional, and St. Mary's College is being made to suffer along with the denominational schools in the State in this fight concerning the certification of teachers and the distinction between junior colleges and senior colleges.

NEW ORLEANS PROVINCE

Albuquerque, New Mexico.

A Unique Method of Conducting the "Three Hours".

On Good Friday, the "Three Hours" are held at San Felipe from 1:00 to 4:00 P. M. Only adults are admitted. This devotion is most inspiring, and is the high point of Holy Week. The entire Church is darkened, and a huge black veil is hung across the Sanctuary, completely obscuring the altar. In front of this veil is erected a tremendous cross, and upon the cross is hung a life-sized body of Our Lord. The

devotion opens with a prayer, then the choir sings what is an introduction to the entire movement—the motif, as it were. After the singing, the preacher of the occasion begins. From now on, the choir and the Padre alternate; the choir rendering the “words” one after the other, and after each “word” is sung, the Padre gives a *ferverino* on the word. At the sixth word, “*Consummatum est*,” when the Padre announces the death of our blessed Lord, the church bell is rung as for a funeral, or for the *De Profundis*, and all pause for a moment. At this point, many whose emotions have gotten the better of them, break out in ejaculations and weeping. At the last “word”, three or four of the men, chosen from the most pious and religiously inclined perform the ceremony of taking the body down from the cross. Accompanied by some of the women, they lay the body in a coffin just outside the sanctuary, and the body is then sprinkled with perfume and flowers, “*Sicut mos est Judaeis sepelire*”. Then it is that the tears flow and the weepers weep and the wailings are heard in *Juda*. The cross, despoiled of the figure, and the body resting in the coffin are left in the church until after the night sermon, when they are removed, and only the huge black veil hiding the altar is left. This veil is removed at the *Gloria in Excelsis* on the following day. The sermon on Friday night is called “*La soledad*”, and its subject is the solitude of the Most Blessed Virgin Mary, alone in her house while the body of Christ is in the tomb. After the sermon, the cross is again solemnly adored, and the services are over until the next morning. Last year four people attended these ceremonies out of curiosity, and for the added purpose of publishing later what they saw and heard concerning the superstition of these people. They came to scoff, as the trite phrase has it, but they remained to pray; and the only non-catholic member of the party was so impressed that he is now under instruction at his own request.

Grand Coteau, Louisiana.

Pilgrimage in Honor of St. John Berchmans.

Led by Father Mulry, nine boys from the High School in New Orleans, representatives of every grade, arrived in Grand Coteau, whither they had motored from New Orleans. Their purpose was to make a pilgrimage to the shrine of St. John Berchmans at the convent. During their stay the boys were entertained by the Juniors and Novices. Some of them took part in the fusion game on Easter Sunday. On Monday

they walked to the convent, saying the Rosary on the way and heard Mass in the chapel hallowed by the apparition of St. John Berchmans. At about nine-thirty they began the homeward journey. The pilgrims pronounced their trip a great success and are anxious to make the pilgrimage an annual affair.

New Orleans.

Doctor of Laws Degree Conferred on Hon. Paul Claudel.

Paul Claudel, French ambassador to the United States was given the degree of Doctor of Laws, *honoris causa*, by Loyola University on Monday afternoon, April 16.

Escorted by seven motorcycle policemen the Ambassador arrived at the University at 3:30. The photographers delayed him for a few minutes until they got their pictures. Mounting the steps to the gallery above the driveway he was led along with his daughter, Marie, to his chair on the platform by Father Sullivan, president of the university. Here he shook hands with Archbishop Shaw, Bishop Laval, Father Cummings, S. J., former president of Loyola and at that time provincial of the New Orleans Jesuits, Father Foulkes, S.J., regent of the law school, Dean Grasser of the pharmacy department, and Dean Vignes of the dental school. Standing or sitting along the gallery were the Loyola faculty, prominent ladies and gentlemen of the city, and auxiliary organizations of the university. On the lawn were assembled the university band and the cheering section of the students.

The band opened the program with the Marseillaise. Father Cummings followed with an address of welcome in French. He pictured his old home in Alsace-Lorraine, recounted its occupation by the Germans in 1870 and the enduring love of his country for the France from which it had been torn.

Paul Villere, vice-president of the Hibernia Bank, followed with another address in French. He told the ambassador that he was taking the place of Mr. La Fargue who was prevented from being with the ambassador's well-wishers at Loyola because of an attack of asthma. Mr. Villere showed that the history of Louisiana was the history of the French Jesuits who came first as missionaries to preach the Gospel to the Indians, and next as educators to develop the minds and hearts of the colonists and their descendants with the same training that had made them so celebrated in Europe. Along with the Jesuits, Mr. Villere placed the

Ursuline nuns on the roll of honor. They were French ladies who braved the perils of the ocean and suffered the hardship of pioneer life in the newly founded city of New Orleans to educate the Indian girls and the daughters of the settlers.

The ceremony of conferring the degree of Doctor of Laws followed, with Father John Foulkes reading the document which set forth the reasons why Loyola University chose to honor Mr. Claudel. The document was artistically illuminated by the Ursuline nuns of the State Street convent. The document follows in part:

"When religion, art and genius are found combined in one man, there results the fine flower of citizenship which our young and appreciative university ever proclaims, as a fitting pattern for the emulation of her sons. Such a meritorious career and such a high-minded gentleman Loyola University of New Orleans honors today in the person of His Excellency, Paul Claudel, Ambassador of France to the United States."

The Catholicism of Ambassador Claudel is emphasized in the document read by Father Foulkes. "Born in Villeneuve-sur-Fin, Champagne, his early Catholic training moulded in him a character that has ever upheld the unchangeable teachings of Christ, Whose leadership he follows with unshaken faith and unswerving loyalty. Influenced by Christ's saying: 'The poor you have always with you,' this distinguished diplomat is an active worker in the Saint Vincent de Paul Society. For him as for his com-patriot, Frederick Ozanam, the title "Vincentian" opens up his heart to a charity that is cosmopolitan, and truly Catholic."

The document next analyzes Ambassador Claudel's poems: "His brilliant imagination leads us to the lofty walls of Troy in "Agamemnon," while the luxurious Orient flashes its magnificence before us in "La Connaissance de l'Est." His rhythmic odes "L'Announce Faite a Marie," "La Nuit de Noel" and "Les Feuilles des Saints"—themes of Catholic belief and practice—usher us into the angelic presence of Gabriel, the Bethlehem of Christ's birth and the battlefield of God's heroes and heroines—the Saints of Mother Church."

After enumerating the diplomatic posts Ambassador Claudel has filled in China, Bohemia, Germany, Brazil, Denmark, as well as his present one at the capital of the United States, the document ends with the declaration: "Because Loyola University is entitled to honor by her sanction eminent worth and wisdom, whether they shine within or without her halls; because she

deems our guest on this occasion a true representative of Christian culture and eminence in letters, and an ambassador "sans peur et sans reproche." We, the Senate, have the honor to present to you, Honorable President, for the degree of Doctor of Laws, honoris causa, His Excellency, Paul Claudel, Ambassador of France to the United States."

Father Sullivan, president of the university, replying to the address of Father Foulkes, declared that "In virtue of the power delegated to us for the performance of this function by public authority of the State of Louisiana, we proclaim to all into whose hands these credentials may come that, in solemn convocation of the faculty, our esteemed guest, His Excellency, Paul Claudel, Ambassador of France to the United States, has been deemed worthy of the degree of Doctor of Laws, honoris causa."

In his speech of acceptance Ambassador Claudel humorously declared that in his long career he had been honored with many distinctions, but never was he made a doctor of anything before he came to Loyola. He was proud, he said, of his Loyola degree, and prouder still of the fact that Loyola University of New Orleans had stolen a march on other American universities; for Yale, Harvard and Princeton had invited him to accept their university honors at their commencement exercises in June. He will tell these institutions that Loyola of New Orleans was the first to honor him in this way.

Reviewing his career as French representative in diplomacy throughout the many countries where he has served in this department of national intercourse, Ambassador Claudel paid a warm tribute to the Jesuits whom he met in those widely-scattered posts. They served Christ devotedly, and France faithfully. The Church, France and the Jesuit Order were proud of their services. They were missionaries, civilizers and educators. Their record is most glorious. So deeply did he appreciate their ability as educators that he sent his sons to their French colleges for their scholastic and religious training.

At the close of the Ambassador's address, the cheering section of the student body saluted him with: Vive La France! Vive Claudel! Vive Loyola!

MARYLAND-NEW YORK PROVINCE

New Provincial

Father Edward C. Phillips, S. J., was appointed Provincial of the Maryland-New York Province on Sept. 12, 1928. Father Phillips was born in Germantown, Pa., November 4, 1877 and attended parochial schools in Brooklyn, N. Y. and in Neuille-sur-Seine, France. He later attended St. Francis Xavier's College and received his degree of Bachelor of Arts from that college in 1898. The same year he entered the Society. His Regency was spent at St. Francis Xavier's, New York and at Boston College. After Ordination, Father Phillips received his degree of Doctor of Philosophy from Johns Hopkins. The greater part of his life since Tertianship has been spent as a member of the Woodstock Faculty. He held successively the positions of Professor of Mathematics and Astronomy, Professor of Fundamental Theology, Professor of Dogma and Prefect of Studies. In 1925 Father Phillips took charge of the Observatory at Georgetown and held that post until his appointment as Provincial.

Bel Alton Maryland. 130th Anniversary of the Laying of the Cornerstone of St. Ignatius' Church, St. Thomas' Manor.

On August 19th, 1928 was celebrated the 130th anniversary of the laying of the corner stone of St. Ignatius' Church, at old St. Thomas' Manor in southern Maryland. The ceremonies, as was befitting, had an entirely religious tone and were all centered around the celebration of a Solemn High Mass. The scene was set in the open, an altar having been set up just outside the church and under the trees, right in front of the little grave-yard. His Lordship, Bishop McNamara honored the occasion with his presence and also addressed a few words to the assembled faithful after the Mass. His Lordship was attended by Right Rev. Thomas P. Griffin, of Raleigh, N. C., and by Rev. John J. Wynne, S. J. The Solemn High Mass began at eleven o'clock, with Very Rev. Lawrence J. Kelly, S. J., as celebrant, Rev. C. J. Hennessy, S. J., as deacon and Rev. H. C. Greenwell, S. J., as sub-deacon; Fr. F. H. Kreis, S. J., was Master of Ceremonies. His Lordship sat within the improvised sanctuary attended by numerous members of the clergy, including Rev. H. J. Weisel, S. J., Rev. W. J. Tynan, S. J., and many others, both religious and secular.

The preacher of the occasion was Rev. John LaFarge, S. J., who was a former laborer in the Lord's vineyard

in the southern part of Maryland. The preacher, after welcoming his Lordship and congratulating the congregation on their loyal showing, proceeded to sketch in detail the history of St. Thomas' Manor and of the church which has succeeded the little chapel that was formerly attached to the manor house. He pictured the times when the manor was built and told of the labors of the Jesuits, who were the only priests toiling for the spiritual welfare of the settlers, and later on of the Negroes and "We Sorts", all of whom have had their share in forming the congregation and in keeping alive the faith, the devotion and the loyalty to their God, that have always marked St. Thomas' as a spot most pleasing in the eyes of the Almighty. Father LaFarge then urged upon the parishioners their duty to guard intact the sacred heritage they have received from their ancestors and begged them not to forget in their prayers the departed souls of the missionaries who have labored so long and so fruitfully on their behalf.

When Mass was over, the Pastor, Fr. J. P. Carney, S. J., thanked the congregation for their cooperation in making the jubilee such a success and then he introduced his Lordship, Bishop McNamara. Bishop McNamara also congratulated the congregation and voiced the praises of their pastor; then he proceeded to impress upon them how much they owed to the zeal of the Jesuits and especially of their present shepherd, Fr. Carney. Finally he came to the topic for which everyone was waiting, and that was the Golden Jubilee of Miss Emily Hamilton, who has been pre-eminent in her loyalty and in her devotion to the church for the past fifty years, acting as choir-directress and organist, and especially as sacristan in what used to be the little chapel that was attached to the manor house when it was first erected. When he had duly praised her for her labors, his Lordship, on behalf of the pastor and the congregation presented to her a pair of silver candlesticks, that were part of the ornaments of the church when it was built. The Bishop concluded his remarks by again thanking the faithful for their cooperation and piety, and begged them not to forget to pray for him and for the large flock entrusted to his care.

When the ceremonies were over and before the priests had left the altar a panorama picture of the entire assemblage was taken and will serve as a fitting token of a celebration that means so much for the

progress of the Catholic Church in Maryland. The celebration lasted over two hours and yet most of the faithful had to remain standing during all that time, thus giving another proof of their self-sacrificing loyalty. And surely the words of the preacher, of Fr. Lawrence Kelly, of their pastor, but most of all of their beloved Bishop will ever echo and reecho in their hearts, spurring them on to even greater zeal and greater devotion to their Eucharistic Lord, to whom they have proved themselves so loyal during the past one hundred and thirty years.

Fordham University New York.
School of Sociology and Social Service.

"They build on the shifting sands of time, who build merely on man alone," wrote His Eminence, Patrick Cardinal Hayes, in a letter addressed to Reverend William J. Duane, S. J., Ph. D., President of Fordham. Prompted by this thought, and in recognition of the increasing importance of professional training, Father Rector reorganized and enlarged the School of Sociology and Social Service. With every encouragement to provide a training for the treatment and correction of social evils, the School is prepared to meet the needs of this great cosmopolitan community.

To such a School, His Eminence calls the younger priests of his Archdiocese, that they may be the better fitted for the mission of Catholic Charity. Mindful also of the splendid educational background acquired by graduates of our colleges, the Cardinal urges naturally endowed young men and women, well grounded in essentials, to make fuller use of their talents by supplementing their college training with intensive preparation in Social Service.

The Fordham policy to attract seriously inclined young men and women who wish promotion to the degrees of B. S. and A. M. in Sociology is in line with the most advanced thought of the day. The well meaning volunteer worker of yesterday is superseded today by the professional of equal willingness but of far superior skill.

Reverend Matthew L. Fortier, S. J., Ph. D., the Dean, maintains the governing principle: "Only a Catholic School can train the Catholic Social Worker in Catholic Principles and Practises, in true Philosophy of Life and the Gospel Lessons of Charity."

Among the successes enjoyed recently by the Fordham School of Social Service is the very consoling con-

tents of the following letter received by Father Fortier, S. J., from Cardinal Gasparri, Papal Secretary of State speaking for His Holiness, Pope Pius XI:

Reverend Father:

I gladly fulfill the pleasing duty of informing Your Reverence that the Holy Father was deeply gratified to receive the homage you humbly offer him by the presentation, through Fr. P. Boetto, of the volume "Probation and Delinquency" by Mr. Edwin J. Cooley.

His Holiness thanks you for this manifestation of filial devotedness and imparts to the "Catholic Charities" and to Your Reverence, as a pledge of Divine favors, the Apostolic Benediction.

I thank you for the copy intended for me, and with sentiments of deep esteem, I remain,

Affectionately in our Lord,

P. CARDINAL GASPARRI.

This letter of approbation was sent to Father Fortier through Father Boetto, S. J., Procurator General of the Society at Rome. The American Assistant, Father E. Mattern, S. J., forwarded the Cardinal's letter to Father Fortier, accompanied by the following commendation:

5 Borgo S. Spirito,
Roma, Feb. 8, 1928

My Dear Father Fortier, P. C.:

Our Procurator General, Father Boetto, has just handed to me the enclosed letter of Cardinal Gasparri, thanking you in the name of His Holiness, and in his own, for Mr. Cooley's book, "Probation and Delinquency." I hasten to forward it to you with my heartfelt greetings and good wishes.

Devotedly yours in Dno.

(Signed) E. MATTERN, S. J.

Mr. Cooley's book was published last March and immediately met with wide approval and praise. Mr. Cooley holds an active position on the faculty of the School of Social Service. He is a member of the Advisory Board of the School, and also of the Committee on Institutes, besides conducting three lecture courses on the Social Treatment of Crime in addition to his duties as Chief Probation Officer of the New York Court of General Sessions. Mr. Cooley, at the request of Cardinal Hayes, organized and was the first administrator of the Catholic Charities Bureau of Probation.

Sodality Reception.

On Thursday, May 31st, a Solemn Pontifical Mass

was celebrated in the gymnasium as part of the Annual Sodality Reception and as a fitting close to the May Devotions. The Rt. Rev. Pascual Diaz, S. J., Bishop of Tabasco and exiled Secretary of the Mexican Episcopate was Celebrant. He was assisted by Father Demetrio Zema as Arch-Priest. Father John Tobin was Deacon of the Mass and Father Francis X. Dougherty was Subdeacon. Father Attilio Raines and Mr. John Tynan were Masters of Ceremonies. The sermon was preached by Father I. W. Cox, Editor of Jesuit Missions.

The music of the Mass was rendered by the Glee Club under the direction of Mr. Frederic Joslyn.

Rev. Father William J. Duane, President of Fordham University received the Candidates into the Sodality.

Solemn Benediction of the Blessed Sacrament brought a fitting close to this impressive event.

HOME NEWS

Improvements

During Easter week a force of carpenters and masons began the remodelling of the main entrance of the College, and a week before Ordinations the work was completed, in full time for the reception of the hundreds of guests who attended the Ordination ceremonies. In place of the few steps that formed the old entrance we now have a simple and dignified porch, built of granite, with pillars of composition-stone. The roof of the porch is sustained by ten pillars, two groups of two near the walls of the building and two groups of three in front, thereby allowing three approaches to the door. The roof, in turn, forms another porch, surrounded by a neat iron railing and is entered from the Faculty Reading Room. This porch for the Fathers' recreation has been a long-felt need. In particular, the flat, bare appearance of the front of the building has been considerably relieved by the new entrance.

A thorough renovation has been made of the parlors. What in former time was the sole parlor on the right of the entrance gave place to a spacious lobby, when the wall was removed that formed the old hallway. A porter's lodge and a small private parlor, suitable for confessions, both glass-enclosed, find space next the windows; and facing the main doorway, on an appropriate pedestal, is the large statue of the Sacred Heart, which was formerly above the main altar in the old Domestic Chapel. The woodwork of the lobby is mission-stained oak, while the vestibule is done in

natural oak. The wisdom of such a change in parlor space was well noted at Ordination time, when visitors could be more comfortably received.

The rooms at the left of the entrance, which were formerly the Physics and Chemistry Laboratories, have now become a row of rooms for guests. There are three parlors and a dining room, and the smaller parlor which adjoins the new chapel of Blessed Robert Bellarmine, can be converted by means of folding doors into a pleasant chapel for visitors. One may recall that the ceiling of the old Physics Laboratory was artistically designed with paintings of the meteorological phenomena,—a relic of the Italian builders of Woodstock. These paintings were carefully restored and now prove an object of interest and attraction.

Ordinations

On June 18, 19, and 20, respectively, the Most Reverend Michael J. Curley, Archbishop of Baltimore, conferred the Major Orders of sub-diaconate, diaconate, and priesthood, on forty-one Jesuits in the Domestic Chapel. His Grace was assisted by Very Reverend Father Provincial and Reverend Father Rector. Right Reverend Joseph H. McMahon, Right Reverend Maurice P. Fitzgerald, and Very Reverend Patrick N. Breslin added a touch of purple to the sanctuary, surrounded by over forty members of the clergy, representing Jesuits, Redemptorists, Passionists, Sulpicians, Vincentians, the American Foreign Mission Society of Maryknoll, and the secular clergy of several dioceses. The chapel was filled with some four hundred relatives and friends of the Ordinati, including two dozen Sisters of half as many Orders and Congregations. Members of the community had to content themselves with the choir loft.

The class of Ordinati was the most cosmopolitan in the long history of Woodstock, and the second largest. There were eight men from the California Province, four from New Orleans, one each from Missouri, Mexico and Portugal, and twenty-six from Maryland-New York, four of whom were Filipinos. Seven of the men had brothers present who are also Jesuits. The Ordinati were:

From the Maryland-New York Province, Rev. E. Paul Amy, Rev. Edward B. Berry, Rev. Andrew L. Bouwhuis, Rev. Earl J. Carpenter, Rev. Philip J. Clarke, Rev. Dennis J. Comey, Rev. Pedro M. Dimaano, Rev. Thomas A. Doyle, Rev. Jose M. Eliazo, Rev. Charles J. Gallagher, Rev. Thomas J. Higgins, Rev. Edgar J.

Kenna, Rev. Joseph A. Lennon, Rev. Pio M. Martinez, Rev. Thomas L. Matthews, Rev. Herbert P. McNally, Rev. Stephen L. J. O'Beirne, Rev. John R. O'Connell, Rev. Raymond J. Purcell, Rev. William X. Quilty, Rev. Alfred M. Rudke, Rev. Robert L. Ryan, Rev. Eusebio G. Salvador, Rev. John G. Setter, Rev. Lawrence E. Stanley, Rev. George J. Willmann.

From the California Province, Rev. Gerald R. Beezer, Rev. Paul F. Corkery, Rev. Mark A. Falvey, Rev. William F. McNally, Rev. Charles L. O'Brien, Rev. John T. Prange, Rev. Walter E. Semeria, Rev. James H. Strehl.

From the New Orleans Province, Rev. John Druhan, Rev. William J. Harty, Rev. Alphonse T. Shelby, Rev. James E. Whelan.

From the Missouri Province, Rev. Henry A. Norton.

From the Province of Mexico, Rev. Jose Bravo.

From the Province of Portugal, Rev. Elias Marcal.

The Ordination Committee under Mr. Edward C. Holton and Mr. Vincent J. Hart received the enthusiastic approval of all present for their comprehensive arrangements and efficiency, and for their generous and meticulous care in meeting unforeseen emergencies. Mr. Francis X. Reardon, Master of Ceremonies, was complimented by several of the visiting clergy on the smoothness and accuracy with which the ceremonies were carried out. A double quartette of theologians and philosophers added to the beauty and devotion of the ceremonies.

The festivities were brought to a fitting close on June 21, by Solemn Benediction of the Most Blessed Sacrament given by three of the newly anointed; Fr. Corkery, Celebrant, Fr. Falvey, Deacon, and Fr. Prange, Sub-deacon.

Science Convention

For the first time in the history of the organization, the American Association of Jesuit Scientists met at Woodstock College, on August 25, 26, and 27, 1928, for the seventh annual convention of the Eastern States Division.

The convention opened on Saturday, August 25th, with an address of welcome to the members by Rev. Vincent McCormick, the Rector of Woodstock College. In the absence of the President of the Association, Rev. E. C. Phillips, the Presidential address was given by the Rev. Richard B. Schmitt who spoke on "The Evolution of the Elements and the Stability of Complex Atoms." After the appointment of committees for the

convention, the general meeting resolved itself into special meetings for the sections of Biology, Physics, Chemistry and Mathematics. These sectional meetings were held in the various lecture rooms of the new science building of the College.

In the Biology section Mr. Charles Berger read a paper on "Our Present Knowledge of Variation and Heredity and Its Relation to the Evolution Question," while Mr. A. J. MacCormack in "A Biological Reflection" treated several interesting points of lecture and laboratory method in college biology courses.

More papers were read at the meetings of the Chemistry section than in any of the others. Among them were: "The Philosophy of Chemistry by Rev. Theories," T. P. Butler; "Preparation of Glyceryl Ester of Lauric Acid," by Rev. H. McCullough; "Literature Searches in Chemistry," by Francis W. Power; "The Present Status of Valence", by Rev. J. J. Sullivan; "Sir Isaac Newton, Chemist", by Lawrence C. Gorman.

Two papers were read at the meeting of the Astronomical section: "Simultaneous Records on the Chronograph", by John A. Blatchford, and "Newspaper Astronomy", by Thomas D. Barry.

After the address of the Chairman, Rev. John A. Tobin, on "Physical Laws and Constants", the Physics section listened to a series of eight papers on various aspects of the electromagnetic spectrum.

After the sectional meetings, which were all held on Saturday afternoon and Sunday, the convention reassembled on Monday morning in the auditorium for the final meeting and the election of officers for the coming year. Rev. E. C. Phillips was reelected President of the Association, with Mr. Lawrence C. Gorman as Secretary..

Death of Father Healy

On September 22, 1928, Fr. Hugh S. Healy, Professor of Dogmatic Theology at Woodstock, died in St. Joseph's Hospital, Baltimore. Death followed in less than three days after an operation for appendicitis. Father Healy was born in Buffalo, N. Y., June 4, 1892, and graduated from Canisius High School in 1909, beginning his noviceship at St. Andrew-on-Hudson in August of that year. He was ordained in 1923, and after tertianship and a biennium in Rome had taught at Woodstock during the year 1927-1928. He had started teaching this year, but was brought to the hospital after the fifth day of class.

Reception to Bishop McNamara

On Tuesday, September the twenty-fifth, Woodstock gave a most cordial welcome to a distinguished and devoted friend, The Right Reverend John M. McNamara, D.D., Auxiliary Bishop of Baltimore. The visit of His Lordship was indeed opportune, for was it not proper that, educated and trained by our Fathers, he should join with us in honoring those Blessed Martyrs of North America, whose sacred fires of martyrdom were torches of faith to illumine even those fields, where now our beloved Bishop labors?

Shortly after dinner, which was served at six thirty o'clock, the community gathered in the auditorium to extend its formal message of greeting. The program, of exquisite taste, was not long drawn out and seemed, therefore, all the more sincere and heartfelt.

The Choir chanted the "Ecce Sacerdos Magnus" as the Bishop entered and was escorted to his seat by Rev. Father Rector and the Fathers of the faculty. Mr. F. Schoberg then welcomed His Lordship in the name of the entire community after which the orchestra played the Valse des Fleurs. In a poem breathing alike the virile courage and delicate courtliness of the Knights of the Table Round, Mr. Gardiner gracefully referred to the lordly power and divine quest of our honored guest. The Glee Club gave a very perfect rendition of Dvorak's "Going Home", and in a paper entitled "The Triumph of Motive", Fr. Clarke paid tribute to our Blessed Martyred Brothers and to our Right Reverend Bishop, whose zeal is not unlike that of Jogues and Brebeuf. Gounod's "Marche Pontificale" by the orchestra was a fitting close to the reception.

At the conclusion, Bishop McNamara expressed his deep appreciation and thanks for the heartfelt welcome accorded him, and humbly and with devotion attributed all his powers and success to the help and training received from the Society of Jesus. He is a kindly man, not at all given to pomp and brilliant display, but shows by his gracious ways how closely he follows the words which adorn his special seal, "Sentire cum Christo."

On the following morning, the feast of the Blessed North American Martyrs, Bishop McNamara celebrated the Community Mass and distributed Holy Communion to all. May the zeal and courage of Our Blessed Martyrs continue to inspire our holy alumnus and their prayers win for him rich graces.

