Rome, August 10, 1920.

Rev. Dear Father Editor:—P. C.

Your kind insistence has made me uneasy for many a long month. The coming of the Jubilee Number of THE LETTERS only disturbed more profoundly a conscience not at rest. It is clear that a person placed in Rome ought to have something to say when the editor of THE WOODSTOCK LETTERS compliments him with a request. Staying in Rome long, one ought to have so much the more to write. But, having spent a very long time here, I seem to have so much the less. If the antiquity of things interested you, well I pass things that are ancient, like the Pantheon, for instance; I have done it a thousand times, and I rub against the rails to dodge the automobiles; yet I may not have crossed the threshold three times in twenty years. If things are of modern importance and are political, like the divorce bill, or are ecclesiastical, like a canonization, you have them in the press; if they are of domestic concern, you read them in the Acta Romana. When I do make a discovery for you and feel important enough to pique your interest with the very latest, adding, by the way, that it turns up in my own documents of 200 years ago, why then you look languid, and I feel like one that is not appreciated.

Your Jubilee made it evident what a backwater of life some of us may now conceive ourselves to be in, on seeing all the zest, talent and work of the generation which lives, labors and speaks at present. The high level of the exercises chosen for celebrating the festivity showed how talents have not been buried, how no distaste has been felt in acquiring the most abstruse learning, nor pedantry apprehended in exhibiting it.
The first generations of Woodstock have now exhausted themselves. We may hope that their work is not yet exhausted; yea, that the present is built upon the past; and that, rich in the fruits of immortality, those who went before dropped the seeds in countless souls, as the new generation will do. All North America was a witness to those predecessors; for at the commencement, Woodstock was the one scholasticate of the whole northern continent. Alaska, itself, is represented by one who is not far from you. Other parts of the world bore testimony to our work in the past. India was adorned with the charity of a benefactor to the lepers. South Africa and England had contributions of Canadian Fathers who were alumni of Woodstock. Altogether, those generations did their part when the world seemed not quite so big as at present, when the Society was smaller, the men less numerous, and, perhaps, for want of some modern means of transit, a little less mobile than now.

The three who remain of the very first contingent represent a rather quiet type of life, not so much exposed to wind and weather. Father Dominic Pantanella was professor of the first year of philosophy in the first year of your house; and two of his scholars, Father Shandelle and myself, alone survive. To the body of Italian Fathers, of whom he was one, the debt which America owes can be liquidated by no mere expression of gratitude. They made Woodstock possible, and they made it a fact, since a college consists essentially in its faculty. The relations of us two young men were naturally most intimate with our professor, and of Father Pananella I often expressed the opinion that none could have calculated better than he how to conduct a body, a class, a school, steadily on the main road, and keep it up in a state of general efficiency. During three years he had charge of the same men; and though many of them had reason to complain of being advanced to these studies altogether too late, still it was the reward of his devotedness that the class thrived from beginning to end.

This reminds me that times came later, and lasted for a while, when we desiderated in some secondary courses the practical qualifications of men who knew the main road, kept it, and conducted the young men along it. For the case arose that the courses of Canon Law and Ecclesiastical History had to be set up, but the only men available were such as had their hands already full. Even Holy Scripture suffered for a time from this de-
ficiency. For as yet America itself contributed nothing to the faculty. One year, I think, Hebrew had to be omitted for the new men, and those of the second year patched up their weekly academy by having one of the students appointed to preside. With these stinted forces then it came to pass that, as old notes of mine on Scripture show, we treated, or were treated to the first two verses of Genesis in no fewer than fifty lectures or more; wherein we had good cosmology, geology, astronomy, perhaps botany, but not much of a fundamental Scripture course. The Canon Law matter was Tarquini or somebody on the Temporal Power of the Popes. In the same emergency, Ecclesiastical History went into excursions on Paulus, Sergius, Liborius, Marcellinus, chiefly matters which had come into prominence during the recent Vatican Council. One general review of the Papacy throughout history was extremely good. But this unsystematic way of doing things was owing to the precarious condition of America, which did not come forward as yet to help itself. Gradually vacancies, or rather deficiencies, were supplied, I think exclusively by the Eastern Province, and Woodstock became both competent and complete.

Men and methods reacting upon one another, the contribution of this new scholasticate to the needs of the Society, and to an enlarged efficiency of our functions over the country, showed itself in a marked way when a certain number of years had elapsed, and the income began to be drawn from the capital invested. Then the provinces found what it was to have men fully formed, able to seize opportunities which circumstances opened up, prompt and willing to meet the occasions offered at our doors. It had been a dominant idea that the ever pressing needs of little local missions and stations and parishes, and of administration generally, tolerated no such expenditure of time as studies were seen to exact when they swallowed up generations for years. Woodstock, till it came to show itself in results, was a flagrant instance of how time could be spent and poured out on a sinking fund of thinking—though Holy Writ had given the key to the situation, by saying that a scribe must have leisure to come by his wisdom. In the corridors of the house itself, the criticisms of those outside were repeated by the very beneficiaries. I do not say of the new policy, but of the very old one, that a man formed beyond the measure of his times, that a work raised above the level of the customary, is worth, as St.
Francis Borgia, I think, expresses it in an encyclical letter, "six hundred commonplace performances." To busy authorities, out in the dust and heat of work, it seemed a malicious move to put young men so completely out of reach. However, Father Paresce, the founder and builder of Woodstock, made no secret of what he had intended, and he confessed the purpose of what he had executed; he had selected, he said, a distant and lonely hill-side for the scholasticate to put the young men finally out of harm's way.

So I say the policy justified itself in that saving and maturing of talents, whereof Father Oliva had written long before to an English Provincial, that we have no right to bury them: \textit{Aliorum talenta defodere culpa non vacat}. It justified itself in the arts of peace and war, that is, of doctrine and controversy, of teaching and erudition, of our life raised to a new plane over the country. And not a minute too soon! Culture around us was passing into a new stage; in western parts at least. Life was rising out of a crude, rough and ready struggle for existence into something more leisurely and fastidious. While the ministry of the Word, however plain and unvarnished, is always in place, always useful and fruitful, with upright souls, there was a new attitude to be taken up in the pulpit and with the pen, in address, promptness and ready efficiency, which showed that the cost of years in preparation was a brief outlay when the outcome was so permanently substantial—\textit{satis cito si satis bene}.

At the same time, I do not think that the older generation, which some of us knew, was to be outdone in zeal and self-sacrifice. Their life consisted in running after souls. Some, without much proficiency in English, which seemed to have remained with them in a condition of arrested development, were always speaking and preaching with fruit. That was their life, to be dispensing the Word and the Sacraments. I have seen a large and important city congregation hanging, as a matter of course, on the lips of a chief pastor who had been with them some thirty years, and whose English left everything to be desired. Their word was potent, and they were men up and doing. In times gone by, to fast till 3 p.m. on Sunday, after two Masses and two sermons in places far apart, was, as Father Dzierozynski noted of Father Enoch Fenwick, part of the weekly routine. There was no \textit{otiosa sedulitas} about that; none of the \textit{negotium}, which differed little from \textit{otium}, as the
old English Provincial, Father Blount, who founded Maryland had expressed it, pricking the bubble of that idleness which made much ado about little or nothing. It was all life and labors thrown into a greedy ministry among souls, into the midst of missions hungry for the Sacraments and the Word of God, and among folks largely of the old stamp to whom the priest was the angel of God. But how many other souls also, which had never known religion, took to it kindly, and snapped at what the priest had to announce and to dispense!

It was into the midst of a ferment like this that there came the phenomenon of shipping young generations into years of quiet, genteel study, which some among us would have to keep at all our lives,—genteel and gentlemanly, self-centered, it would seem, and containing nothing very specific for maintaining the missionary heats, labors, and runs: "Well! How many converts have you made with your lectures—your books?" Really, they did not advert to the fact that there is a higher and dry land, and there is a lower and well-watered land, and that both, the high and the low, the arid and the fertile, make up the heritage which the Society is given to cultivate. And, as to the flower and fruit of achievement in the field of souls being assured to every one alike, we may express our gratification that, up to these days at least, the scarcity of priests in proportion to the vastness of the United States, and the ever flowing tide of opportunities for work either necessary or expedient in the ministry, render it incumbent on every one to exercise his priestly powers to some extent, in administering the Sacraments, in preaching, instructing and giving the exercises to communities, at least during vacations. The annual account appearing in the Woodstock Letters of the ministries, in this respect, is a splendid testimony to the vitality of our Jesuit priestly life.—The observation I make here has more in it than may appear to persons who have not seen the life of the church in many lands, where the pursuit of a priestly career may reduce the priest's part to the saying of Holy Mass, while the career takes up all the rest in gentility and preferment and work useful indeed to the Church of God, but such that men can and do pass through their lives, with all their qualities and adornments thick upon them, and yet have never heard a confession, never preached a sermon, never explained a little catechism to children even once in their existence. On occasion I have seen how incapable persons seemed of understanding that such a trading with
their talents would be a profitable thing both for themselves and poor souls. *Negotiamini dum venio!*

One day a distinguished specimen of the old order was seen in the Woodstock refectory. It was old Father McElroy, then some ninety years of age. His span of life dated from nine years after the suppression of the Society, and seven years before the French Revolution. At first a lay brother, he had subsequently been ordained, and he showed what a missionary, humble, obedient and zealous, could be. I made some reflections at the time, but more later, when researches among historical records introduced me into the company of the older generation, and I became alive to the worth of a man like him. Since then, fifty years have passed over Father Shandelle and myself; and our case shows how much less than the space of time covered by two lives reaches back from our present to the far past of the great revolution and the suppression.

But I suppose that reflections of this kind were worn threadbare in the course of your semi-centenary celebrations—I might say, of your semi-secular celebrations; recalling what was quite a new pleasantry to me at my jubilee some years ago, when a venerable Father complimented me on becoming *semi-seculare*, half-secular, and hoped I should one day become a secular outright. While I had a right to deprecate such a prolongation of time, I pretended also to be shocked at such an appellation. We need not doubt your scholasticate will see such a day, which will round a secular cycle. Then transient individuals of our kind, like the one described in the psalm: *Mane sicut herba transeat, mane floreat et transeat*, we who have been ousted from our posts by the youth, talent and spirit of a new age, and who see the reign of thought and the reins of events taken in hand by others, shall have our revenge that day, when those same people shall have become the semi-seculars themselves, with the threat hanging over them of becoming secular out-and-out.

But you want to hear a word about Italy and Rome.

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Among the Jesuits with whom I have lived here, not to mention communities in other parts of the country, I have found it a gratifying experience to enjoy the rather literary tone of their conversation. The older people have been decidedly classical in their tastes. To cite passages of classical authors, and on occasion to produce readily in distich and epigram something corresponding
to their old models, has been a common experience. Compared with their elders, the younger generation of our Fathers are rather at a disadvantage in the matter of classical finish. For pedagogically they are bound down to a medley of things, both in their lower courses and, I dare say, even when they specialize for the doctorate. The doctorate, requiring four years of special study, and almost exclusive application, and that at a most precious time of life, is necessary for as many as possible, if Jesuit teachers are to be provided for Jesuit colleges, and all that prestige, attractiveness and influence, which used to be ours, be not obstructed and lost by the fact that seculars are in the posts of teachers, and the Jesuits are only prefects outside. What kind of shell of an institution is that which is managed economically by the Order but is manned intellectually by outsiders! In preparing for the doctorate at the state university, the proportion and thoroughness of classical honors' work reach, as far as I see, a degree really exciting. Nevertheless, if one important program so carefully laid out by Very Rev. Father Martin is to be filled up in time, I see a difficulty growing ever greater under the new pedagogical regime. It will consist in finding a Latinist for historian to draw up the annals of the Order out of the particular histories in which many of us are occupied at present. Where shall the man be found who can reduce this matter into annalistic form with the skill, deftness and native flow of a Sacchini or Juventius? But, when the time comes, videant consules!

I presume that in the vernacular the standard of state requirements for high degrees is unexceptionable, and in other literary matters is substantial, without either commercialism, or that shoddiness which is in vogue somewhere under the pretentious title of "culture." When I asked what was meant by the word "culture" in the premises, all that I made out was that it consisted largely in extracting essences from the literatures of other, and, more or less, of all other countries; and that any translation would do for getting these essences, and professing the relative "culture."

We may well hate the usurpation and concentration of pedagogical attributions in the hands of strangers, who are hostile to religion, to ecclesiastics, to Jesuits. Still, if it is an ill wind, it blows some good. There is the punctiliousness and militarism of the state machine—qualities which do not look amiable. But when you see
how the amiability and paternalism of good ecclesiastics may be improved by a touch of militaristic exactions and exactness, and how feeble and spineless makeshifts of standards and teachers, with holidays and other bonbons flying about your ears, can be stiffened into consistency by a little of this foreign infusion; it may do some good after all, and help the great interests of studies and courses out of the softness and coddling of paternalism or maternalism.

What I said about the tenor of conversation and its distinction in subject and manner need not be appropriated to Ours as an exclusive characteristic. I have noticed it elsewhere, as for instance in the villa of a college where I happen to be staying at present. The easy flow of light talk among these cultured men comes home with grace, and gives pleasure for both matter and manner.

As to seminaries or colleges of this kind, with some of which, chiefly belonging to the English-speaking world, I have had dealings during many years, a further observation may be made. I have been impressed with the likeness between so many young men in them and our novices in the Society, both as regards exterior observance and interior aspirations to perfection. The reason on one side and on the other is, no doubt, largely the same, that is to say, the antecedent preparation of life in pious families, with good schooling, and then the actual order, traditional regularity, spiritual direction and organized devotion of the day, which cannot but produce their supernatural effects, and similar ones both in a seminary and in a novitiate. With respect to one college, which owns St. Ignatius as its founder, it is a recognized fact how religious and spiritual are the practice and life of this institution.

Let me give you a little instance. When during the war the college to which I have just alluded had to withdraw from Italy, and repaired with its spiritual director to settle at Innsbruck, it left behind here a waif of a Russian with some Poles. I know what the Russian did. He requested the acting superior of the vacant college to appoint a spiritual director who could receive his account of conscience every month on prayer, his rules, particular examen, etc. And so he attended, month after month, giving an exact relation of his interior affairs, till, being ordained, he made his way back towards St. Petersburg, just at the moment Lenin was becoming conspicuous.
The more one sees of life, the more has he reason to wonder at seeing how rich God is in men, and how rich men are in qualities for every excellent way which He designs for them, if only others know how to use God's consignment to them without abuse, and the men know how to use themselves without waste. And again it is striking to observe on what slight circumstances great vocations and the realization of them seem to turn. We here—others there! Why? The twirling of some little eddies in the stream of life scattered the waters so, and brought new combinations together; God's Providence seemed to follow and sanctioned the resulting variety. At this seminary villa where I am, I see that at one table with Americans, Canadians, Irish, Australians, French, Swiss, there are seated others who are Armenian, Chaldean, Abyssinian, Chinese, Zulu, Corean, Japanese. They are all here for one purpose. They will effectuate it in different parts: *Euntes in mundum universum.* On a much larger scale, and with details I think intensified, is not this also a description of the Society and its score of provinces and more, with which to overrun the world?

Among ourselves, and in the ramifications of Jesuit activity, which extends so widely and variously in Rome, it is a pleasure to encounter the learning and excellence, which are gathered here to help His Paternity in the discharge of his high duties, and are drawn upon by His Holiness for many important services. I have generally lived in a college or seminary, where I have had the advantage of being habitually with the theologian of the Sacra Penitentiaria. This office is by custom vested in a Jesuit. During some ten years, it was Father Dominic who was my neighbor, a man exact and profound in answering questions. Once in recreation we busied ourselves with finding a scholastic title for him. I suggested "Doctor Resolutissimus." He smiled and observed that on the contrary, his tendency was to doubt everything. His remarkably cautious way of taking up a question, whether in private or at the Casus Conscientiae, where he presided, lent color to his exception. His successor's learning and exactitude afford the same satisfaction and security. I remember some one at the Curia expressing surprise at the elaborate reply received to a question, when he had expected merely a yes or no. But the Father did not seem to have considered himself dispensed from putting finish and polish on a reply however casual.
Another circumstance which I have noticed during my sojourn in this, as in houses of other lands, has been the reading at table. There is a richness and choice in the literatures of old Catholic countries, for the use, intellectual and spiritual, of religious communities, such as we are not favored with in English, though we are maturing in that respect. Then meals are taken here much more deliberately than has been the case in parts of America. At the Curia in Fiesole, I have known all the monthly rules, to the end of the Epistle on Obedience, including the rules of modesty, to be despatched in one day at dinner and supper, though read by the old Brother in quite a leisurely way. Now, in the course of twenty or twenty-five years, the array of books floating before one so quietly twice a day, and inviting leisurely thought, has made me recall what my master of novices said in an instruction, that during his religious life he had learnt more from the reading at table than from any other single source. I would have put him down at that time to be about forty or fifty years of age. To that age I now add, in my own case, more than a score of years.

But enough of reflections. With compliments on your own labor of zeal, which has made your publication one specially sought for, on account, I think I heard a late General say, of its comprehensiveness and variety, I beg to remain

Yours ever in Christ,

THOMAS HUGHES, S. J.

THE SILVER JUBILEE OF MT. ST. MICHAEL'S,
HILLYARD, WASHINGTON.

The Right Reverend Augustine Francis Schinner, Bishop of Spokane, inaugurated the Silver Jubilee celebration at Mt. St. Michael's Scholasticate, with a Solemn Pontifical Mass, on Wednesday, September 29, 1920, the patronal feast of the house.

The Father's recreation room on the second floor, facing the chapel, was turned into a sacristy for the occasion, and there the procession started for the sanctuary at 7 A.M. Very Rev. Francis Dillon, S. J., Provincial of the California Province, acted as assistant priest. Rev. Father Rector, William J. Benn, S. J., and Rev. Joseph R. Stack, S. J., were deacons of honor to His Lordship. Rev. Joseph Chianale, S. J., prefect of studies
and teacher of philosophy for more than twenty years, was the deacon of the Mass. Rev. Paul F. Galtes, s. J., was sub-deacon. The faculty and visiting priests from the different parishes of Spokane, assisted in the sanctuary. The philosophers' choir, directed by Mr. Joseph H. Ledit, s. J., rendered an excellent musical program, appropriate to the Feast of St. Michael.

But the religious celebration of the day of jubilee did not end with the Pontifical Mass; at 10.15 the house bell again summoned the community. All formed in procession at the front door, headed by the cross-bearer and acolytes, with candles; following these came the scholastics and brothers, next the choir and representatives of the Missionary Society in surplices; after these walked twenty-five acolytes bearing processional lamps and torches; then came the faculty and visiting clergy carrying lighted candles; following these were six deacons of honor, the assistant priest, the deacon and sub-deacon, and finally the Bishop, vested in cope and mitre, followed by the crosier and mitre bearers and the lay visitors.

The day verified Father Ricard's weather forecast, even at this great distance, and was "genially warm." We praise Father Ricard, but thank Our Blessed Mother, who had answered our fervent and incessant "Memorare's" for good weather; none better could have been desired for an outdoor celebration; Our Blessed Mother must have restrained the winds for that day, "Obstrictis aliis praeter Iapyga."

The preceding week of rain was foreboding, but the triduum of perfect days that followed as an aftermath, made it a blessing, for it freshened up the large area of lawn in front of the building, and settled the dust on the roads. The two days before the day of jubilee were "clean-up days," and the results proved that many hands not only make light, but also effective work. Lawns were mowed, roads were raked and swept, entrance arches of evergreen boughs were erected over the roads leading to the shrine. In the house, a corps of workers was decorating the refectory, another corps was decorating the chapel and erecting a throne. All were busy, and all worked with great jubilation, as one of the scholastics afterwards remarked, the most striking impression made upon him by the jubilee, was the spirit of co-operation and charity displayed by all in making things ready. No wonder the celebration was such a memorable success.
None of us can ever forget the beautiful procession to the grotto of our Lady of Lourdes. It was almost a religious pageant. The procession extended the length of a good city block, the community and choir alternating in singing the litany of Loretto en route. Arriving at the Shrine, Bishop Shinner blessed the beautiful white marble statue of our Lady of Lourdes, then followed the solemn rite of dedicating the grotto as a public oratory, during which the choir chanted the Miserere and the litany of the Saints. The Bishop insisted upon carrying out the direction of the ritual to walk around the "novam ecclesiam," and climbed the hill rising abruptly back of the grotto, where no path led, and made his way in full pontificals, mitre and crosier, through the tangled branches of trees. The agile Bishop had already completed the circumambulation, before the accompanying deacons, older in limb and shorter of breath, were half way around the rugged path. The angels must have pardoned the scholastics for smiling at the panting deacons, even while chanting the solemn strains of the "Miserere," and also the distracted devotion that was alive to such a contrast.

After the blessing, Father Rector announced the indulgence of fifty days (toties quoties), granted by the Bishop, to all who visit the Shrine. He then thanked very earnestly the scholastics for erecting such a monumental shrine. He thanked the builders who were absent, but who had conceived and laid the first stones, and the builders who were present, who had forwarded and completed their ideals. He told what the shrine meant for the scholastics, how it would be for them a place of daily pilgrimage to tell their beads, how in the month of May they would gather there and devote the last few minutes of their recreation to singing the litany in her honor. He told how, by its location on our hillside, in view of the road that all visitors must take to reach the scholasticate, it would proclaim the love and devotion those who dwelt on the Mount had for Mary, and consequently for her divine Son. Father Rector thanked the Bishop for coming to bless the statue and grotto according to the wish of the scholastics.

One of the scholastics, Mr. Hugh C. Duce, then read the act of consecration to the Blessed Virgin. What a beautiful picture that must have been for Mary's eyes, as Queen of the Society, to look upon her sons, the scholastics and future sodality directors of three provinces gathered suppliantly before this shrine, newly dedicated
to her, the loving work of their own hands. Here, too, were gathered fathers and professors, the scholastics of twenty-five years ago; at the altar knelt the Bishop, the representative of the Church, we, as members of the Society, the Church's bulwark, are vowed to defend. Here also knelt a brown-robed son of St. Francis and many of the secular clergy, all gathered at Mary's shrine repeating the words of consecration. The ceremonies closed with Solemn Benediction of the Blessed Sacrament given by the Bishop; the procession again formed and returned to the house, singing hymns in honor of our Blessed Mother. Many beautiful pictures of the Pontifical Mass and the procession were taken by Father Bacigalupi and Mr. Hubbard, and if cuts were not so expensive they would make the best description of the festivities that could be inserted in the LETTERS. Some-time, too, in the course of the coming year, we will send to the LETTERS a history of our shrine.

The morning of the day of jubilee was taken up entirely with the religious festivities, but from 12 M. the academic part of the program began in the refectory. This had been very simply and tastily decorated for the occasion. During the dinner the orchestra discoursed beautiful classical music. It entertained us while we partook of the festive meal. No doubt the "divinus afflatus" of their art kept body and soul together until all the speeches were over, every dish pushed aside, and the well-entertained and appreciative community retired and turned the refectory over to a band of hungry—or a hungry band of musicians most willing to play with other instruments and handle other "drum-sticks."

Excuse the chronological order of this narration, but we must again return to the refectory and listen to the after dinner speeches. Towards the end of dinner, Father Rector arose, and in a few words gave the keynote of the celebration. He gave expression of thanks to the Giver of all good gifts, for the beautiful day, the Bishop for coming to celebrate with us, and to all the community for the co-operation given to make our day of jubilee and patronal feast a memorable one. He thought it most fitting to refresh in the minds and hearts of his hearers, the memory of those great men whose high ideals and sterling deeds had contributed to the wonderful success and progress of the western scholasticate and had made this silver jubilee possible,—such men as Father George de la Motte, first superior of the scholasticate; Father Raphael Crimont, now Bishop of Alaska,
who succeeded Father de la Motte; Father Goller, who taught the scholastics and later filled the office of rector, and in our own days Father Taelman and Father Brogan; Father Rockliff, to whose interest and labor is due, in a large part, the present library at Mt. St. Michael's; Father Arthuis, too, should not be forgotten, under whose direction the building was erected, recently recalled to France after years of successful labor in the California Province, and finally, Rev. Father Dillon, former procurator and present provincial.

Bishop Schinner was the next speaker. Scoring the oft-repeated and oft-refuted charge that the Catholic Church is behind the times, he stated that no true progress can neglect the golden legacies of the past. All the sciences keep it before us: philology traces our language back to antiquity; geology tells us of the age-long formations of the earth we tread upon. So, too, the fight between truth and error is today the same as it has ever been. The church asserted this in recently raising the Feast of St. Michael to the rank of First Class. The great Archangel is to be our special patron, and his battle-cry, "Quis ut Deus," "Who is as God," must be the inspiration to valiant action for every loyal christian in the fight against the forces of darkness. Especially should this be true of the young Jesuits, who are training at Mt. St. Michael's, for the conflict of after-days. There is no change in the conflict, the problem is the same as of old; Lucifer always employs the same tactics—it is simply pride versus humility. So it was in the Garden of Eden, so it was ever, so it shall ever be. The reason why Michael gained the victory and retained his place in Heaven was because he was childlike in faith and love, "nisi efficiamini sicut parvuli." The Bishop then told us that one of the most beautiful pictures he could recall was one seen by him in this very refectory, it was at the golden jubilee of Father Cataldo, Father Diomedi was sitting beside Father Cataldo, two old missionaries, their faces toil-worn and time-worn, but beautiful and simple in expression as the faces of children. The Bishop said he thought that the remembrance of this beautiful picture would be one of the things that would remain for him even after the Beatific Vision. These venerable old men were heroes of the past, not "mossbacks," their lives, as the lives of all heroic but childlike missionaries and men, were not to be despised. The past must never be despised, even in its details, for it is rich in wholesome lessons for us. The standards of
the world, like an old weight he had found in the ruins of Jericho, would change and fall into disuse, but the standards of God and His Church are the same today as yesterday. The intellectual and moral standards are the same. Happy we, if we shall once be able to say, that we have lived up to them.

Father Rector then introduced one who had been intimately associated with the scholasticate from its very beginning; and voiced the wish of all that this veteran would still be with us, teaching the scholastics, when this silver jubilee had turned to gold. Father Joseph Chianale, S. J., prefect of studies and professor of natural theology and the history of philosophy at St. Michael's, then delighted the community with interesting reminiscences of the early days at St. Ignatius' Mission. He thanked Father Rector for conceiving the day's celebration, and said that he, too, hoped still to be with the scholastics twenty-five years from this jubilee, if not in spirit, at least in body in our little cemetery, where he knew the scholastics would go daily and say their "Requiem Aeternam" for his soul. The scholastics, for over twenty years, have many excellent reasons for remembering the genial senior professor of Mt. St. Michael's. The good Father's record as a teacher of Ours is an enviable one. It was, as Father Rector said, verily Father Chianale's jubilee too, as he began teaching a short month after the start, and has since held the chair, with the exception of three years spent on the Indian Missions. Ad multos annos.

Rev. Father Francis C. Dillon, S. J., then spoke. His words were an echo of His Lordship's theme "to respect the past." He told of the hard time the little band of scholastics had at St. Ignatius' Mission. He himself had been one of the four theologians of those days, but though their experiences were more rugged, they were not less happy. He spoke most eloquently of those Indian missionaries, that nucleus of our present California Province. They were true men, he said, and trained by such men as Father de la Motte and others. They were men who had truly given up all for Christ, and once they had given it up, never thought of it more. These Indian missionaries were men—men who labored valiantly among the Indians, who were successful in their studies and in all the posts and labors of their subsequent careers. These Indian missionaries had been gathered from all parts at St. Ignatius, now they are scattered to all parts, even to farthest Alaska. For the
present generation, there would be work too, not indeed among the Indians, but against the forces of Atheism, Socialism, Bolshevism, and the manifold isms that vex society today. Would we win our battles as the Indian missionaries won theirs? In this fight, learning would help much, but sacrifice, the sacrifice similar to that of those who had gone before, was the essential requisite—that sacrifice would draw down upon us the blessing and co-operation of God. He hoped and felt sure that the young men before him, the new generation of scholastics, were preparing for the struggles that awaited them—that their spirit would be as lasting and as solid as the present substantial structure, and the rock of the shrine blessed that morning, that imbued with such a spirit of sacrifice, they would enter the arena of the world as well trained and equipped as the heroic band who had gone before them.

At five o'clock in the afternoon, the orchestra was called into requisition again to interlude the illustrated lecture and the papers on twenty-five years before and after. Mr. McGreal first stepped upon the stage, drew back the curtains of the past and made us all live awhile in the romantic days of the Indians, the early missionary fathers and the scholastics of our pioneer institution at St. Ignatius' Mission. He very happily gave an annotated diary of items harvested from the faithful records of the infant scholasticate born amidst those peaceful scenes in Montana one-quarter of a century ago. From his wealthy harvest this gleaning of events of more general interest has been made:

1895—August 22, Father George de la Motte is appointed Vice-Superior; several scholastics arrive from Spokane to swell the number of our future philosophers and theologians.

September 1, Rev. Father Leopold Van Gorp (Superior of the Mission at that time) pays us a short visit—he leaves a list of the future philosophers and theologians:

Theologians—Messrs. Dillon, Adams, Donegan, Dimier. Philosophers—Messrs. Kennelly, Ward, Durgan, McMillan, Couffrant, Woods, Hawkes, Weibel, Valpolini, Sifton, Hanley, Delon, Ambrose Sullivan, Jung, Bruchert, Kugler and A. Vrebosch. These are the pioneers, twenty-one strong; of this number three have laid down their swords and bucklers and gone to rest in the Society triumphant, four have sought other fields of labor to them more congenial, leaving fourteen stalwart champions in the front ranks of the Society militant.
October 29, A day upon which every philosopher who has entered our scholasticate during the past twenty years should offer special praise to God, our Lord, for we read—Rev. Father Van Gorpe, Superior General, comes with Fr. Joseph Chianale, who is to take the chair of philosophy. Father Chianale took the chair, and with the exception of two or three years spent in missionary labors, has kept it faithfully filled during these years, an immortal blessing to all who have had the fortune to drink from the well of wisdom and knowledge flowing from his eloquent lips—prolonged applause—an indication of the reverence in which a great teacher is always held.

November 4, Father Chianale begins to teach philosophy. Just what particular part of philosophy the Father was teaching at the time is not stated, but judging from the context it must have had some bearing on cause and effect. The next line reads: Weather begins to be bitter cold.

November 11, Specimen of first year philosophers.

March 17, St. Patrick’s Day—Games are granted to the scholastics after meals and permission to prolong walk from 5 to 6 p. m. It may afford some little consolation to the present generation to know that the final examinations in philosophy began on July 15. We have made some progress in the last twenty years.

1896—August 27, Three scholastics, Messrs Henneman, McKeogh and McGuire, belonging to the Missouri Province, arrive here his morning. They are coming to join our little band of scholastics, the first, I believe, of a long line of worthy successors to honor our humble institution—May their tribe increase!

December 25, The brothers for the first time don the cassock by order of Father Superior, and they will henceforth wear it as their usual habit.

1899—July 3, Father de la Motte leaves for Spokane for the usual consultation, and to consult with Father Van Gorpe about the details of the removal of the scholastics from St. Ignatius to Spokane.

September 6, Father Chianale, with seven scholastics, went to Spokane.

September 7; Five scholastics left for Spokane today. Their departure began a new epoch in the history of the institution whose silver jubilee we are celebrating. Mr. McGreal thus concluded his diary. “Many other
interesting events are written in this book which cannot be recounted here. It was my intention to give you only a rapid glimpse of events as they surged around the cradle of our scholasticate. I leave the fuller history to this evening’s lecturer, to your own inquisitiveness and research, with the hope that we who are gathered here tonight, makers of the history which shall be unfolded when time has turned this anniversary into gold, may look back upon our deeds with as much just pride as those who have gone before view the records of their worthy achievements.

Mr. William E. Donnelly, S. J., was the lecturer of the evening. He introduced us to “Scenes of Long Ago.” His invitation was “to turn back the universe and look at yesterday, to see something of the heroic efforts and wonderful achievements of the pioneers in the Rocky Mountain Mission, and in particular at St. Ignatius’ Mission, Montana.” It was a beautifully scenic travelogue, we saw the rugged typography of the mission country nestled between the Bitter Root and the Rocky Mountains in Western Montana, we saw the magnificent Elizabeth Falls tumbling from a height of 4,000 feet, just 3,100 feet higher than the famed Bridal-Veil Falls of the Yosemite. St. Mary’s Lake and Lake MacDonald, where the first philosophers spent their vacations, and all the surrounding country, wooded and mountainous, explains why the philosophers of those days are experts with rod and reel, with gun and rifle, and more or less amphibious. No wonder the men that were nurtured in such sublime surroundings are men of great stamina and inspiration. No wonder they braved and endured the hardships of pioneering, of working among the Indians to save their souls. They taught the Indians to fix their gaze even higher and beyond the majestic heights of the mountains to the God above, Who laid their massive foundations. No fewer than five tribes of Indians had their stamping grounds about the mission. There were Upper Keetnays, Flat Bows, Pend d’Oreilles, Kalispels and Flatheads. The lecturer told us some characteristics of the different tribes, and showed us pictures of hoary chiefs and accoutred medicine men, cow-boys, black-robes, etc. It was a wild-west show in embryo. Then we were shown the early missionaries—a bead-roll of heroes. Father De Smet, who came to the Rocky Mountains in 1840, Fathers Mengarini and Point; Brothers, Specht, Huet and Claesens; of a later period were Father Giorda,
first superior general of the missions, the famous Fathers Cataldo, D'Aste, Ravelli and Palladino. By this time St. Ignatius' Mission had been founded; there too had been established a girls' school, successfully conducted by another heroic band of Indian missionaries—the Sisters of Providence, who had come all the way from Montreal in 1864 to do God's work, hidden in this distant outpost of civilization among the Rockies of Montana. Several years later the Ursulines became collaborators, starting a kindergarten for the younger children. A jubilee year is a time of grateful recollections, and these heroic souls must have their mead of tribute.

The first scholasticate was organized in 1895, with seventeen philosophers and four theologians, already named. A large number of slides then delighted the audience, satisfying the innate curiosity of "how they looked when they were young scholastics." As a closing feature of the lecture, pictures of the morning's religious celebrations were flashed on the screen, pictures of the Pontifical Mass in progress, and also of the procession to the new shrine. Mr. Hubbard, the official photographer, worked nearly all day to make the series of slides, both the evening's lecturer and his audience appreciated his generous pains-taking work.

Mr. Kearney then read a dramatic dialogue poem, "Twenty-Five Years After," in which a young man who acts as a guide for an old alumnus is represented as showing him the changes wrought in twenty-five years. The alumnus, like another Rip Van Winkle, is astounded at the altered appearance of his Alma Mater. Our landscape gardening of 1920 is optimistically transformed into a forest—

"And the forest! that was planted five and twenty years ago,
"By a host of young scholastics, with a prayer that it would grow.

So hopeful was the young prophet of the evening, that even the preternatural can have a possible fulfillment, for of our one lone deer, rescued during villa season, he says—

"Next we passed on to the farmyard. Many wonders found we here,
"From the palaced kine and chickens, to numerous herds of deer."
Even Brother Collins had abandoned his Yuba tractor—
“Lo!” he said, “the latest model, nineteen hundred forty-five,
“Plows aerial for the ether: our ethereal gardens thrive.”

Then we were given a peep into the class-room—
“Come within,” at length he beckoned, “let us view the student life,
“Entered we a well-known class-room midst a philosophic strife;
“Times have doubtless changed,” quoth he, “and doubtless they are changing too,
“But the self same problems puzzle these as erstwhile puzzled you.
“Then he listened, strange to say—something you and I ne'er heard,
“Each objector put objections clearly, brief in thought and word;
“Sir!” said he, “You seem astounded. Are you, mayhap, conscience-stung?
“Or perchance you are reflecting: ‘Twas not so when I was young’;
“Mark you well, sir, that defender, he’s no ordinary youth,
“Why he knows all Minor Logic, Universals, Kant and Truth;
“But the present day professors, we inquired in doubt and fear,
“Do they—do they—teach Schiffini, whom of old we held so dear?
“Teach Schiffini! No, he answered, this would be against the rule.
“Chianale, so Rome wills it, must be taught in every school.”

The poem closed with a sanguine prophecy of the success of all those who pioneered it at the Mount in 1920 days, and revealed the guide of the old alumnus as St. Michael’s own angelic patron. The lecture entertainment was completed with the consecration overture, “Keler-Bela.”

In the evening, the grand finale was put to the day of jubilee by an entertainment at 7:30 o’clock. The play was an adaptation of the familiar comedy, “The Old Homestead,” the different acts were interspersed with orchestra selections. Notable, too, was the singing of the
beautiful "Hallelujah Chorus," during which the conventional British etiquette, of standing up, was waived.

The beautiful overture, "Poet and Peasant," paradoxically closed the evening's entertainment, but presaged the opening of a new quarter century for Mt. St. Michael's Scholasticate.

Congratulatory telegrams and messages of felicitations were received from the provincials of our sister provinces, and from alumni and friends all over the United States and from abroad. Many visitors manifested their sincere interest in St. Michael's by offering their congratulations in person. One of these, after spending the day of jubilee with us, wrote a letter the next day to tell what an impression the celebration had made upon him.

It expresses so well the feelings of all that we insert in full and make it do duty, if need be, as a sufficient apology for making much-a-do about a silver jubilee.

ST. XAVIER'S,
SPOKANE, WASH.,

REv. Wm. BENN, S. J.
REv. AND DEAR Father RECTOR:—P. C.

Memory and heart are yet so full of the deep and grateful impressions which I took home with me from the grand jubilee celebration, that I thought I should tell you how much I enjoyed that day, and all the good things fathers, scholastics and brothers offered to their guests. There are not many days in which I felt more grateful for the blessings to be a member of the Society of Jesus than last Wednesday. Many thanks to you, dear Father, for planning that celebration, and to all, especially our scholastics, for helping you to execute them so skilfully and generously.

Yours sincerely in Christo,
J. Rebmann, S. J.

A jubilee is a blessing and an inspiration to all: to the old generation it is an occasion for many happy and sacred recollections, and to the younger generation it is a golden opportunity for reviewing our heritages of the past, and gaining strength and inspiration from them to push forward courageously into a new quarter century.

Macte virtute!
After twenty-six months of service in the A. E. F., the First Division, the first over, was the last to come home. The last elements arrived in Hoboken with General Pershing on September 8, 1919. Headquarters of the Division were established at Hotel Biltmore. Various and varied had been the scenes of these headquarters while the Division fought in France and marked time for occupation in Germany, but New York had the honor and pleasure of providing the most luxurious rooms imaginable for offices during the days that preceded the parade. To Hotel Biltmore I reported each day to help out in the publicity work. Most of the reporters of the papers were Catholics, and they wrote me up in a most flattering way. Other reporters who were not Catholic knew that a Catholic write-up would be good copy for their papers. A Baptist Major from Rhode Island, who was my commanding officer during those days at the Biltmore, resented the publicity that I got in the papers. His "sorrow's crown of sorrow" came when Underwood and Underwood took a picture of me and printed it in the Sunday Illustrated Supplement of the leading papers.

On September 10, 1918, the First Division paraded down Fifth avenue. The line of march extended from 110th street to Washington Arch. The three k. c. men, Fitzpatrick, Roche and Nolan were in line. Orders stated that they should march in ranks with the y. m. c. a. "Not in New York," said Mike Nolan. "I'd be disgraced in the sight of my old comrades on the police force." The three waited until the ranks were formed. Then when the command, "forward march" was given, they came out from the crowd on the sidewalk where they were standing and took their own position, forming a line of only three. The y. m. c. a. had asked to be allowed to wear the fourragere decoration which had been awarded to the 18th Infantry. They were forbidden to do so, since the decoration was for combatants only, Fitz and Tommy asked me if they could wear the cord. I told them to wait until the parade had begun. Then they could put it on and no one would command them to remove it. In the fourragere, green predominates. No Sinn Feiners ever wore the green with greater pride than did Fitz and Roche on that day. To recall that
the K. C. men were the only ones to wear it will be forever a memory of joy to me and them, and all their friends in the 18th Infantry.

As I rode by the stand where Father Tierney was, he recognized me and gave me the ‘America’ yell. A like yell came from Fathers McCartney and Dinand when I rode by 16th street. Many in the crowd asked who I was, and these other Jesuits told them.

A halt in the march took place at the Cathedral. General Pershing dismounted and went over to the stand to greet Cardinal Mercier. A K. C. lassie presented the Commander-in-Chief of the A. E. F. with a monster bouquet of American beauties. On the ribbon which held the roses together was printed “Welcome Home. From the Knights of Columbus.” When General Parker arrived at the stand, he received his bouquet. A third bouquet was presented to Colonel Hunt of the 18th Infantry. As I neared the Cathedral, I noticed Father Duffy, Chaplain of the 69th N. Y., straining his eyes to catch sight of me. A helmet disguises a face, and as a result, I had to turn and nod in recognition. Immediately Father Duffy told the Cardinal and Archbishop Hayes who I was. Then while a mighty cheer went up from the Catholics, the same K. C. girl ran up to me on horseback, and holding up my bouquet, said: “Welcome home, Father King.” Her name was Kitty Dalton. The camera men turned their cranks furiously to get the picture. In front of the Astor Library we halted. The bouquet was so immense that I could not dismount. Seated on high somewhat like Lucifer in St. Ignatius’ picture of him in the “Two Standards,” I was the most prominent officer on that portion of Fifth avenue. The camera men who had followed me down the avenue rushed up to find out who I was. Before I could tell them, Tommy Roche and Fitz gave them a fabricated story of the unknown Jesuit Ivanhoe. Mike Nolan in the meantime was fraternizing with the cops, and he identified me for them. The evening papers eulogized me for achievements which I never remember to have done. In explanation, Tommy Roche and Fitz said: “If you did not do the things we said you did, you did others just as good. So it’s fifty-fifty.”

When the parade ended at Washington Arch, I went over to speak to General Parker and Colonel Hunt. They compared their bouquets with mine. “Father,” said the General, “how is it that your roses are finer and more numerous than the Colonel’s and mine?” Cour-
parishon showed that there was a foundation for the question. "General," I answered, "the roses are the gift of the Knights of Columbus. With the exception of General Pershing, only officers of the Eighteenth Infantry were presented with flowers. You two are just out of luck because you are not Catholics. A priest outranks general and colonels today." Laughing good-naturedly these two splendid men begged me thank the Knights of Columbus for them. "It has been the greatest day in our lives," they went on, "and the roses of the K. C.'s have brought a color into it which shall never fade."

On the following Wednesday, September 17, 1919, the First Division paraded in Washington. The line of march was from the Capitol to a point beyond the Treasury Building. The welcome given to the Division by Washington had too much formalism about it. There was lacking that spontaneity which we all noted and reveled in at New York the week before. Orders had been issued forbidding the people to throw flowers or confetti. The enforcement of this order robbed the welcome of that sincerity and democratic display of emotion which any other city but Washington can indulge in.

After the parade the First Division proceeded to Camp Meade, where the soldiers and officers who were serving only for the duration of war applied for discharge. I was ordered to report for discharge to Camp Gordon, Atlanta, Ga., from which place all men residing in Dixie returned to civil life. On Armistice Day, I arrived in Grand Coteau, doffed the khaki and donned the black, and took up again my peaceful war in the bayou college of St. Charles.

TERRENCE KING, S. J.

PILGRIMAGES IN CZECHO-SLOVAKIA

I. A MARIAN PEOPLE

In spite of the crushing blows of John Hus, the bloody liberator, who tried to free a bonded nation from the spiritual authority of Rome, the Czech people kept the flame of faith alive in this land of vicissitudes. And this because of the warm devotion the Czech people show our Blessed Virgin Mother. The entire republic is
thickly dotted with places of pilgrimages erected in her honor.

Other nations may boast of their extended empires, of their *kulturn*, of their military achievements on land and sea, but the glory of the Bohemians is that it is a purely and uniquely a Marian people. From the days of St. Ludmila and her husband, King Borivoy, through the reign of "good King Wenceslaus," under the deathless inspiration of the martyr of the confessional, St. John Nepomucone, during the reign of King Ferdinand III, of Leopold I, through the bitter days of foreign bondage—kings and queens, princes and princesses, saints and sinners, nobles and peasants, were extremely devoted to the Mother of God. All through the centuries, and even today is heard that inspiring hymn: "Dear Mother of Jesus Christ, a thousand times we salute thee." This hymn is more dear to the Bohemian heart than the national hymn. It is sung in the court, in cottages, along the road, in the fields, in churches, in pilgrimage processions—everywhere! Bohemian mothers offer their new born babes at Our Lady's altar through the hands of the priest. When a child is mischievous at home, its mother often says: "Now you have been a bad boy—you've made the Mother of Jesus cry."

2. OUR LADY OF THE HOLY MOUNT

Holy Mount is the very center, the very fountain head, the inspiration of all other Marian shrines in the new republic. It is known by all as Svata Hora; it is the most frequented; a place where Mary has shown extraordinary signs of her boundless love for the Czechs.

From time immemorial, the name Holy Mount was given to an unpretentious silver-veined hill south of Pribram, a small town not many miles from Prague. Tradition has it, that many a time a bright glow encircled the hill, sometimes during the day and sometimes during the night. This glow was seen miles away; its nature was inexplicable. On several occasions the officials of the town of Pribram wanted to build a scaffold on that hill, but all the lumber brought thither, always mysteriously disappeared, and the next day was found on a neighboring hill. Many such wonders are recorded by Father B. Balbin, S. J., in his "Diva Montis Sancti, 1665." The people and clergy of the surrounding country must have had Psalm 86, 1, in mind when they named this hill of wonders: "Fundamenta Ejus in Montibus Sanctis."

The Queen of Heaven herself selected this spot as a
special place of devotion. Towards the last half of the 13th century a chapel was dedicated to Our Lady on the Holy Mount in fulfillment of a vow. A certain knight—Malovec by name—was overtaken by his enemies in a nearby forest. This happened about the year 1260. The knight immediately had recourse to the Mother of God, promising a chapel if delivered. He was delivered out of the hands of his enemies, and in gratitude and fidelity, the chapel was built. This is practically the same chapel that we see today on the Mount, with many additional chapels that were added in the course of centuries by the Jesuits, and later by the Redemptorists.

At the request of the Emperor, Ferdinand III, a fervent Marian devotee, the Jesuits were given the care of the chapel on the Holy Mount. Through the zeal of the Jesuit provincial in Bohemia, Very Rev. John Seidl, and the local superior, Rev. Prokop Prihoda, the solemn crowning of Our Lady of the Holy Mount took place June 22, 1732, amid the peal of bells, the roar of cannon, and the loud Hosannas of bishop, priest and people. The two crowns, one for Our Lady and the other for her Infant, were blessed at Rome, and sent to the Archbishop of Prague, Daniel Mayer; but on account of his infirmity and old age he was unable to crown Our Lady, so the pleasant burden was given over to the Bishop of Spork, Rudolf. A similar privilege was never before granted by the Holy See to any place of pilgrimage in Bohemia.

The statue of Our Lady of the Holy Mount, a little over a foot and a half high, was carved from wood from a local pear tree. That same statue is standing today on a silver altar in the Emperor's chapel.

This miraculous statue represents Our Lady holding the Divine Infant on her left arm. The garments, changed daily in keeping with the vestments at Mass, are of priceless value, of workmanship most exquisite. The statue was carved under the direction of the first Archbishop of Prague, Arnost, about the year 1384. Upon the head of Our Lady and that of her Infant too, neatly rests a crown of gold, emblazoned with the Papal coat of arms, and set with pearls and diamonds. The countenance of Our Lady is somewhat oblong, with an extended forehead, with sharp adorable eyes, cheeks a little prominent, lips sharply pencilled. It is a countenance becoming the Mother of pure love.

Yearly this feast of the crowning of Our Lady of the Holy Mount is celebrated by thousands of pilgrims reverencing the Mother of God on this Holy Mount.
Owing to the desecrating cruelties of the Hussites, there was danger of losing the statue, so the Archbishop kept it in his palatial home. After the Archbishop's death, it was removed from one church to another, always out of harm's way. Finally it was brought back to the Holy Mount. This evidently was Our Lady's desire, for from that day on the fervor of the pilgrims became more intense, their numbers more numerous; miracles and wonders multiplied a hundred-fold.

After the suppression of the Society, this place of pilgrimage was handed over to the Redemptorist Fathers. They are intensely interested in their work, and are producing abundant fruit.

3. MOUNT HOSTYN

Mount Hostyn is another place of pilgrimage with which the Society of Jesus was and is closely connected. The Mount proudly stands 732 meters above sea level, and 412 metres above the surrounding country, amidst the Little Carpathian Mountains, a ridge that cuts the Republic of Czecho-Slovakia in twain. From the top of this Mount, towns and villages are visible in the valley below; fields of oats and grain and wheat look like a gigantic checker board; rivers and streams like silver threads.

Hostyn, in pagan times, was considered sacred, and dim history records that the pagan god of the pagan Slav nations found shelter on the Mount, hence the name "Hostyn," which means "shelter." In later years the Mount was used as a fortress.

In the year 863, SS. Cyril and Methodius arrived as apostles of the Slav nations. Their influence was felt far and wide. The people who lived round about the Mount were completely transformed by the teaching of the Saints from paganism to Christianity.

In 1241, the sudden arrival of the Tartar tribe, forced all the people of the surrounding country to seek shelter behind the immense earthworks of the Mount. The Mount was soon blockaded by the Tartars. Due to a drought, all the water supplies on the Mount were dried up; the poor prisoners began to suffer. They immediately turned to the Blessed Mother of God and prayed fervently. Their prayers were not left unanswered. All of a sudden a full stream of refreshing water burst forth from the side of the Mount. This stream flows even to this day, possessing miraculous powers. Soon after, a crashing storm arose, trees were uprooted, lightning flashed and fell upon the Tarters, killing and scattering
them over the plain below. This was another answer to the prayers of the fervent prisoners on the Mount. In gratitude a chapel was built to perpetuate the memory of the miraculous protection and deliverance of the prisoners of the Mount.

Pilgrimages to the Mount at this time were very few, the nearest town being four miles away. There was no resident priest there, hence little interest was shown in the work. In the 15th century this Mount fell into the hands of the Hussites and the Lutherans.

During the war of the White Mountain, Emperor Ferdinand II conquered the Protestants, and thus the Catholics soon regained their power. Estates around Mount Hostyn, and even the Mount itself, were given to a Catholic family, Rottal by name, that made Hostyn attractive, and encouraged pilgrimages in every way possible. Yearly the pilgrims increased. This family built two chapels for the use of the pilgrims.

In 1744, an immense church was built to accommodate all the pilgrims. It was consecrated June 28, 1748, by the Cardinal, Archbishop Troyer, in the presence of 150 priests and over 30,000 faithful. The architecture of the church is Slavonic Byzantine, surmounted by two towers and a dome.

After the consecration of the church, the oil painting of Our Lady of the Holy Mount, representing Our Lady standing on the crescent of the moon, holding the Infant on her left arm, and flashes of lightning darting forth out of the tiny hands of the Infant upon the Tartars in the plain below, was solemnly transferred from the small chapel and placed in the newly consecrated church and blessed. After the blessing the picture was carried in solemn procession around the Mount for the veneration of this large concourse of people that attended the impressive ceremonies.

From this time on priests were stationed at the church, and pilgrimages daily increased. From the year 1748 to 1782, a million and a quarter confessions were recorded. Frequently thirty confessors heard confessions, especially during the Summer pilgrimages.

During the reign of the Emperor Joseph II, pilgrimages were forbidden here as elsewhere. The treasured painting was taken to a neighboring church for safe keeping, where it is to be found even today. In 1787, the soldiery rushed into the church and became iconoclasts, and in a short time all the statuary was strewn in a thousand pieces on the sanctuary floor. Loot in the church became an every day occurrence. In spite of
this wholesale destruction, the faithful ever visited this holy spot.

When the cholera raged through this part of Europe, in 1833, the people had recourse to Our Lady of Mount Hostyn, and in nearly every case were cured.

At the initiative of Emperor Ferdinand, improvements were begun on this famous church. He himself gave 300 crowns. Donations flowed in from many sources; repairs were begun immediately. The faithful, who have so often received numberless favors from Our Lady, came to offer their services in repairing this temple of God... tradesmen gave their time and labor; all was a work of love. A new marble altar, surmounted by a life size marble statue of Our Lady, carved according to the model on the oil painting, was soon in position. February 2, 1845, the repaired church was consecrated; 50,000 people attended this service; only 5,000 were able to get into the Basilica.

In 1884, the Cardinal, Archbishop Furstenberg, requested the Jesuits to take charge of this place of pilgrimage. They consented. Immediately two priests were sent, Father Zimmerhackel, who is still alive, and Father Cibulka, who was appointed Superior. He made plans for a residence, and within two years it was completed. With an artist's instinct, and with an artist's theory and practice, he set to work painting and decorating the interior of the Basilica. In 1890, the last piece of scaffolding was removed, and critics pronounced the decorations the most artistic on the continent.

The warm interest shown in the church and in the pilgrimages, convinced the pilgrims that the Jesuits were not hostile to the Bohemians. A strip of land near Mount Hostyn was purchased by the Jesuit Superior, and there a number of hotels were erected for the accommodation of the pilgrims. In 1906, the untiring, energetic and much loved Father Cibulka went to his reward.

A gorgeous ceremony took place on Mount Hostyn August 15, 1912. This was the solemn crowning of the marble statue of Our Lady of Mount Hostyn. The diamond-set golden crown was blessed by Pope Pius X. Cardinal Baur, of Olomouc, placed the crown upon Our Lady. Cardinal Skrbensky, of Prague, celebrated the Pontifical High Mass, assisted by Bishop Huyn, and by Bishop Koudelka, of Superior, Wisconsin. The celebration was attended by 100,000 people. Every day during
the octave of the celebration two Pontifical Masses were said.

At present, priests' retreats are conducted there four times a year. Last year a bronze statue of the Sacred Heart was blessed in the presence of 40,000 people. A week later, a monument erected in memory of the known and unknown heroes that paid the supreme sacrifice during the World War, was also blessed. Since the war the number of pilgrims has decreased noticeably.

On Mount Hostyn, a monthly is published by the Fathers of the Society. It carries items of interest to all parts of the land, even to the distant shores of America.

Father Maly, s. J., a missionary to many lands and to many climes, after a visit to Mount Hostyn, remarked: "I have witnessed the faith of many nations, but with the exception of the Irish, I have never witnessed a deeper and a more child-like faith than among the people making pilgrimages to Mount Hostyn." At a dinner in the rectory on Mount Hostyn, the Apostolic Delegate, Granito di Belmonte, expressed the same sentiments. "I was a personal witness," he said, "of the faith of the Belgians, the Spaniards and the other nations on the continent, but I have never seen such devotional people as the Slavs of Mount Hostyn." As his Excellency was bidding farewell to the Fathers, he said: "Rejoice and thank God that He entrusted such a Sacred Mount to your care. Be grateful, that He allowed you to work here, where you can increase the love of God, spread the devotion of the Blessed Virgin Mary and save innumerable souls."

Yes, it is wonderful! the faith of the multitudes flocking to the feet of Our Lady is indeed wonderful! Again the devotion of the pilgrims is beginning to grow in splendor, deepen and broaden as the colors of the setting sun. Among the pilgrims daily can be seen the rich and the poor, the young and the old, the mitre, the hood, the cowl, the robes of monk and cleric, the shepherd's staff—all following the emblem of salvation to the throne of the Mother of God. These two miraculous places of pilgrimages are to the Bohemians what Lourdes is to the French, Monserrat to the Spanish, and Loreto to the Italians.

RUDOLPH ROKOSNY, S. J.
Among the divine favors conferred upon Ignatius in Manresa, two ecstacies stand out prominently. One of these, which he had in the hospital of St. Lucy, is remarkable for its long duration of eight successive days; the other, though not of such long duration, is noteworthy for the extraordinary effects thereby produced in the soul of Ignatius, and for the secrets, many of them relative to the foundation of the Society, therein revealed to him. This second ecstacy is best known as "La Eximia Ilustracion."

The great importance of this second ecstacy was not fully known until the publication of the Monumenta Historica Societatis Jesu made the original manuscripts of Fathers Louis Gonzalez de la Camara and Jerome Nadal common property. It was Father Louis Gonzalez de la Camara who received from the lips of Ignatius, and faithfully committed to writing a minutely detailed account of that heavenly visitation. On hearing of the same, Father Nadal, who had profoundly penetrated that higher spirit which pulses through the constitutions, and had surmised a special divine intervention in the formation of that code of laws, realized that he had not exaggerated when he averred that God had immediately revealed the constitutions to Ignatius.\(^1\)

A word about Father Nadal. Of him Polancus wrote to Father Miron, Provincial of Portugal, in 1554: "He knows our Father Ignatius intimately, having often

\(^{1}\text{Legi, writes Father Lancicius, exhortationem priman P. Hieronymi Natalis, factam ad nostros Complutenses in Hispania, in qua, page 3, haec dictit: Res Societatis immediate revelatas esse a Deo Patri nostro Ignatio. (Monum. Ignat., Series quarta, Tom. I, p. 531).}
treated with him; it seems, too, that he understands his spirit, and has penetrated, as deeply as anyone I know, the Institute of the Society. That Ignatius held a similar high estimate of Nadal is shown by the fact that he chose him to promulgate the constitutions in Sicily in 1552, and that, the following year, he intrusted him with the same mission to Spain and Portugal, with full power to give orders and commands, and even to make any changes and corrections in the constitutions which he considered expedient to promote their faithful observance unto the glory of God.

That Nadal, in the promulgations of the constitutions, and later in his visitation of the provinces during the generalate of Father Aquaviva, fully availed himself of the "Eximia Illustration" in order to make the constitutions esteemed and faithfully observed as heaven-sent, can be gathered from the numerous passages in his writings in which he insists on that ecstasy to attain his end.

Q. HISTORICAL PREAMBLE

In 1550, Ignatius called to Rome from the various provinces of Europe, all the professed, in order to submit to them the completed draft of the constitutions. The reading of that document produced a profound impression on the Fathers assembled.

Those companions of Ignatius who had looked upon themselves as pygmies in the presence of a giant now felt that they fairly disappeared before his gigantic figure.

The examination of the constitutions convinced them that such a document could have been produced only by a mind extraordinarily enlightened by the spirit of God. Such being the persuasion of all, those who had been most intimate with Ignatius were anxious to know how God had dealt with him at the beginning of his conversion. That they referred to his earlier period of his


2. Cum plea potestate decernendi, jubendi, constitutiones corrigendi, immutandi, quidquid est in divina communi, una visum esset. (Orlandini, Lib. 13, n. 7).—"Our Father Ignatius, who trusted him as his own soul, had given him all the authority that it was possible to communicate." (Polanco, ibid.).

3. Father Antonio Brandon, companion of Father Simon Rodriguez, shortly after arriving at Rome, wrote to the brethren of the college of Coimbra: "Of the constitutions, which he (Ignatius) has drafted, I know from hearsay only that they are altogether admirable." And of Ignatius he writes: "He is a man who in every undertaking, great and small, is most deliberate and painstaking; reason enlightened by an infused knowledge of Holy Scripture is ever his guide." (Epist. Mis., Tom. II, p. 516).
life is evident, for, as Father Ribadeneira notes, the saint upon being asked when he had experienced more divine visitations, at the beginning of his conversion or later, answered: "At the beginning." Now, as Ignatius wrote the constitutions late in life, it is evident that those wonderful lights which shine in every page of that admirable code date back to the beginning of his conversion.

Let us hear Father Nadal. "Once when we met in 1551," he writes, "I thought the time opportune, and begged him to tell how God had ruled him from the beginning of his conversion. He excused himself, saying that he had neither time nor inclination to do so." The following year when Nadal returned from Sicily, where he had promulgated the constitution, and was about to set out on a like mission to Spain and Portugal, he asked Ignatius if he had done anything in the matter of his personal history. He got a negative answer. Father Gonzalez de la Cámara, however, instigated by Nadal and the other Fathers, strove, whenever an occasion presented itself, to take Ignatius unawares and to worm out of him the reasons for certain things set down in the constitutions. "Why," he would ask, "did you go against long-established custom in not prescribing a distinctive habit for the Society? Why did you do away with choir? Why did you order the pilgrimage experiment?" To these questions Ignatius began to give answers founded on human prudence; but then, as if he himself considered them insufficient to satisfy the desires of the Fathers, he added: "The only adequate answer to all these questions is a something that happened to me at Manresa."

These words of Ignatius seemed to indicate that the foundation and institute of the Society were revealed to him at Manresa, and they emboldened Father Gonzalez de la Cámara to hope that Ignatius would finally decide to tell his story. In fact, in September, 1553, he writes: "Father Ignatius called me and began to relate his whole life, telling with great ingenuousness and detail, all his youthful extravagances; later in the same month

he summoned me three or four times and advanced his story to the time of his first few days in Manresa."  

At this point, however, Ignatius broke off without saying just what took place at Manresa; and Father Gonzalez' hopes were blighted.

For a long time Ignatius continued silent. On October 18 of the following year, 1554, Nadal returned to Rome. His joy on hearing from Father Gonzalez that Ignatius had begun his story was short-lived when he learned that Ignatius had stopped short of telling the secrets he was most anxious to know. Says Nadal: "Moved by an inexplicable impulse I said to our Father with an air of resolution: 'For almost four years, Father Ignatius, I have been begging you in my own name and in the name of the other Fathers to manifest to us the way in which Our Lord instructed you from the beginning of your conversion; we feel sure that this information will be most helpful to us and to the whole Society.' Ignatius made no answer," continues Nadal, "but that same day, if I mistake not, he summoned Father Gonzalez and resumed his narrative."

Nadal felt that he was gaining his point and urged on Father Gonzalez. The latter writes: "He told me to importune Father Ignatius, saying again and again that to reveal God's dealings with him would be the greatest good Ignatius could do the Society; to make that revelation would be truly to found the Society."

This conviction of Nadal calls for an explanation. Long before he expressed it to Father Gonzalez de la Cámara, the exercises and the institute had been approved, and the constitutions had been written; three favors, as Nadal himself notes, which Ignatius had begged God to grant before his death. And yet he is bold enough to say that Ignatius could do a still greater good to the Society, and that this great good was nothing less than in very truth to found the Society.

To secure that foundation it was necessary, so thought Father Nadal, to learn from Ignatius' own lips that the sole, true and principal author of the Society was not he but God himself; and precisely in order to get this confession from the saint, he had insisted so strongly on the revelation of the favors received from God at the begin-

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1. Ibid., p. 33.
2. Ibid., p. 36.
3. Ibid., p. 33.
4. Ibid., p. 35.
ning of his conversion, and had urged Father Gonzalez de la Cámara to importune him until he got it. Nadal was so convinced that the Society had been revealed to Ignatius that he did not hesitate to say so in an exhortation given at Alcácá. But he wished to have a fuller knowledge of this revelation and its circumstances; and this certain knowledge, vouched for by Ignatius, he considered so necessary, that without it the Society would not be truly founded, or, in other words, would not be as solidly grounded as the sublimity of the superstructure called for.

Nadal had good reasons for his attitude. He had been deeply pained to find that some men of character, learning and influence, who were desirous of perfection, and who had been admitted into the Society by Ignatius, considered the sublime perfection contained in the constitutions, especially the perfection of obedience, including the entire subjection of will and intellect to the judgment and will of the superior as the representative of God, a burden impossible to human strength. Four pertinent cases which occurred during the lifetime of Ignatius are enumerated by Father Gonzalez de la Cámara. The most spectacular of these was the case of Francisco Zapata, a man, "well known (in Rome), rich and respected for his having held public office in the city." This Father went about complaining to those of the house that "too many rules were made and unbearable burdens imposed which neither we nor our Fathers could support." He and the other three malcontents were dismissed from the Society by Ignatius. And the same man who considered the obedience of the Society unbearable found the austerity of the Franciscan Order tolerable and easy; in fact, as Father Gonzalez de la Cámara writes, "he is looked upon in that order as a man of great virtue and observance, and is, moreover, a very special friend of the Society."

If such attacks on the constitutions took place at the very beginning of the Society, and in the lifetime of the founder, there were just grounds to fear for the future. Nadal wished to avert the threatened danger from the Society, and to this end he wished to have for himself and for the future sons of Ignatius an assurance of the immediate action of God in the drafting of the institute. Serious troubles which arose in Spain during the

1. Ibid., pp. 175-178.
2. Ibid., p. 142.
generalate of Father Aquaviva show that Father Nadal's fears were well founded. What complaints, as a matter of fact, did the agitators make? Their whole case is briefly stated by one of their number, Father Fernando Vasquez, in his letter to the Fathers of the Fifth Congregation: "Whereas, the constitutions of the Society," he writes, "are so perfect, and for their observance require a newness of purity quite angelic; and whereas, this purity is not, and, morally speaking, cannot be found in the large number of persons already admitted into the Society, be it ordered, that the constitutions of the Society be accommodated to present-day remissness, and to the frailty and imperfection of present and future subjects of the Society."(1)

In this crisis the faithful sons of the Society availed themselves of the very weapons with which Father Nadal had so providently supplied them. "The Fathers assembled," writes Father Ribadeneira, "decided that Our Institute shall not be changed since it is certain that it was revealed by God." And Father Miguel de Torres exhorted them not to depart one jot from the spirit of St. Ignatius—but to "stand firmly and resolutely by the same without yielding in the least—and all would be well."(2)

II. "LA EXIMIA ILUSTRACION"

The confession of the vagaries of his youth cost the humble Ignatius but little; it cost him immeasurably more to plunge again into that ocean of heavenly graces with which God had overwhelmed him during the last months of his stay at Manresa. He saw, however, that to reveal some of these favors, particularly the most important, was the only way of satisfying the holy impatience and well-ordered wishes of the Fathers. To satisfy those wishes, it is well to note, Ignatius did not consider it necessary to recall his eight days rapture (rapto) in the hospital of St. Lucy; neither of that nor of the Cueva did he ever say a word. Of the exercises he was content to say that during the time that he was seeking out God's will regarding his future manner of life, "God taught me as a schoolmaster teaches his pupil."(3) Regarding his infused knowledge of external nature he stated that "he once saw in spirit and with

1. Astrain-Historia de la Asistencia de España, Tom. III, p. 419.
2. Ibid., p. 578.
The incidents of his life at Manresa he is wont to recount, as a general rule, with great brevity; but in telling that event which was of prime concern to the Fathers he gives a wealth of details and circumstances and manifestation of his inmost soul which stand in striking contrast with his proverbial reticence and moderation. Let us hear the story from the lips of his intimate confidant, Father Louis de la Camara. "One day," he says, "Ignatius was going to a church a little more than a mile from Manresa, known, I believe, by the title of St. Paul; the way lay along the river. As he went along, absorbed in his devotions, he sat down a while facing in the direction of the river, which ran far below. As he sat there the eyes of his intellect were gradually opened; not that he saw a vision, but rather that he learned and understood many matters of the spiritual life, of theology and human sciences; and all this he saw with such clearness that everything seemed near to him. It is impossible to tell all the particulars with which he understood then, though we can say that they were very great in number; but it is certain that he there received such an extraordinary enlightenment, that it seemed to him that all other similar favors he had received from God, and all the things he had learned during the whole course of his life, even to the age of 62 years, could not, if summed up, equal the gain of that single enlightenment. All this took place in such wise, and left his intellect so full of light, that he seemed to be changed into another man, and to have a mind different from that he had before." Of the effects of his Manresa visions, Ignatius said that the things he then saw had so confirmed him in the faith that he had often thought with himself: "If there were no Scriptures to teach us these truths of faith I would be ready, purely because of the things I have seen, to die for them."

These admissions of Ignatius fully satisfied the desires of Nadal. Now he understood the full import of those words with which the procœmium of the constitution begins, namely, "The sovereign wisdom and goodness of

1. Ibid., p. 53.
2. Ibid., pp. 54-55.
3. Ibid., p. 54.
God our Creator and Lord is to preserve, govern and increase this least Society of Jesus as it has deigned to begin the same." Not only the fact of the revelation of the constitutions, but also the triple circumstance of time, place and manner were now perfectly clear to Nadal, as he himself bears witness. In an exhortation to the brethren at Cologne, he said: "Here I shall speak to you of the chapel of St. Paul, near a river, where he (Ignatius) was rapt in ecstacy and saw revealed the underlying principles of all truths. In this ecstacy he saw, it seems, the whole Society in such detail that when asked why he instituted this or that, he was wont to answer: 'I appeal to Manresa (Me refiero a Manresa).’ And this ecstacy he used to assure us surpassed all the other graces he had received.¹

The express mention made by Father Nadal of the chapel of St. Paul and of the river to indicate the place in which Ignatius had this wondrous vision renders it impossible to confound the same with the eight-days' trance (rapto) which he had in the hospital of St. Lucy. In other writings Nadal speaks of the incident, and makes known new circumstances which greatly enhance its importance. Take this passage for instance: "As reason sufficient for all these things and for the whole institute," he writes, "Ignatius was wont to adduce that extraordinary enlightenment of mind, which, through the singular goodness of God and special favor of His divine bounty, he received in the early stages of his conversion in Manresa. From that enlightenment, from that unique favor of the divine bounty, as from a seminal principle, has sprung and spread throughout all the grades and ministries of the Society that light and unction which we all see and feel, which gladdens our inmost minds and hearts, which consoles and encourages us; yea, all this has come to us in consequence of that first bestowal of light and grace by the tender mercy of our Heavenly Father."²

To this enlightenment Ignatius was wont to refer when asked about matters laid down in the institute, since it was at that time that God showed him all these things as in a well-ordered model or outline.³

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1. Miscellanea de Regulis S. J., Vol. V.
3. Quasi illic accepsisset omnia a Deo in spiritu quodam sapientia architectonica. (Scholia in Const., p. 135. Typis excusa Prati, 1883.)
III. SURPASSING EXCELLENCE OF THE 'EXIMIA ILUSTRACION'

Ignatius confessed, as Father Gonzalez de la Cámara has told us, that all the aids God had granted him, and all the things he himself had learned touching the spiritual life, the mysteries of faith and human sciences during his whole life up to within two years of his death in 1554, could not, even if massed together, equal that one unique enlightenment with which God had favored him in Manresa. Evidently, if we are to form an adequate concept of the greatness of that favor we should know perfectly all the graces Ignatius had received from on high, and all the knowledge he had acquired by study during the whole course of his life. These things, of course, we cannot know. We can, however, form some faint conjecture of the greatness of these graces by considering some of the extraordinary favors he received while writing the constitutions. We have some record of how signally he was favored by God while engaged in drafting one part of the constitutions; and these favors, we know, are of less importance than the larger sum of those received while drafting the remaining parts. To aid his memory and to impress his resolutions more deeply on his mind, Ignatius was wont to write down from day to day all that passed in his soul, all the heavenly lights and visitations with which God regaled him. His humility, however, made him burn all such manuscripts; only one accidentally, or rather providentially, escaped the fire. It was found in a chest after his death, written entirely in his own hand, and was published in recent years.\(^{1}\)

Therein we see how fervent was his prayer, how frequent and long continued his tears, how often the excessive consolation of his soul broke forth and overflowed even to the body, how his heart failed to beat, his voice faltered, his speech left him, and all the veins of his body pulsed visibly. Therein, too, we see how his intellect was enlightened and enriched with extraordinary and almost uninterrupted revelations of the Most Holy Trinity, of the Divine Essence, the procession, properties and operation of the Divine Persons, how he was schooled in that most holy mystery, both by hidden interior lights and by external and sensible signs. Neither were these visitations brief, nor these divine favors short-lived; rather they were not

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seldom of long duration, extending over many days; they clung to him at home and abroad, and were so overpowering that they left him absorbed and exalted like a man whose body lived on the earth and his soul in heaven.

Thus is Ignatius portrayed in the words of Father Ribadeneira, an eye witness and faithful recorder of what he had heard from other eye witnesses. Let the reader here conjecture what took place in the drafting of one after another of the constitutions; let him add thereto the eight-days' trance, the visions of Jesus, which in Manresa alone did not fall short of forty, the apparitions of the Virgin, the almost incessant ecstacies within and without the Cave; let him add, moreover, the favors received from 1523 to 1554 in Barcelona, in Jerusalem, in Alcalá, in Salamanca, in Paris, and during his long residence in Rome; and then let him recall Ignatius' statement to the effect that "massing together all the helps God had given him and all that he had learned, it still seemed to him that in all he had not gained so much as on that one occasion," namely, in that "Eximia Ilustracion." The human mind loses itself in the contemplation of this bottomless, shoreless sea.

The reader's admiration increases still more when he recalls a conversation of Ignatius with his secretary, Father Polancus, who relayed it to Father Ribadeneira in the following words:  

"Ignatius was wont to speak of his own personal matters with great frankness and without the slightest fear of vain-glory. When I told him that persons who did not know him could at times suspect him of boasting and vain-glory, he said that there was no sin that he feared less than that. He added, moreover, that he did not tell the thousandth part of these divine favors, thinking it inexpedient to say more because, as he hinted, his hearers would not understand. Thus spoke the man of whom Father Ribadeneira writes

2. Vida de S. Ignacio, Lib. V, Cap. VI.
teach him." He says more. "After reading many lives of saints," writes Father Ribadeneira, "Father Ignatius told Lainez that, although he did not compare himself with the saint, and did not think himself a saint, but rather a miserable sinner, still, if there were no greater things in the lives of the saints than those which he had found recorded, he would not, for his part, barter what God had communicated to him and what he had experienced in his soul for what he had read."

(To be continued)

NOTES FROM VIGAN*

REVEREND AND DEAR FATHER EDITOR:—P. C.

Perhaps the following narration of a little incident of war, occurring just a short while before the armistice was declared in November, 1918, may not be without interest to the readers of the Woodstock Letters.

On Wednesday evening, October 9, 1918, Reverend Father Rector, Father Bolet, received a telegram from Manila worded as follows: Tell Father Superior the Apostolic Delegate to Philippine Islands, Monsignor Petrelli, wishes to confer with Tompkins. It is convenient for said Father to come as soon as possible. Algue. Rev. Father Superior was in Vigan at the time, having accompanied Bishop Hurth some ten days previous on the latter's return from Manila. I waited until Friday morning, and then Rev. Father Superior and I went together to Manila. We reached Manila about 2 P. M., and at five, accompanied by Father Algue, I called on the apostolic delegate. He said that the government was going to deport the German priests of Abra. At that time there were three, including the Father Superior, awaiting, in our San Jose College, Manila, transportation, or deportation, I should better say. The apostolic delegate declared that the government had assured him there was ample evidence of their guilt, but that neither the evidence nor the names of those giving it could be made public, as all reports had been received under pledge of secrecy. But the govern-

*NOTE.—This letter is an account of the false charges of German propaganda made against the Fathers of the Divine Word during the late World War. Editor.
ment had offered the apostolic delegate a special investigator to whom names and evidence would be shown. At first Governor General Harrison had named a secular, to whom the apostolic delegate objected. Then the Governor General permitted the apostolic delegate to name an investigator, and His Excellency thereupon named me, as an American, of whose loyalty there could be no doubt, as one too knowing the country and language of Abra. Here the Governor objected on the ground that I would be too partial. He finally waived his objection, as the following letter shows:

HEADQUARTERS PHILIPPINES DEPARTMENT,
DEPARTMENT INTELLIGENCE OFFICE,
MANILA, P. I.,
Oct. 10, 1918.

MONSIGNOR PETRELLI—

SIR:

Colonel F. R. Day, chief of staff of this department, has directed me to inform you that he has furnished to the Governor General of the Philippine Islands the information on file in his office in regard to the priests of the Northern Province, and has requested that the same be sent to you providing there is no reason to the contrary. The chief of staff has also spoken to the Governor General with reference to investigation of the alleged conditions, and he suggests that you cause the Rev. J. J. Thompkins to report in Manila for conference. It is believed that you will be able to obtain complete data of facts from Rev. Thompkins provided he is assured the protection of yourself and the Holy See, in order that he may not afterwards be persecuted by those investigated. The Governor General has assured the chief of staff that should you order the Rev. Thompkins to Manila, and decide it essential that he be designated as a special investigator, the Governor General will appoint him as such, with full authority to examine all evidence that may be on file.

Very respectfully,

HUGH STRAUGHN,
Captain Philippine Scouts,
Acting Department Intelligence Office.

Colonel Day, chief of staff in the Islands, General Green, the commander in chief, being in Siberia, seemed to be in charge of all these proceedings. The apostolic delegate told me that he had the highest respect for the Colonel, who seemed anxious that every opportunity be given the Fathers to be cleared of the charges against
them. He said my work would be simply to find among the people of Abra opposing evidence showing that the Fathers had said nothing of a compromising character. He suspected that all the charges had been formulated by the Aglipayans, who, from the beginning of the work of the Fathers in Abra, had shown themselves hostile to the missionaries. This view the Colonel would not admit; he had been in the Islands but a short while, and could not conceive how a large number of men could deliberately testify to false accusations. I was then to be the investigator of these charges against the Fathers, appointed as such, both by the apostolic delegate and the government, and furnished with everything necessary for making the investigation. Before accepting, I said it would be necessary to consult Rev. Father Superior and obtain his advice. As Rev. Father Superior had been unable to accompany me that afternoon, the delegate invited Rev. Father Superior, Father Algue and myself to dinner the following day. The apostolic delegate having repeated the explanation of the preceding day, Rev. Father Superior permitted me, for the good of the church, to begin the work. I was to see Colonel Day the following morning. But that very morning, in the *Manila Daily Bulletin*, appeared in great headlines the startling report: "Hun propaganda plot unearthed in Orient. So-called missionaries its agents." I had suspected that the movement against the Fathers was not only Aglipayan, but also masonic, a movement, under the cloak of patriotism, really directed against the whole church. So Bishop Hurth had indicated the preceding month when three—the first three Fathers—of Abra had been deported. Protesting against their being sent away, the Bishop said to the Governor General: "You are not injuring the Kaiser by the deportation of these men; you are not injuring the German people; you are not injuring the Fathers themselves, but you are making an attack on the Roman Catholic Church." This seemed, according to the Bishop, to put the matter in a new light to the Governor General. To me the publication of this "unearthed plot," just at the time when I was about to begin the investigation seemed more than casual, and I suspected that it had been done purposely to make my investigation useless. In the evening paper of the same day, *The Manila Times*, the publication was repeated under the words, "Will Deport Holy Worders" (The Fathers are of the Society of the Divine Word). Having read the morning paper, I
judged investigation useless, and went to the residence of the apostolic delegate and told him so. He made light of the matter, said it was only newspaper talk, and urged me to go ahead, offering to speak with Rev. Father Superior again so as to calm my scruples. Accordingly he returned with me to the college, and though Father Superior, who had not yet read the article, was of the opinion it was useless to investigate, however, on the insistence of His Excellency, he again consented to go ahead. So I went to Santiago, headquarters of Colonel Day. Shaking hands, he asked me from what part of the States I had come; and to my answer, New York City, said: "I come from New York myself." Seating ourselves he began: "This is a most serious, a most important matter—a matter of our country." He asked me, "Do you know anything of the case?" "I answered no." "Are you a subject of the Bishop?" "No, I am a Jesuit, and not under the immediate jurisdiction of the Bishop." He paused a moment and then striking the table with closed hand, the Colonel said emphatically: "The Bishop must go. I know it is un-American. But the conditions of war time demand it." This statement was somewhat startling to me. I had visited the Colonel under the impression gained by my instructions from the apostolic delegate that I was to investigate the German Fathers, and there I learn that the whole investigation is against the Bishop and the Bishop alone. From another source I learned there were some seventy affidavits against the Bishop. On his last return from Manila to Vigan, he had complained that though there were accusations against him, he was not allowed to see those accusations or know the names of his accusers. And now as I gathered from the words of the Colonel, he was to be sent out of the Islands, without any trial, and without a chance to defend himself—as a measure necessitated by the conditions war had introduced. The Bishop, I may add, is an American citizen, though of German birth. The Colonel told me he had refused even the Governor General permission to see the names of the accusers, on the ground that they had given their testimony under a strict pledge of secrecy. I, however, as an investigator appointed by the apostolic delegate and the government, was to be allowed to read the evidence and see the names, but again under the pledge of strictest secrecy. The Colonel said to me: "When you will have seen the evidence you will not wish to go forward with the investigation. The evidence is so conclusive." He asked me if I had any fear of my personal safety, and
while smiling at the idea of any harm coming to me from the Bishop or the Fathers, answered: "It made no difference, since it was all for the country." It is to this idea the words in Captain Straughn's letter refer, "provided he is assured your protection and that of the Holy See." The chief of staff told me then, that if I wished to continue the investigation, the director of the intelligence office would direct me to one or two "good" men in each town to "help" me. I believe the Colonel was absolutely sincere in his proceedings, and that he firmly believed the evidence true, for it seemed to him impossible to have so many witnesses testifying falsely. But I could not help smiling at the idea that the intelligence bureau would furnish me an assistant in each town. For who could that assistant be, but one of those who had formed the accusations against the Fathers, and consequently against the Bishop? The contention of Colonel Day was that "we must get at the man higher up; that he believed the missionaries themselves were good, simple men, who, if left alone, would have attended to their instruction, but had been pushed on by the Bishop;" therefore the chief proceedings must be against the Bishop, and if he were gotten rid of, things would become normal again. At the conclusion of our talk, the Colonel called Captain Straughn, and the latter arranged with me to meet him at 2 P. M., and read the evidence and the names, and meet two men who could "help" me very much. But my conversation with the Colonel had put a whole new phase on the matter. According to the instructions of the apostolic delegate, I was to investigate the evidence against the German Fathers, but now the case resolved itself into a simple investigation of the Bishop. The Colonel had ignored the Fathers in his talk with me. Again it seemed to me that under these circumstances, I would be ultimately responsible for the deportation of the Bishop. The government permitted the apostolic delegate to name an investigator; the latter had named me, as an American; on my approbation of the evidence, which the Colonel said was so strong that it could not be refuted, both church and state would be free of all responsibility. Another difficulty for me: It is true the apostolic delegate insisted on the fact that I was an American, but if the deportation became an accomplished fact, history would repeat not that an American had approved of the evidence, but that a Jesuit had done so, and so any odium, if any such were to attach to the act, would fall
upon the Society. Revolving their thoughts, I hastened to consult Rev. Father Superior, and entered his room at 11.45, just as litanies were about to strike. The matter was important and urgent, especially as I had made the engagement for 2 p. m. Under the circumstances, it was impossible for me to continue the investigation, especially from the standpoint that the Bishop was my ecclesiastical superior. So we went at once to the apostolic delegate and laid the case before him. He still urged the investigation on the part of the Fathers, but as the government had combined the two cases, and even made that of the Bishop the principal one, I continued to refuse. After quite a long conversation, the apostolic delegate agreed to my view, but asked me to tell the Colonel to send him a note stating my refusal and the reasons why I had refused. On reaching home I telephoned the Colonel to suspend the 2 p. m. interview with the captain until I had another interview with him—the Colonel. To this the latter agreed. As I said before, Monday's evening paper, The Manila Times, renewed the charge of a plot by the German Fathers, and this paper included also the German Sisters of Abra—Sisters of the Holy Ghost.

Tuesday morning I called on the Colonel, and stated my reasons for refusing to look at the evidence and continue the investigation. He had called the captain, and when the latter entered, informed him that I declined further investigation, and gave my reason, namely, that the Bishop—was my ecclesiastical superior. After a moment's silence, the captain said: "I think he is right;" whereupon the Colonel added, "So do I." At this point the Colonel was called outside, and left me with the captain. "Why," I said, "not give the Bishop a trial and let him defend himself," adding, that I thought that all the charges had emanated from Aglipayan animosity. Juan Villamor, head of the Aglipays in Abra, former Governor of Abra, and Ilocos Sur, and present Senator from the First Philippine District, had shown hostility to the Fathers from the very beginning, even telling the people of Pilar, an Abra village, not to sell anything to eat or drink to them. The captain answered that Villamor's name was not among the signers, to which I replied that he was a little too wily to appear (I had learned, however, that Juan had sought witnesses in several places). A second enemy, not so much perhaps of religion as a personal enemy of the Bishop, was the provincial engineer, Smith, a dishonor to his name and his religion, for he claims to be a Catholic. Since April
I knew that Smith was seeking information against the Bishop. And what was the motive of his hostility? Because, as Smith himself told me, on one occasion the Bishop had a banquet in the palace, to which he invited all the Americans except Smith. When I told this to the Bishop, he asked, "how could I invite a man so careless in his religion?" When on the occasion of the deportation of the first three Fathers, some six weeks ago, the Bishop had come to Manila to protest the deportation, Smith had boasted publicly in one or two Ilocos towns, saying: "If the Bishop comes back to Vigan again don't call me Smith." The captain told me I was mistaken in my judgment, and explained that some officials had been investigating in Mindanao, where there are many Japanese, and when they had finished there they were sent north. Here, with no idea of investigating priests or Bishop, they had heard so many things against the Bishop that they reported the matter to Manila, whereon a special investigator was sent. At this time, the Colonel again entered the room; he had promised the preceding week to send the evidence, without the names of the accusers, to the apostolic delegate, and asked the captain if it had been forwarded. The captain informed him that the evidence had been sent on Saturday to the Governor General's office, and did not know whether it had been forwarded from there. Calling up by 'phone the secretary of the Governor General, the Colonel inquired if the evidence had been forwarded, and received a negative answer. To a question proposed by the secretary, the Colonel answered: "He is sitting right here by my side and refuses to investigate because the Bishop is his superior, and I think he is right." It was then agreed that the captain should go to the Governor General's office in the afternoon and see about the forwarding of the evidence to the apostolic delegate. Having chattered a little longer with the Colonel and captain, I departed.

How completely innocent the Bishop is; that he was the centre of the storm is shown by a telegram sent by him to the apostolic delegate on the afternoon of October 16, 1918; it read: "National Defense Society telegraphs provincial government, German plot. Demand immediate investigation and chastisement." (Chastisement of course of those who are accused of German plot). A day later, Monday's Bulletin reached Vigan, and drew forth another telegram from the Bishop to the apostolic delegate, urging the German Superior to make protest
to the Governor General. Meanwhile, on October 17, the three German Fathers had gone to Fort Santiago to be photographed, have their finger prints taken, etc., looking upon this as a sign of their departure within two or three days. I do not now recall the day on which they were finally deported from the Islands, where during some ten years their apostolic zeal had done so much good for souls. What would have been the final action of the government with regard to the Bishop, I do not know. He had put the case in the hands of his lawyers who assured him that as an American citizen he could not be deported without trial. The armistice of November 11 put an end, however, to all further actions on the part of the government. The Bishop remained, so did three German Fathers and one German Brother. On my return from Manila to Vigan, I saw an American army officer, Major Stone, I think was his name. He had been in the north about a month. A few days after the proclamation of the armistice, we had a victory parade in Vigan, and on the Sunday afterwards, a messenger from Major Stone called on me, and said the Major wished to have a talk with me. We arranged for 10 A.M., and at that hour the Major presented himself. He said he had one or two questions to ask me about the Bishop. He asked me, first, if I had heard the Bishop utter any disloyal remarks? I informed him that before America entered the war, the Bishop had been outspoken in favor of Germany, but when America entered the war, he had been very careful. He then asked if the Bishop had had any quarrel with his priests? (Three priests were among the accusers of the Bishop). I informed him that as the Bishop was at times nervous and excitable, it might be possible that he may have spoken a little harshly to some of them. "That is just what I thought," answered the Major. He then continued: "I have been appointed final investigator in this matter, and my word or decision will be final. I have been all through the three provinces or four, from which the accusations have come, and I did not find a single word of evidence against the loyalty of the Bishop or the Fathers." He condemned the government for using men of such a despicable character, secret service men, as had been used to gather evidence. He told me that in one case money had been given a woman to go to confession and speak of the war to one of the German Fathers, while in another province, two women had been offered money to give false evidence against the Bishop.
NOTES FROM VIGAN

The latest items I learned about the case, a short time before leaving Vigan, in February of the present year, 1919, were that the Governor General, Harrison, had received a cable from Wilson saying: "Re-open Germans' case. Want nothing but justice." Whereupon the Governor General had declared that "we drop the whole case and let the Germans return."

I heard too that the Fathers were accorded most shameful treatment on the way to America; that they were kept in the hold and allowed only half an hour's walk on deck each day. Two of the six have died—one surely from the effects of ill treatment. On reaching Chicago, I called on these good confessors of the Faith in Techny, some thirty miles out from the city. It seemed to me that the Abra Superior, Fr. Michael Hergesheimer, showed clearly the effects of all he had suffered for the Faith. They were still "interned," and still practically under government supervision.

With it all, they have not lost their love for their spiritual children from whom they were so cruelly torn, and are anxiously, prayerfully, awaiting the day when the bars of injustice will be let down, and they will be allowed to return to the Philippines and resume the splendid work they were doing for Christ in the salvation of souls.

Following is an extract from the copy of the protest against their deportation which, at the suggestion of Bishop Hurth, they sent to the apostolic delegate:

JOHN J. THOMPKINS, S. J.

MANILA, P. I., October 15, 1918.

THE MOST REVEREND MGR. JOSEPH PETRELLI, D.D.,
Archbishop Tit. of Nisibis,
Apostolic Delegate to the P. I.,
MANILA, P. I.

Your Excellency:

We, the undersigned German missionaries from Abra, P. I., have the honor to submit to Your Excellency our most energetic protest against the accusations from Abra against our loyalty, upon which the Government of P. I. has declared to deport us to the U. S. A.

We hereby solemnly declare, state and certify, that we, in our words and acts, always have been loyal to the Government of the U. S. A. The accusations against our loyalty reported to the government we must reject as malicious calumnies.
1. We always have complied exactly with the regulations given to us by the government. Even the rigorous interpretation and applications of June 29, 1918, practiced by the station commander, P. C., of Bangued, Mr. Sapale, we complied with, namely: to start and to arrive at the hour and minute fixed by him on our passes; not to visit the convent of the town which we passed through; not to visit the Christians of our residence.

2. All our teachers (more than 40), all the pupils of our schools (over 2,000), all the boys living in our houses, all the Catholics who visited our houses and churches over the whole Abra Province, can witness that they never heard disloyal words, or saw disloyal acts, done by us. We ask that these witnesses may freely and frankly tell their own opinion, and bear witness to our conduct before an impartial investigator.

3. The small province of Abra, where we worked, supplied relatively the highest number of soldiers for the Philippine Constabulary and National Guard. Many of them were educated in our schools; others were in our houses or otherwise connected with us. The mission district of San Juan, municipality of Dolores, sent not less than seventy soldiers.

4. We always have been anxious to teach our pupils and Christians to be good and loyal citizens, to love and respect the government. To prove this it will be sufficient to mention the solemn and imposing festival, annually celebrated in the town of Tayum, in which the pupils of all our schools take part, in order to honor the Great Washington, the United States and the Government of the Philippine Islands. In this way we did our best to fill the hearts of our pupils with patriotism and true love for their government.

In this year, 1918, the solemn festival, held in Tayum on Washington’s birthday, was presided over by the Provincial Governor of Abra; in his speech he highly praised the work done by the Missionary Fathers through their schools. The Deputy of Abra, in his speech, said: “I state that these schools conducted by the Missionary Fathers and Sisters are even better than the public school.”

5. Through the superintendent of the private schools, Manila, we sent various amounts to the American Red Cross. The sums were not so big, it is true, but we collected them in our schools, notwithstanding the difficulty of gathering money from these poor Tinguians.
and Abra people. In some cases we even loaned the money to the pupils in order to gather the amount.

6. The policemen and the Philippine Constabulary in Abra have been zealous in watching over us everywhere. The Belgian Fathers, O. Vandewalle and S. Devease, who were with us during the months of August and September, can witness the untiring activity of the Abra policemen and constabulary in watching over us. At all our divine services policemen or constabulary soldiers were present. Upon our arrival in any town or place, they immediately came to us asking for our passports. They watched all our movements.

They never accused us of disloyalty or forbade our divine services because of any suspicion against us. They never brought witnesses against us in their offices. That may be considered as strong evidence to prove our innocence.

The following pass was issued in Bangued, on September 28, 1918, by the Provincial P. C. of Ilocos Sur-Abra.

"Memorandum for the Chief of Police, Lagangilang:

"Father Henry Burschen, a registered German subject, residing at Lagangilang, Abra, requested that the Chief of Police of Lagangilang be authorized to issue to said Father Burschen a pass whenever he wants to visit the municipality of Dolores, or barrio Banbangeag, Bucay; his request was granted, and you are authorized to issue a pass for this priest when he visits either Dolores or Banbangeag.

(Signed) I. V. AGDAMAG,
Prov. Commander P. C."

7. Still more anxious to watch our words and steps and acts have always been our religious enemies, especially the Aglipayans. These men who burnt down the convento of La Paz, the chapel of San Juan, who destroyed the lumber prepared for the new convento at Dolores; these men who often times threw stones on the conventos of La Paz and Dolores, who disturbed the religious procession, who killed the chief sacristan in the solemn procession at San Juan, Dolores; if these bitter enemies would have been able to bear witness against us and our loyalty with true and just arguments, they would have done so long ago, and not secretly, but openly and publicly, in order to destroy publicly and before all the people our work and our good reputation.

8. Since our arrival in Abra, we had and still have bitter enemies (specially sectarians and Aglipayans).
They hate us not only for being Catholic priests, but also for being white people, "estranjeros" as they say. These men making use of the war time and the actual mind of the government towards us as Germans; these men have resolved to drive us away from Abra. Last June, we have been told, some our enemies have held a meeting in Bangued, Abra, and made the resolution to bring us out from Abra. They are rich and powerful men, who easily can abuse their position and influence to find dozens of witnesses with promises as follows:

You will be the biggest friends of the government when you testify against the Germans.
You can accuse them secretly, and you will not have to appear before the court to prove your statements.
The Fathers never will learn and hear your name, and so on.

There will be also characterless subjects who are ready to swear affidavits ten times for one peso.
Probably many of these witnesses will have said that they are Catholics in order to strengthen their statements against us.

But there are Catholics who are rotten, and by such Catholics oftentimes the priests are calumniated.

Your Excellency, we have felt obliged to make this emphatic protest. For not only the Mission of Abra and ourselves are defamed by these accusations and our deportation, but also the Catholic Church, whose priests we are. We beg Your Excellency to submit this protest to the authorities who have ordered our deportation.

Your Excellency's
Very faithful servants in Christ,

Joseph Stigler,
William Finnemann,
Bruno Drescher,
Michael Hergesheimer,
Superior,
Francis Blasczyh,
Henry Burschen.

Here are some extracts taken from a report of the deportation. The report was written by the Rev. William Finnemann, of the Society of the Divine Word:

On September 23, 1918, at 11 A.M., I was called up by the intelligence office and requested to be with my

*Father Thompkins sent us the following note, dated Oct. 12, 1920:
"On October 28, 1920, six German Fathers of the Divine Word, under the direction of Father Miguel, will return to the Philippines."—Editor.
NOTES FROM VIGAN

baggage in Fort Santiago, Manila, at 1 p.m. Some days before, I had been there, and my pictures and fingerprints had been taken at that time. Arriving at the said office my baggage was inspected, and I had to write a short history of my life.

At 1.30, the baggage was loaded on a truck, and we three priests were told to sit on the said truck. An officer of the intelligence office took us to the harbor. At 2 p.m. we were taken on board the U. S. Transport Thomas, and put behind lock and iron bars, together with about twenty-five military prisoners, white and colored. Everyone had to carry the heavy trunks himself down to the prison. The heat in that overcrowded room was almost unbearable.

The boat left at 4 p.m. Shortly after, twenty-three men were taken out of the prison and locked up in a cage fenced with iron wire screening. We three priests were among these twenty-three men. The cage was about 14½ by 20 feet, and besides the twenty-three men, there were about forty pieces of baggage in the cage. Though we had less room and less air than those left in the prison, we were glad to be out because of the prisoners.

Towards night we three priests requested to see the officer in charge. We were taken to a man whom we asked to give us three Catholic priests a separate room in which we might be able to perform our priestly duty during the trip. "Why do you want another room?" said he. "Because we are Catholic priests, and we want to live as such," I answered. "What does it matter that you are priests, I have no room for you." I answered: "The air in the cage is too bad, I got an awful headache in these few hours, and it is so crowded that we cannot say our prayers therein." He then said to the guard: "Take these three men on deck for half an hour." And away he went. We were taken on deck for half an hour, the only exception or privilege granted to us three priests through the whole time of our internment.

The door of the cage was always locked, day and night; a guard was outside from whom we had to get permission to go to the toilet. A guard took us to the toilet.

On September 23, Father Stigler was put with three other interned to clean the dishes, scrub the floor and the tables of the dining room. During the whole trip, we had to scrub and clean our cage by turns.
On September 24, the interned were allowed two hours on deck, and from September 26, four hours a day. But when at Guam we were in the cage for more than forty hours without getting on deck a single minute, and the two portholes were guarded by a soldier.

On October 11, we reached Honolulu, where we stayed till October 14. For over eighty hours we were shut up in the cage. The meals were brought to the cage. Not a single second were we allowed to go on deck to breathe fresh air. A petition sent to the commanding officer, asking that permission be granted to the interned to go on deck for a short time was refused, although attention was called to the fact that fifty hours had elapsed, at that time, since the interned had been on deck.

During the days of our stay in the harbor of Honolulu, the dishes of all twenty-three men had to be cleaned in one bucket of water.

On October 15, all the German interned, except the sick, were ordered to clean the bathrooms, toilets, etc., of the boat. No exception was made for the priests.

On October 22, we reached San Francisco at 2.30 P.M. At 4 P.M., we were taken out of the cage and transferred to the ship's prison, where the rest of the German interned were, together with many white and colored military prisoners. Later on, the white prisoners were taken out.

On October 23, the colored prisoners were moved away. This morning none was allowed to go to the toilet. An open bucket was placed in the prison, right at the side of my bunk, for toilet purposes. In the same room we had to take our dinner. In the afternoon we were taken one by one to the toilet, but we had no recreation granted on deck during all the time we had to stay in the harbor, i.e., from October 22 to October 25. All meals were taken in the prison, and the dishes were cleaned in a bucket of water.

On October 25, at 9.30 A.M., we were taken to Fort Mason. Major Pardee treated us very well; food was good, but sometimes insufficient. We were guarded all the time. During the night, a barrel was placed before the door as a urinal, which the interned, by turns, had to empty every morning into the toilet, which was at some distance. No exception was made at all for the priests. We had to clean our barracks and sweep the street in front of it. Later on, we had to prepare and carry fuel for our stove.

On November 29, we were transferred to the presidio.
of San Francisco. Here we all without exception were put to work. We had to sweep the rooms of the interned and the rooms of the guard, clean the windows, scrub our room, carry coal, clean the toilets and the washbasins, scrub the wash and bath rooms, do kitchen police work, peel potatoes and onions, clean the dishes, pots, etc., scrub the tables and dining room and the kitchen. I once had to whitewash some barrels used for dumping purposes.

On November 27, we priests sent a written petition to the commanding officer of the presidio to "ask the favor of attending Roman Catholic religious services" on December 1. We had had no service whatever since we left Manila. The answer was: "This request cannot be granted at the present time. By command of Brigadier Officer McClernand; E. L. Grisell, Captain, U. S. A. Adjutant."
BOOKS OF INTEREST TO OURS

Tractatus De Deo Creante, XX, 774; Auctore Blasio Beraza, S. J., Oña, Spain, 1921.

This is an excellent book—in some respects the very best that has appeared on dogmatic subjects for many a long year. It is at once thorough in treatment, clear in thought, logical in reasoning, and simple in style. Whilst not discarding speculation where it serves a useful purpose, the author wisely emphasizes the positive side of dogmatic theology, giving to every question he treats the most complete historical setting that is at all feasible in a book intended for theological students. Nor does he merely cite long extracts from every available source, but he discusses his authority with an ease, assuredness and pertinency that makes them living witnesses to the truths he sets forth in his theses. This, as every one knows, is a matter of vital importance in these days of historical research run riot.

The book contains three main parts. The first treats principally of creation as referred to the material universe, dealing with the efficient, exemplary and final cause of the world. To this is added a discussion of the different cosmological systems, in reference to their bearing upon the interpretation of the first chapter of Genesis. The second part offers a very complete treatise on the Angels—their existence, nature, distinction, properties, elevation, fall, and their relation to the visible world. The third part, which treats of man, discusses two main questions: Man's origin and his nature. In the former of these discussions, the unity and antiquity of the human race are thoroughly investigated; whilst in the latter, man's constitutive elements and their union come up for scientific and theological investigation. These three main parts are followed by an appendix, which goes thoroughly into the question of God's natural providence—the meaning of providence, its objective reality, its scope, and its practical working out in the affairs of the world. To the whole is added a complete and well arranged index.

It is an excellent book—but with a distinction. As a reference book, to be placed on the professor's desk and in the students' library, none could be better; but as a text-book it has its serious drawbacks. In the first place, it is too voluminous—not too diffuse, but too voluminous. It contains only about one-fourth of what our students are supposed to see in one scholastic year, and that one-fourth takes up 749 large pages of text. Then the separation into two or three volumes of matter that should be treated in one, is awkward and expensive. Hence as a text-book it falls short of the ideal, but as a reference book it is superb.

This pamphlet of eighty pages is a reprint from the Nouveaux Essais Pédagogiques, a periodical published for the use of Ours only. Father De Ghellnick, the author, is librarian of our college, Louvain, Belgium. Evidently he has had much experience in the care and management of libraries. He has made a careful study of his subject, as the list of works on the management of libraries, given on page two, very clearly proves. In all the rules and principles and suggestions which he gives, the author has but one aim, namely, to make it easy and helpful for all Ours to consult our library shelves. A glance at some of the chapters will, we hope, whet the appetite of our book lovers and students and librarians to read over carefully this excellent essay on the management of libraries. There is a chapter on the material arrangement of the library. The chapter on catalogues is one of the best. Indeed, everything that goes to make our libraries what they should be for Ours, from the buying of the book to the kind of lectures for the lender or the borrower of a book, is included in this interesting study. Our librarians will find it a most useful aid in their office.

Arthurus Vermeersch, S. J., periodica de Re Canonica et Morali. gus Tomus, n. 2. 1 Nov. 1920.

The second number of the ninth volume of the Periodica opens with a dissertation on “Vicars and Prefects Apostolic” according to the present law embodied in the Code. It contains, moreover, many decrees of the Holy See, of which the more important are supplied with notes and commentaries. It is the intention of the editor to complete, as soon as possible, the publication of all the other decrees which have been issued by the Holy See until the year 1920, inclusive. The editor will then be able to resume the regular publication of the Periodicals, with running commentaries on the new decrees as they will be issued by Rome.
OBITUARY

FATHER EDWARD I. DEVITT
(1840-1920)

In the town of St. John, New Brunswick, November 26, 1840, Edward Ignatius Devitt was born. He came of good old Irish stock, in whom the faith was strongly implanted. Consequently no time was lost in presenting the infant for baptism. The parish register records the administration of the sacrament to Edward, November 28, 1840.

While Edward was yet a young boy, his father decided to leave New Brunswick, and together with his family he moved to Boston. Here, in the North End section of the city, which was then practically coterminous with the limits of St. Mary's parish, the Devitts took up residence. The North End section had, up to the previous generation, been altogether Protestant, but the opening up there in 1836 of a permanent parish gradually changed the religious complexion of the area. At the time of the arrival of the Devitt family, the parish had only lately been committed to the charge of the Jesuits by Bishop Fitzpatrick, and the new pastor, Father McElroy, and his assistants, were engaged in composing the differences which had arisen between two factions of the congregation, a difficulty which had grown quite serious over a span of years, and had been largely responsible for the transfer of the property from the hands of the secular clergy. Under the prudent and resourceful guidance of Father McElroy all troubles were soon forgotten, the factions died out and the parish entered on a half century of remarkable progress.

Father Devitt's father became deeply interested in the parish and its expansion, and from the start provided himself a valuable lay auxiliary to the parish priest. In this way, Edward, through the example of his father, came within the circle of influence of the Fathers at St. Mary's, and the gentle light of a future religious vocation began to illumine his soul. This was fortunate, for in that day St. Mary's could boast of no parochial provision for the education of its boys, and it is quite possible that, guided entirely by the harsh and wayward doctrine of the Boston Protestant Public School, Edward Devitt would have wandered from the path leading to the religious life.

Father McElroy, who had had the honor of establishing the first Catholic free school of the country in Frederick, Maryland, did, indeed, make provision for the education of girls. The bringing of the Sisters of Charity, and later, the
Sisters of Notre Dame de Namur, to St. Mary's, and the opening of a girls's school there were among the first acts of his pastorate. But financial difficulties precluded all hope of a boys' parochial school until the very close of Edward Devitt's elementary education. Then an incident occurred, worthy of note in this sketch, because of its important bearing on Catholic education, an incident of such an insulting and aggravating nature, that the self-respect of the whole Catholic body of Boston would have seriously suffered had not some action been taken.

On March 14, 1858, a Catholic boy in the Eliot School, a public school situated on Bennett street, North End, was severely and cruelly flogged for thirty minutes by a teacher because he refused to recite the Lord's prayer and the ten commandments as they appear in the Protestant bible. Several others suffered a like fate, and as a consequence of this infringement on the freedom of religious belief, the four hundred Catholic boys quit the school in a body. The Rev. Bernadine Wiget, s. j., afterwards Father Devitt's friend and superior at Gonzaga College, Washington, took the situation in hand, and made a direct appeal to the men's sodality, of which he was director, and in a short while obtained sufficient funds to provide a school of their own for these youthful confessors of the Faith who had so valiantly resisted bigotry within its very breastworks. The incident is of immense importance in understanding the origin of the New England parochial school system, though it was very many years before its full significance was appreciated.

Four years previous to the above events, Edward Devitt had entered the famous Boston High School, where he made the full course, graduating with high honors in 1857. Throughout his schoolboy days his marvelously retentive memory had aided him greatly in his studies, and he began then the building of that immense structure of fact and statistic, that afterwards was to make him a valuable and ready reference on many varied subjects, a sort of walking Jesuit encyclopedia.

From Boston High School he went to Holy Cross College, and completed the freshman and sophomore years there with the same distinction that had attended his earlier studies. It was here in 1859, that he met Father Villiger, then Provincial of the Maryland Province, and made application to him for entrance into the Society of Jesus. Father Villiger accepted the young postulant, and on July 28, 1859, Edward Devitt entered the Jesuit novitiate at Frederick, Maryland. Here, in the seclusion of the eighteenth century Maryland town, under the guidance of the illustrious and saintly Father Paresce, he laid the foundations of a spiritual edifice which was to endure for more than sixty years.

During these years the civil war cut across the life of the nation. The long years of acrimonious discussion and
debate had finally unloosened the forces of passion, and the North and South went into a bitter war. As both armies traversed the Monocacy Valley, the calm routine of religious life was more than once interrupted by the tumult of battle. The novices and juniors at Frederick experienced the thrill of attending the sick and wounded on the occasions when the house was taken over by the military authorities as a temporary army hospital. In the midst of the fratricidal struggle, after spending two years in the study of the classics, young Devitt moved to the bustling area of the national capitol. By 1863, the year in which Edward Devitt arrived there as professor for Gonzaga College, then situated at 10th and G Streets, N. W., Washington had completely settled down to the serious business of the war.

The tyro professor found his new berth in the heart of the North West section a very desirable one, and before long, was hard at work instructing his classes in the rudiments of the classics and mathematics. Edward Devitt was a thorough and painstaking teacher, one who inspired and won to himself students who remained loyal to him ever after in life. Years later, in his declining days at Georgetown, when he was quite forgotten by the world in which he had lived, and all of his own generation had gone home to God, it was a solace for him to pass an occasional pleasant hour with one of the "old boys," who, although weighted with age, had not lost any affection for his boyhood professor.

His life as a scholastic teacher in the "Old Seminary," as Gonzaga School was then called, was typical of his whole career. Though of fearless opinion and independent view, he shunned notoriety. Hence it is not remarkable that the diaries and other records of the college at this period make no mention of his name.

His own diary* of this period is of more assistance. In this we see Devitt as a vigorous, conscientious teacher, intent upon the production of a high type of Catholic citizenship. The names of all the students of these years he carefully preserved in a note book found among his effects when he died, and about each he possessed what information he deemed necessary to secure the best results from the training he was sent to give.

His role and that of his colleagues was particularly hard because of the war. Washington was, on account of the government, dominantly Northern in sympathy, but there was many a Southern adherent within the District limits. No doubt the factious spirit found itself within the school at times, and the young professor was called upon to calm the troubled waters. Certainly, some difficulty of this character was experienced at Georgetown College, Gonzaga's sister institution.

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*Father Devitt kept a careful diary for the full sixty years of his religious life.
The entries in the diary during these years are more interesting than those of any subsequent period. They manifest an exuberant, progressive young spirit, eager to bring home to the students committed to his charge the importance of a sound cultural education. He showed himself the opponent of what he termed "old-fogeyism," and strikes a jubilant note in an entry when he records the introduction of Quackenbush's Rhetoric at Gonzaga College.

Father Devitt spent the full six years of his teaching at the High School on G Street. He had come to the Capitol in the midst of the war, when the forces of Lee and McClellan had fought each other to an impasse, and Great Britain was on the point of recognizing the Confederacy. When Devitt left the city in 1869, peace had come, though the gaping wounds of a nation torn in four years of strife were not nearly healed. The Great Emancipator had gone, murdered at the hands of an assassin (and Father Devitt and the Gonzaga boys had marched in the funeral procession that bore the body to the grave), and much of the ideal for which Lincoln had fought was finding no place in the business of reconstruction upon which the country was entering.

It must have been, therefore, with varying hopes and fears about the immediate future that the young scholastic, to whom his country's history had always been of intense interest, turned his back upon Washington and sought the remote quiet of Woodstock for his final years in philosophy and theology.

1869 was the year of the opening of the new Jesuit House of Studies at Woodstock, Md., and Edward Devitt was among those enrolled in the first year of philosophy. Here he spent the seven years of his higher studies. Whatever may be the judgment of his contemporaries on the productive period of Father Devitt's life, certainly during these years of formation he enjoyed a high reputation among them for solid, unostentatious piety, and sound learning and scholarship.

It was at Woodstock that Father Devitt, and many others who followed him, first experienced the thrill and sense of power of being able to communicate the doctrine of Christ by the spoken word to a Catholic congregation, for on Sundays the simple folk gathered from the countryside at the college for Holy Mass. This was after his ordination, which occurred on Laetare Sunday, at the hands of His Grace, Archbishop Bayley. On this occasion, ten others were ordained with him, and Father Devitt survived them all.

Now begins the long and active career of Father Devitt. For more than thirty years he taught philosophy at Woodstock, Holy Cross College, Worcester, and Georgetown University. In the intervals he filled several executive
positions,* but he never displayed those gifts which constitute the organizer or great leader, and hence, although he occupied all but the very highest positions in the gift of the Society, these periods mark the more unimportant phase of his career.

It was as the expounder and interpreter of Catholic philosophy, and as an enthusiastic expert in American Catholic Church history, that Edward Devitt displayed his ability and learning, and became known to a wide circle. Too much cannot be said, for far too little is known of his silent work in the classroom, or of that class of men he so well typifies, who during the last quarter of the century were engaged in the labor of instructing the chosen Catholic youth of the country in the sound principles of scholastic philosophy.

But Father Devitt enjoyed teaching. He was persuaded that this was pre-eminently the mission of the Society. His gifts of mind and temperament, supplemented by long years of painstaking scholarship, fitted him admirably for his part in the mission, for Father Devitt was himself beyond all else a typical educational product of the Society's distinctive curriculum. He was the first alumnus of Woodstock College to be chosen for a place on its faculty. He had in a very true sense a rounded education, and in his long career was called upon to teach at one time or another, philosophy, science, the classics, modern languages and mathematics. Indeed, he taught all these branches of knowledge with more than average ability. This is his chief but not best known claim to have his name live among us.

For it was an authority on Maryland Colonial History and early American Catholic Church History in general that Father Devitt became known to a wide circle of scholars. It must have been because of his early antecedents—of frontier birth and New England environment, and a natural instinct for the preservation of every document of the least importance, that there was in him a curiosity to know, and a talent to investigate the beginning of things. Its development during the years of his studies is difficult to trace, for the reason that at no time did he devote himself to the formal study of American Church History, but, commencing as a hobby, it gradually came to be the absorbing interest of his life.

The first productive evidences of this interest are to be found in the Woodstock Letters, 1879-82, when Father Devitt was editor of this historical publication. In the pages of this journal, in several interesting papers, he brings to

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*Father Devitt was Prefect of Studies, Holy Cross College, 1877-79; Rector of Boston College, 1891-94, representative of Maryland-New York Province, at the Procurators' General Congregation, in Rome, 1902. The visit to the Holy City, the heart of the Church and the Society, remained always one of the most cherished events of Father Devitt's life.
light much valuable information concerning the early ecclesiastical settlements in the Maryland, Rocky Mountain and Californian territories. Subsequently, from 1895-1913, he was a constant contributor on similar topics to the records of the American Catholic Historical Society. In the interval, in leisure moments from the classroom and the ministry, Father Devitt devoted himself to a close study of the history of the Church in America, particularly of its early foundations in Maryland. As he grew older he became the recognized authority on this subject, and he was constantly in receipt of letters and inquiries from all quarters. He was always most prompt and courteous in giving his correspondents the information desired, though few of those who thus appealed to him realized the amount of time and labor some of their requests demanded. By work of this sort, by private correspondence and personal contact with students of American Church history, rather than by historical productiveness, Father Devitt exercised an influence as a scholar. Father Thomas Hughes, S. J., the author of that able and authoritative work, "The Society of Jesus in North America," frequently in conversation, and more than once in his volumes, acknowledges his indebtedness to the profound and accurate historical knowledge of Father Devitt. It must be said, however, that as in the case of that justly celebrated historical scholar of the nineteenth century, the late Lord Acton, what Father Devitt gave to the public from his long years of research was negligible, and in this respect, to many of his friends and admirers, Father Devitt's work was a disappointment; and yet by some of those who would criticize, his worth was too lightly appreciated. On the day of his death, a prominent member of the American hierarchy, Bishop Shahan, Rector of the Catholic University, himself a historian, declared at a public meeting: "For erudition, knowledge of sources and the faculty of sound criticism, we shall not see Father Devitt's equal in our generation." During his later years at Georgetown College, through the generosity of Dr. Dudley Morgan, he was enabled to collect a special library of books relating to Maryland, and he devoted such care and discrimination to this work, that now the Georgetown Collection of Marylandia ranks among the very best in the state. For years Father Devitt was a member of the Columbia Historical Society, the Maryland Historical Society and the American Catholic Historical Society. In the latter organization he was quite active, and in 1895 was selected by the society to deliver one of the three public lectures of that year; subsequently, 1904-1909, he served as a member of the committee on historical research. His contemporaries all speak of his "profound interest and accurate knowledge of American Catholic history," and in this sphere, it is not too much to say that his death is a serious loss. The last, and in some respects the greatest historical labor
in which he ever engaged, one which he was pushing to a conclusion when death swept him away, was a history of the Maryland-New York Province of the Society of Jesus. In the construction of this work he was confronted with the problem of impressing into the space of one volume, historical data that might normally have been developed into several volumes. Never possessing marked literary gifts, and being endowed rather with unusual powers for investigation than elegance in expression, he failed here to meet the high hopes held forth by his brethren, for a complete record of the Maryland Province from the hand so well equipped to write it.

Though of warm-hearted disposition and loyal to every human association, Father Devitt, in his personal life, occupied a somewhat isolated position among his fellows. Perhaps this was due to his own estimate of things, and the character and methods of study he adopted; but certainly his aloofness was emphasized by poor hearing and poor eyesight. With him these faculties were never keen and really inhibited much valuable work in his later years. He remarked more than once, with a touch of sadness, that it would be impossible for him to attend some important meeting where he had been bidden, for the simple reason that he would be unable to hear the speakers well and take part with quick intelligence in the discussion.

These imperfections in the physical man, together with a naturally serious disposition, made Father Devitt, before his time, much of a recluse, and to the generations of his brethren who came after, more of a name than a personality. Long before he became a gray-haired, elderly man, he was looked upon as one of the Patres Graviores, whose sound, calm judgment and well-weighed expressions of opinion were listened to with respect. Being of unemotional temperament, his opinions, based upon the extensive knowledge he possessed, deserved the credit attached to them, for they were not easily colored by prejudice or passion.

And this characteristic reflected itself in his spiritual life. His piety did not lie on the surface. The spiritual side of the man was so perfectly adjusted that it might almost have passed unnoticed. Yet greater praise could scarcely be given one who had been a Jesuit more than sixty years than that he was faithful all these years to the daily spiritual exercises of his religious life. Greater fidelity than this is hard to imagine, and the source of such vitally spiritual action can only be the love of God Himself. This is the epitaph of Father Devitt and his work. He died January 26, 1920, at Georgetown College, Washington, D. C., and his remains were placed to rest in the little graveyard within the college grounds.—R. I. P.
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FATHER FERDINAND A. MUTH

"This is he who for the love of Christ hung upon a Cross, and for His law endured a passion." So read the text of the first sermon at the new novitiate of St. Andrew-on-Hudson. It was January 18, 1903, the sermon was on St. Andrew, and the preacher was Ferdinand Muth, then a first year junior. Little did he and those who listened think that the text would prove to be a fitting one to sum up the short span of years that were to be his. For his days were few, since he was not thirty-eight when God called him home, yet all of them were well filled, and when the day of garnering came, he was to "enter into the grave in full age, as a heap of wheat is brought in its season."

His early life need arrest our attention slightly, for though these years were passed in sinlessness and were walked in the presence of God, they were not the years that have left deepest impress on those who knew him. Ferdinand Muth was born in Baltimore December 27, 1883, and was baptized in the Cathedral of that city. He entered the Immaculate Conception School December 3, 1889, and finished in June, 1896, passing thence to Calvert Hall, whence he was graduated with honors in June, 1900. When he had made his general confession in preparation for his First Holy Communion, he told his aunt with evident satisfaction that he had told his biggest sin first, and it was that he had set the house on fire. It seems about a year previous, when living at their old home, Ferdinand and his brother were playing with matches. A lighted match dropped on the clothes-hamper, and the resulting fire did considerable damage to the room. Doubtless it had been impressed on his little mind that he had done a great wrong, and so out it came in his confession. He was as happy as a bird that such a load had been lifted from his shoulders.

Ferdinand's whole life was spiritual, but with a sense of humor, and no matter how much he teased or twitted, one could never be angry with him. He served at the Immaculate altar from his eighth year until the day he left home to become a Jesuit, when he begged the privilege of serving two Masses. His character was always the same, for from his earliest childhood, he had that sweet, lovable smile for one and all. He was always looking to the comforts of those around him, at home and abroad.

He frequently spent his vacations at Whitemarsh, and used to take long sick calls with his old friend, Father Jeremiah Coleman, S. J. He always said that he received his vocation in the dear old Immaculate Church, on the feast of the patronage of St. Joseph, when eight years old. "Aunt Margie" had told Ferdinand and his brother to pray hard to know their vocation on that day. When he came home he
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told his aunt in a whisper, that at the elevation of the Mass, something told him he was to be a Jesuit, because St. Aloysius was one, and no matter what priest asked him that question, he always had the same answer. His influence with the youth at school, sacristy or home was remarkable.

Ferdinand entered the novitiate at Frederick, Md., September 7, 1900, at the age of seventeen years. He early showed what proved to be his outranking virtue, strength of piety. No weakling he, nor a goody-goody to mistake formalism and externalism and mere avoidance of sin for sanctity. He took his will into his own two hands, and he formed and fashioned it as a strong man would. From the first he was completely and maturely satisfied. His first Christmas he writes home: "I am sure it will contribute to your happiness on Christmas day to know I am thoroughly happy and contented; for as I have our Lord, Who is God, I have all things, and when I have all things, I must naturally be contented. Pray for me that I may persevere." This note of perseverance was uppermost in his mind, for he had a healthy distrust of self.

Of these same days his master of novices said: "From his entrance into religion he was satisfactory in every respect. His home-training and earlier education had prepared him for our mode of life. From the start he manifested a remarkable spirit of generosity in the service of God, and pitched his level high in the spiritual life, and was willing to pay the price to live up to his lofty standard. He knew, indeed, that the great thing in the Society is not in having a high ideal, but in the constant struggle to realize it in his daily life... Being good in a pale, anemic, temperamental way was never enough for his generous soul. He modeled his life on our younger saints, and, as far as could be judged, he became in a short time a close copy of them."

Very early in his religious life, symptoms of the disease, which ultimately caused his death, manifested themselves. There was question of dismissing him from the order, but the argument used by the master of novices to prevent this was that a similar method of procedure would have robbed the Society of a Stanislaus, and so Father Muth was providentially left with us to encourage us by his life of suffering, nobly and manfully endured. Shortly after his first vows, he went to a sanatorium in the Adirondacks, in 1903, and later, in 1904, to Los Gatos, California, when after a bit of study for himself, he taught the rudiments of Latin to the juniors. Of these days one of the juniors writes: "He taught Latin to the novices, and for many years after his departure to the East, his methods were remembered as ideal for that work, and all accounted the classes as fruitful. Personally, coming into the juniorate as I did in March, he did a world for me in the capacity of private instructor, especially in Greek. He was kind, quite eager for spiritual conversation, and frequently sought to introduce it."
In 1907, he came East practically in a dying condition. After another sojourn in a sanitorium at White Haven, Pa., he went to Woodstock for his philosophy. During all this period of absence from community life, he was away only in body, but not in spirit. In one of his letters written shortly after his arrival at Woodstock, we read: “It seems that I have at last awakened after a long, painful dream.” After pulling his crippled way through philosophy, he passed immediately into theology. His one written and spoken thought was always: “God grant that I may be able to go on to ordination.” It was only with the greatest husbandry of his slender strength, for he had about one-half of one lung sound, that he could continue in the course at all. Periodically he was forced to give up and go back to bed. In fact, that was what vacation frequently meant for him, a period in bed to gain enough strength for another lap of the grinding race that he must run before he might mount the altar steps. Shortly after passing into theology, he was attacked with tubercular rheumatism, which was extremely painful. It was really pitiable to see him crawl down to class. Yet, crippled in hand and foot and back for months, he writes: “I am beginning now to enjoy my condition and not to attend to it at all. You might imagine that I am gloomy and sad in the midst of the little sufferings that Our Lord has sent me. On the contrary, I am happy and lighthearted as a bird in the early morning. It is all our Lord’s goodness to me, and you must help me to thank Him.” Again he writes: “Coughing horribly, looking fat and pleasant, and enjoying life pretty generally.” Such a man surely had taken hold of his will and wielded it as he wished. His one plea was for sanctity. “Pray earnestly for me . . . that I may become a holy Jesuit. I don’t know that I shall ever be very learned, or that I shall have health enough to do much for souls; but thus much I ambition—an intense love for Jesus crucified, and for humiliations and sufferings, a tender devotion to our Lady, and perseverance unto death in the Society of Jesus.”

These are not words that might spring from any, even the most tepid of us, in rare moments of elusive fervor. All who knew the man will vouch that they are the frank interpretation of his heart’s deepest craving. Again he was telling his own life’s story when he wrote to a stricken comrade: “Do be brave and cheerful in the midst of your difficulties. You have a great work to do, though perhaps not in the way that nature would like, or in the precise manner forshadowed by the dreams of boyhood.” It was during theology that he found himself quite puzzled as to how he might centralize and focus the slender strength he had on some definite work. Lacking the stimulus of the foresight of future efficiency in studies which would be useful only to teachers, he frequently put the problem to the Spiritual Father, Father
Jerome Daugherty, S. J. Finally, one day "Father Jerry," as he was affectionately called, said characteristically—"son, you take up moral theology," and then proceeded to show how this specialty would be the best for one in his depleted state of health. This cut the Gordian knot, and was looked upon as God's own answer, and Father Muth's companions could all attest that he did know his moral wonderfully well. One of them was wont to say: "Whenever Father Muth contradicts an assertion of mine in moral, I go and look it up."

Pluck and prayer pulled him along. He had the devotion of having the blessed candle burning at different times for the Holy Souls, and never went into an examination without notifying the folks at home to have it burning for him at the appointed hour.

Finally the days of ordination came, and it required all his own tremendous will-power to stand the ordeal of the long ceremonies. Seated huddled and coughing in the little entry way that leads from the epistle side of the altar into the sacristy, he waited his turn each day—and when it was all over went to bed to try to patch up his wasted energies. But it was the goal he had lived for, and death would be a small price for such a boon.

After his theology he made his tertianship, during which he wrote: "The winter was very trying on me, and during the past two months a bit of rheumatism helped to make me happy." Completing his third year, he went to the Gesu, where the sum total of his work consisted of a few hours in the confessional each week. Yet even this was too much, and within a short time he was completely wrecked. A period at the hospital, a longer period at Dermady Sanitorium, and then his "coming home" to St. Andrew's, where he passed the last fifteen months of his life. Those who were there with him know in some way the good he did, for God alone knows the entirety of his uplifting influence. He was a general favorite with the younger men of the community, and his room was frequently crowded with visitors during the time of recreation. Here are the written comments some of these passed upon this strong man, who, while lashed hopelessly to his bed, could find it in himself to be the source of much sunshine and joy to those around him.

"It would be stating the known truth, to say that Father Muth was a most strict observer of all rules, a man of prayer, a spiritual man, a man 'of the exercises.' But his observance of rule was not that stiff, impossible observance which would never consider the circumstances of any situation. It was an observance which made us admire his great obedience and constancy, and which, in truth was pleasing to everyone." Again—"The first time that I went to see Father Muth, I went to do him an act of charity. Ever after that first time, I knew that I was doing myself an act of charity.
When I came out, a full hour later, I felt it was one of the quickest and happiest hours I had ever spent."

"When I came to Saint Andrew's in December, 1919, I had never met Father Muth, although I had heard much of him from Father O'Rourke and others. Our rooms were not far apart, and it was not long before I introduced myself to him. At first my visits were short and infrequent, not, indeed, that I should not have liked to be more with him, but because I was fearful of being a bother to him. He was very weak at that time and was obliged to keep his bed. When we got to know each other better, and this feeling on my part was gradually wearing away, I told him of it. He then assured me that he would tell me frankly if he felt tired, or if it were desirable, for any other reason, to end our chat. After this I spent a considerable time with him every day.

"What impressed me most in him was the intensity of his zeal for souls. There was evidence of this in nearly every talk I had with him. For one who was physically so weak, it was remarkable with what forcible earnestness he could talk on the devotion to the Sacred Heart, and on the power of that devotion to bring the warmth of God's love into men's hearts. It had been his ambition, he told me, to preach especially that great devotion, but since it was not God's will to permit it he would do his best to inspire, with that same desire, the young men who came to visit him. If among them there are not now some future apostles of the Sacred Heart for our colleges and for our pulpits, it is not for any lack of effort on his part to encourage and inspire them. There was nothing artificial about Father Muth. He was by nature straightforward and honest, and this, coupled with an unobtrusive but genuine piety, was, I believe, more than anything else, the secret of influence with the young men who came so faithfully to see him.

"He knew that he had gifts, perhaps unusual ones, which, if he could cultivate them, would be of use in the work of the Society, but he resigned himself to the sacrifice that God demanded of him.

"He did not himself take to the smaller devotions, though he did not discourage them in others, as though for him, whose days were to be so short, there was no time left for them. His devotions were the big ones: the Sacred Heart, bound up as it is with the Blessed Sacrament, our Blessed Lady and Saint Joseph. He asked to have the picture of the Sacred Heart placed where his eyes would easily fall upon it; and a few days before the end, he asked me to find for him a picture of Our Lady, not an art picture, as he said, but a good plain one. More than a month before he died he asked me to get for him Lessius' "'Names of God,'” and this I would often see in his hands resting on the bed. He said that it was a great help to him merely to glance at one of the names, and then to turn it over in his mind for sweetness and comfort.
"We did not often speak of death. It was not long before I felt, that while he knew that death was not far away, he preferred to prepare himself for it with brighter considerations. His was a bright nature, and he liked to go over the days of his boyhood, and his too short experience, as a Jesuit, with the boys in Philadelphia. There was nothing concerning the Society that was not of interest to him, and he loved to listen to, and talk of, plans and methods for the improvement or extension of its work in the Province. I brought Father Chan, our Chinese Jesuit priest, to see him, and this gave occasion for many pleasant talks about the work of our Fathers in China, of which I was then reading. All this helped in some measure, as he seemed to desire, to keep his mind from dwelling on himself and his fast failing condition. He had very little pain, but much discomfiture at times, under which he showed great patience, and even cheerfulness. Brother Dockery was a good angel to him. It would be hard to find a more efficient nurse, or one more devoted than he was to him.

"It is usual with very sick people to accept such delicate attention as is received in a more or less matter-of-fact way, and as quite to be expected, as indeed, according to our spirit they are surely, but his gratitude and appreciation for them found frequent expression. He was never done talking of the goodness of the Society to him in allowing him to die here among his brethren. This, he said, he had strongly desired, but had little hope of, because of the nature and the advanced stage of his illness, and he gave the credit of it mostly to Father Minister, his good friend. He firmly refused to allow any personal gifts, delicacies and so forth, to be sent him by members of his family, who desired greatly to do something of this kind for him.

"The community made a strong appeal to heaven for his complete recovery, if it were God's Holy Will, through the intercession of the five Jesuit Martyrs of the Commune. He joined with us in the novena, but he told me that his heart was not in it; that he did not really wish to get well. He had long recognized, he said, the fruitlessness of his former hopes and ambitions, and was fully resigned to the inevitable, and he could not bring himself to renew these hopes now when he felt himself on the very threshold of eternity. As the days drew near to the end, and he became too weak to say his beads, he asked me say them for him, not aloud, as my own labored breathing would not admit of it, but silently at his bedside so that he might join with me in spirit. He knew the end was near, and to one who came to his room he said: "It's been a long, hard pull." He asked me, should I be with him at the end, when he might seem to be unconscious, not to take it for granted that he could not understand and follow, but to keep repeating the three aspirations which were always in his heart—
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"Most Sacred Heart of Jesus, have mercy on me!"

"Oh Mary conceived without sin, pray for us who have recourse to thee!"

"Good Saint Joseph, pray for me!"

"The end came unexpectedly and without a struggle, at 4:15 A.M., on the 16th of March, and within half an hour of that time I was saying Mass for his pure soul in the little infirmary chapel, adjoining his room, at the very altar where he himself had offered up the Holy Sacrifice as long as he was able. Under his pillow when he died was found an "Imitation of Christ" and Lessius' "Names of God." I cannot but look upon it as a very special favor from heaven to have been permitted to be in such close touch with so noble, so generous and so saintly a character as was good Father Ferdinand. His life here was full of inspiration for the young men, and his influence will not soon fade from their lives. He was a true Jesuit."

The good brother infirmarian (Brother Dockery), who was devotedness itself to him for months, thus characterized the man: "He never complained once, no matter what happened. I used to ask him if it didn’t make him get out of patience coughing and getting up so often. He never complained, and he was always happy and was willing to die, and knew that he was going to die. He did not say much. He was always in good humor. I never saw him out of sorts once. He was always a gentleman. He couldn’t thank you enough for the least little favor. He was a holy fellow. Of all I ever took care of, I never took care of a holier fellow. My, he was a holy man!"

When the juniors were making a novena to the Five Martyrs of Paris, the day before the novena’s close, he said: "Just think—if I am cured,—but I feel I haven’t strong enough faith." Then evidently as an act of blind faith: "I don’t know what I’ll ask to do—Fordham, perhaps, or perhaps to stay here—but I’ll do whatever I’m told. Just think—to draw a breath of air—I haven’t known what it feels like for fourteen years."

Speaking of the approach of death, he remarked that consumptives sometimes lose their mind a few days before the end. "Oh! that will be hard," he almost groaned, "but Our Lord can have it. I promised Him, and He can have it."

On March 12, four days before his death, he scrawled from his prostrate position in bed his last letter, which was received home the day before he died: "I know you must be worried about me, so I want to send you a line to reassure you. The doctor was here today and said that there was nothing wrong with my heart that he could find. However, I am exceedingly weak, and my cough is very annoying. But I am surrounded by every care and attention, so that things are made as easy as possible for me. Let us leave all to the Sacred Heart. God bless you all." The old strength
of penmanship is gone, the writing is a scrawl, but the heart behind the hand falters not, for he is brave enough and thoughtful enough to try to offset any anxiety about him that the dear ones at home might entertain. Thus died one whom all look upon as a saint. His death day was March 16, 1920.

Father Muth was not a man to parade his piety or to tell every chance comer of his struggles. Only to his very closest friends, and then at rarest intervals did he tell of the fight to down the Xaverian ambition that was his to be up and doing in study and in work for souls. To one, who himself was goaded on by strong ambitions, he shook his head knowingly and said: “No man knows what it cost me to give up on the very threshold of life all my ambitions in study-lines.”

As he lay calmly in bed, day after day, for months at a time, so repeatedly in his short life, few of those who visited him knew how the caged lion chafed at the bars, and how mercilessly he quelled the incipient rebellions of his imperious will.

His bravery, however, was his ranking virtue, and it was a bravery best described in a little clipping he once sent in a letter:

“One dared to die:—In a swift moment’s space,  
Fell in war’s forefront, laughter on his face;  
Bronze tells his fame in many a market place.  
Another dared to live:—the long years through  
Felt his slow heart’s blood ooze, like crimson dew,  
For duty’s sake, and smiled. And no one knew.”

No, no one knew from his lips, but those who lived with him knew from his life. As a Jesuit friend wrote to him at his ordination: “The thought of your priesthood has made you brave—oh, so brave—and we who love you for yourself and for the example of unflinching courage you have given us, are glad today that at last the reward has come.”

He realized, to use his own words, that God had given him “an intellect quick and keen, a ready will and a sympathetic heart.” A former teacher writes of him: “When he came to my class as a first year philosopher, his intellect was quite mature, and it was, moreover, wonderfully brilliant. He grasped difficult points with facility, and discussed them keenly in an orderly, unemotional manner. Had he been well, I am convinced that his career in the Society would have been brilliant.”

Knowing all this, Father Muth made the great holocaust God asked of him, and made it as heroes do—silently. Extremely sensitive naturally, he dreaded and hated the life to which his illness reduced him, but he manfully accepted God’s Holy Will. At times, though rarely, and then only in the secrecy of confidence, one was allowed to look into his soul. He wrote once to a Jesuit friend in 1910, when in philosophy, just after his return from his long stay in the
sanitarium: “The past couple of years have been for me a series of anxieties and failures and disappointments. Though by God’s goodness I have had my periods of sunshine and fair weather, still I have been through considerable suffering of mind and heart, and at times the clouds have been black and heavy. In consequence I have lost most of my self-assurance (would you believe it!), and have become timid and half distrustful of others. This feeling takes its rise not so much in the conduct of others as in myself—for I have had such experience of my own utter wretchedness that I can hardly see any more why anybody should be interested in me.” Later on, the same letter: “And as to my spirits—why I laugh more than any man here, surely as much.” Again: “Now don’t think that because I am somewhat unwell, I am therefore testy and illhumored—difficilis et tetricus—rather I am all smiles.” Thus the bravery of his strong will made markedly present in his soul the virtues of cheerfulness and equanimity.

A fellow-Jesuit of California writes: “I think Father Muth’s dominant trait was his unalterable equanimity. He seemed to live in the hands of God, if we can use such an expression. As you know well, this evenness of temper did not make him inactive. He was always punctual when he was able to be out of bed. He was a hero of patience and resignation, though none could outreach him in zeal. His life was really an inspiration to work cheerfully for God. Who could mistake his wistful smile under teasing and his ready repartee in his inimitable grace of manner?”

Another writes: “He was an amiable man. I never knew him to fail of cheerfulness, and this despite his many sorrows. For besides his own cruel and racking sickness, he had other cares, some too sacred for publicity, and others not so sacred. Sickness and death were frequent in his family, and quite naturally, his folk sought him for consolation, and never once did he fail them. He was always peaceful and cheerful; ever teaching them to look to God for hope. I have seen him abed, racked with a harsh cough, and yet a slight pleasantry would make his eye light up with mirth, and he would forget his struggle for awhile. Thus did he go through life, and a holy life it was indeed. Not long before he died, I saw him at St. Andrew-on-Hudson. He had changed so much that I was shocked at his appearance. I felt he was not himself until we began to talk, and then I saw how little the flesh counts. He was the same as ever, kindly and cheerful.” Surely the words of the psalmist may well be placed in Father Muth’s mouth: “All these things have come upon us and we have not forgotten Thee.” “They that fear Thee shall see me and shall be glad, because I have greatly hoped in Thy words.”—R. I. P.
OBITUARY

BROTHER JOHN A. FORTESCUE

A tried and true friend of St. Ignatius' Church and Loyola College, Baltimore, was taken from us when Brother John A. Fortescue was called to his reward on Tuesday morning, April 27.

In 1878, twenty-three years after the Fathers first came to Calvert and Madison Streets, Brother Fortescue was assigned to our church. By all he was known as "Brother John," for there was another "Brother Fortescue," his own brother, both by blood and religious ties, who preceded him at Loyola. There was also resident at the college at this same time, "Mr. Fortescue," remembered by the older members of our congregation today, as the venerable man with the long white beard and the long white hair, the guardian angel of the large Sunday School of those days; the friend of the children, and their "Santa Claus" for many years, at Christmas. He was the father of the two Jesuit brothers, and at the age of eighty made his Jesuit vows. He was supposed to have been then on his death-bed, but recovered and lived for six years more, being succeeded in his office of college porter by Mr. Lapsley. The two brothers spent more than 105 years in the Society of Jesus, and sixty-one successive years at Loyola, "Brother Dan" being stationed at Baltimore from 1859 to 1878 and "Brother John" from 1878 until his death in April last.

John Aloysius Fortescue was born at Salford, near Manchester, England, on March 13, 1842. He came to this country with his parents, Patrick and Mary Fortescue. The family settled in Philadelphia. A couple of years later, August 25, 1852, Daniel entered the novitiate at Frederick, Md., being then but nineteen years of age. John went to St. Patrick's School. Afterwards, he entered the employ of a firm of importers of French silks and laces. He kept their books and soon became manager of their entire business, the French language which he had acquired making him a valuable aid to the concern. When the firm retired, John went into the same business himself with a partner, and was established at 37 and 39 Strawberry Street, Philadelphia. Needless to say the qualities that distinguished him in these days of his business career.

A gentleman of the old school, affable and courteous to all, full of energy and attentive to details; a man, too, whose religion was everything to him, whose piety was unobtrusive but pervaded his every act, such was the future Jesuit.

He still attended the church of his boyhood, St. Patrick's, was prominent in every parish activity, and was very helpful to the pastor, Dr. O'Hara, later Bishop of Scranton.

His generosity and charity to the poor was a reflection of his generosity and love towards God, which moved him to do still greater things for the Master. The thought of a life...
given over entirely to God in religion was in his mind for some time.

No doubt the example of his brother Dan, who was stationed at Philadelphia from 1856 to 1859, had its influence upon him. He was now thirty years of age, prosperous, and with every earthly reason to continue in his successful career. But God called and he heard His voice. He had ever been devotedly attached to his parents, so he first made arrangements by which his father was to live at Loyola College. He then entered the novitiate at Frederick, Md., on November 18, 1872.

We have no details of his novice life. We can only conjecture from what we saw of him in later years, that the former importer-merchant began with all the simplicity of a child to lay deep foundations of humility and charity and zeal for God's glory. With the exception of one year passed at Woodstock, the ensuing six years were spent at Frederick. Instead of the silks and laces from France, he took care of the wardrobes of the community; his business ability was utilized by his being commissioned to do the purchasing for the house. In 1878, he was sent to Loyola College to begin what proved to be forty-two years of useful devoted service in the church and college. He was assigned to the same work that his brother Dan had had at Loyola during the preceding twenty years—bookkeeping, sexton of the church and buyer. In coming to Baltimore, he had the consolation of having with him, for ten years, his father, to whom he had been so devotedly attached. Brother John's duties brought him in contact with many of the leading business men of the city, with the parishioners of the church, and with the parents of the students. His cheerful disposition, his affable manner, his gentle patience endeared him to all. The business man appreciated his intelligent business methods, the parishioner and parent were charmed by his gracious attention and gentlemanly courtesy. And so the even tenor of his days passed on, days into months, months into years more than two score. The spirit of self-sacrifice that caused him to renounce bright worldly prospects for God's sake accompanied him to the end. Few that met him realized the deep interior spirituality that was the source and the soul of the noble qualities they admired in him. His Jesuit brothers had opportunities of noting the exact religious life he led, his careful observance of every rule, and unwillingness to seek for himself any exemption. Even a few days before his death, when asked if he would not remain in his room and rest, he replied: "No, no! I must attend the community exercises with the others."

Those who knew him well remarked his great devotion to the Blessed Virgin. His nephews usually visited him a few days during the summer, and when he took them for a walk into the suburbs, he saw to it that the little party recited the rosary together on their outing.
Though suffering for some time from an affection of the foot and from bronchial trouble, Brother John, brave soldier that he was, refused to relinquish his post, though he might have been seen at times holding to the wall for support, and pausing for rest every few steps, as he went up and down stairs. Even on Sunday, the day he was taken to the hospital, he had dressed himself as if to attend to his customary duties. The following evening he had grown much weaker; he accompanied, as far as his feeble strength would permit, the prayers recited by one of the Fathers, remaining conscious and with a look of deep peace upon his face until the end. At half-past three, on the morning of Tuesday, April 27, his frail body, worn out by nearly half a century of toil in the Master's vineyard, his great soul went to God laden with the merits of a life-time of self-sacrifice.

The Office of the Dead was chanted in our church at ten o'clock, Thursday, April 29.

The Mass of Requiem was offered by his nephew, Rev. Joseph A. Fortescue, S. J.

His body was taken to the cemetery at Woodstock College, where his father and brother lie buried.

There, three little stones, each with its S. J. after the name, mark the graves of a father and his two sons, Brother Patrick, Brother Daniel and Brother John. Father and sons had spent seventy-nine years in the service of our church and college. Brother John was in the seventy-ninth year of his age, the forty-eighth of his life as a Jesuit, and the forty-second of his labors at Loyola.—R. I. P. St. Ignatius Church Journal.

FATHER TIMOTHY O'LEARY

On Saturday, November 27, about five in the morning, Father Timothy O'Leary passed to a better life. He was born on September 10, 1844, in South Cork. His father and family removed to the United States in 1853, and settled at Staunton, Virginia. Imported faith, family prayers, and a Christian home made him staunch enough to withstand the influence of Protestant surroundings.

After completing the grammar school, he was obliged, in order to continue his studies, to frequent an academy conducted by a Protestant minister. He was the only Catholic in the school, and yet he was treated with consideration by both pupils and principal. Besides the other academic branches, he began a course of Latin, a very mild one, which left no lasting impressions on his mind.

He was seventeen years of age when the war broke out. At this crisis the school was practically deserted by the grown boys. I was a difficult time for one who was not in sympathy with the cause of slavery. However, Father
O'Leary's father was too old to join the army, and Father O'Leary himself was too young, at least he was so young that he might very well decline following the colors. However, he did not escape completely; he joined a home guard, and was sometimes employed in conducting Northern prisoners from the valley to the Libby Prison in Richmond. A few such expeditions completely satisfied whatever thirst he might have had for the adventures of warfare.

During his early youth and the progress of the war, the thought of the priesthood often came to his mind, and in 1863, at the time that the South suffered the fatal reverse at Gettysburg, he had concluded to make his way, if possible, to the North, for the sake of following out what he thought, and what his pastor judged, to be his vocation. As there was no possibility of entering on studies for the priesthood in the South, he determined to cross the lines, if possible, and reach the North.

With a goodly sum of gold stowed away carefully in his clothes, he crossed range after range of hills and mountains, in Virginia, and entered the Northern lines near Cumberland, Md. Here he was able to convince the provost marshal that his intentions were pacific, and he succeeded in getting a pass to Baltimore.

His ideas were somewhat vague. He wished to study at St. Mary's Seminary, in Baltimore, the only Catholic college he had heard of, but had letters for Father Parasce, the Jesuit Provincial. Father Parasce happened to be away from Baltimore at the time, so young O'Leary, a candidate for holy orders from the classes of a Protestant minister, took his way to the Capitol, and had an interview with the Provincial, expressed his desire of becoming a priest, and his willingness to remain in Georgetown in preparation. He would study there, if possible, and expressed a wish to be admitted to the Society, whose acquaintance he made for the first time. On examination he was put in a suitable class. By the end of the year he was accepted for the novitiate, which he entered the 2nd of July, 1864. When his two years of novitiate were completed the question of the vows was settled by his choice. He was offered the date of the 16th of July or the 31st, but his youthful patriotism fixed on the fourth. When his four years training in Frederick were finished, he was sent to teach, as was usual at that date. If he had entered a year later, he would have been sent to Woodstock as one of the pioneers. By command of Father Keller, the new Provincial, all who had completed five years or more of teaching, and those who had finished their juniorate were sent to Woodstock for their studies. Belonging to neither category, Father O'Leary began the first of his six years teaching; three in Georgetown and three in Baltimore. He was fully ripe for his philosophy in September, 1874. In the beginning he showed very little enthusiasm.
for the new study, and one can hardly blame him after six years in the class room. It was not easy to assume the mental attitude of a youth at the age of thirty. However, he made the course with profit and success, and his subsequent career was a proof of it.

When he began his theology in 1877, though he could still claim to be a patriarch, his antiquity was not so much in evidence among the theologians. He worked hard, was ordained in 1880, and with some difficulty, owing to health, he completed his fourth year and passed his examen ad gradum. Ill health obliged him to give up his preparation for a time and to leave Woodstock; but after recuperating in Worcester, he took out a new set of points, and was examined before the opening of the scholastic year.

With the exception of his tertianship, which he made at Frederick, 1883-84, the next ten years were spent in teaching philosophy—at Fordham (five years), Worcester (four years), Georgetown (one year). In 1893, he was appointed Superior of the Conewago Mission. The small community did not appeal to him, and for the sake of religious observance, he expressed a wish to live elsewhere. He was sent to Georgetown to teach philosophy once more, and continued there for five years. Next he was at Holy Cross College, Worcester, where he taught a grammar class for one year. For a year he undertook the very strenuous post of chaplain in the City Hospital in Boston. This was evidently too much for his years, so he was sent to St. Inigo's for four years, Leodrington two years, and next to St. Mary's, in Boston, where he celebrated a golden jubilee. He was back again laboring at St. Inigo's, or Ridge, as the residence is now called, and continued until his health broke down. In 1918, he came to St. Andrew's to enjoy the quiet of the novitiate and prepare for his last account.

Mentally he was keen, alert, logical, not averse to quibbling in recreation, but solid in his teaching, and was much appreciated by his studious scholars in Holy Cross. In body he was tall, florid, energetic. Even when nearing seventy years he undertook to walk from St. Inigo's to Leodrington. In his youth he stammered a good deal, but by careful watch over himself he managed to conceal the defect, so that in his last few years few would notice the impediment. It was a big cross to him. He was fond of talking, and while attempting to carry on a conversation, the stammering caused him to break up a sentence. Meantime somebody else would cut into the conversation, leaving Father O'Leary's remarks hanging in the air. Sometimes he would resume where he left off, and sometimes he passed over the play to his neighbor. In his later days, he managed completely to conquer his hastiness, or what some would call testiness, and became an agreeable companion in recreation, full of life, anecdote and pleasantries.
OBITUARY

He prepared himself last summer for death, and seemed to have had a premonition of its near approach; for he began to look over his papers and tear up those that would be of no interest to anybody, and kept apart those that he might like to have on hand until the moment of death. A note to the infirmary expressed his wish that these might be destroyed as soon as he died. Two days before his death he complained of what he called acute rheumatism in the chest. It was probably a mild form of angina pectoris. The night before he died, the doctor, the infirmary and Father Minister judged that there was no reason for alarm, no need to stay up with him, though Father Minister was anxious to do so, and Saturday morning he had evidently risen at the usual time, but a quarter of an hour later he was found lying across the bed, dead or dying. The effort to get up had probably stopped the heart.—R. I. P.

MR. LEONARD A. MURPHY

On February 7, 1920, Mr. Leonard A. Murphy, s. J., took to his bed to battle with a cold and fever. That night no success attended the struggle, but on the following morning, nevertheless, he rose to keep an appointment to tutor three students. A higher fever set in on his return to his room, a fever that raged until 11 A. M., when he surrendered his pain-scarred soul to Christ.

The circumstances of his death were but his life in epitome. His death was extraordinary—in the swiftness with which it came, in the lack of attention that the dying man drew to himself. He passed from our midst unobtrusively, but beautifully and heroically. Only a heroic soul could have faced a combination of pneumonia and diabetes with such self-sacrifice as to rise from a sick bed to tutor three boys; and only a beautiful soul, beautiful in its confidence and resignation could have felt the hand of death, and unafraid and uncomplaining have yielded.

But anyone who had known Mr. Murphy in life, might have predicted such a death. Two qualities gleamed in the circumstances of his death, the same two—patience and devotion to duty—both carried to an unusual degree, he chiselled clean and clear in the memory and hearts of those with whom he lived and labored.

No one who lived with him can forget the example given by his daily battle with diabetes. For some time before his arrival at Holy Cross, he had been fighting this disease. For a long time he had refused to fight it, or seem to believe in it. His strong, vigorous health refused to visualize the presence of anything which would cabin his energies or fetter the free-flying of his usefulness to the Society. And it was only when the clamoring disease became peremptory that he was forced
to yield. Then began the long, hard struggle, which was to be crowned, not with what he so ardently desired, increased usefulness as an instrument in the Society's hands, but with the jewel—patience-in-suffering. What this struggle was, how hard on human nature, what untold abnegation it involved, those best realized who daily saw not only the rigors of a wholly unpalatable diet and the weariness of inability to rest, but above all the unfailing will that refused to reckon with these, but marked only the goal—restoration to full usefulness in the Society.

Yet it was to his own ardent spirit alone, that wider fields of activity appeared. For to the vision of those about him, there was no curtailment of his labors. To their perennial wonder, he was doing not only the full complement of work, teaching and prefecting, but found time in addition to take in private those of his class who otherwise must have departed from the precincts of Holy Cross. Night after night he could be found when rest after the day's labor was his by every title, patiently and slowly helping the less talented of his little flock. And not a few who will be graduated from Holy Cross owe their survival and high honor to the zeal and constructive teaching ability of Mr. Murphy.

Nor was this ability of any but a very high order. For Mr. Murphy brought to the Society when he entered not only a fine education and his master's degree from Harvard, but an experience in teaching mature and varied. Several preparatory schools in the United States had been the scene of his labors, as had Porto Rico, where for two years he had been in government service. Besides an excellent and well-ordered knowledge of Spanish, Italian, French and German, he had an unusual grasp upon the classics. These he taught full-heartedly in the traditional manner of the Society, scorning the "scientific" method of the text-books, never losing the opportunity, even in private conversation, to uphold the "artistic" ideal of the ratio. Nature had in fact, made him a teacher. "I could teach that," he once said, pointing to the blackboard, "if it could only listen." Exasperation caused by some of the "intellectuals" before him had elicited the remark, but his boys, commenting upon it afterwards, held it to be the literal truth.

Now if with the advantage of this experience and ability there had been some lessening of effort on his part, if he had capitalized his gifts to the extent, at least, of smoothing his own road beneath the dull weight of sickness, few could have blamed him; no one could have been surprised. But devotion to duty kept him at full tension, and patience was his only palliative. And so the very reverse of what was natural, of what was not surprising, was the case. The merest tyro in learning, the veriest novice in the art of teaching could not have given himself to preparation more conscientiously. His wide experience became but an arch
through which gleamed the remoter possibilities of his class; his unusual linguistic accomplishments put additional roads down which he could carry additional burdens. And those who knew of this minute preparation, of the tedious and endless theme correction, of the laborious Sundays spent over English compositions, could only marvel in deep edification.

Of course, under such conditions, with health as it was, with patience so indomitable, and so minimizing of his sufferings as to deceive many as to their extent, with an ideal of service and duty that out-raced an enfeebled body, Mr. Murphy could not long endure. He became the victim of his virtues; a weak body an oblation to a giant soul. And when on February 11, 1920, he was lowered away amid the deep snows of the cypress-shielded cemetery at Holy Cross, the thought was not far from the minds of the bystanders—that now for the first time in many years was he at rest; God had given him what he had ever refused himself. He had the reward of those who “labor and are spent” for Christ Jesus.—R. I. P.
We insert this first among the Varia because of its urgency.

May I ask the aid of your columns in the attempt to recover a lost treasure? This consists in the manuscript music, slides and text of Longfellow's Golden Legend, as given in Woodstock about the year 1884. At that time there were in the scholasticate seven academies among the philosophers for the study and practice of elocution. Each academy was presided over by a theologian. Toward the end of the year, an entertainment was given in the nature of a specimen, consisting of readings from the Golden Legend by seven of the academicians, one from each division. Slides were made by Father John Brosnan, music was composed by Father René Holaind, and was executed by the choir and orchestra, trained and conducted by Father George Fargis. Requests afterward came from several colleges in the Maryland-New York Province, and at least one in that of Missouri, to be allowed the use of the equipment for a similar exhibition in their halls. These requests were of course granted, with the result that the music, slides, etc., were finally lost. Efforts have been made from time to time to recover them, but without success.

The slides might, of course, be possibly reproduced from the original sources, and the selections from the text could be made without trouble. But the music is an irreparable loss. It comprised bell choruses for the first scene, which were very remarkable productions; a harmonized processional chant for the canons entering the cathedral, a sailors' chorus, in the Italian opera style, with full orchestral parts, a pilgrims' chorus, a bass solo written for the voice of Father P. J. Casey, now Superior of St. Francis Xavier's, but then personating the devil in the balcony scene at Genoa, and possibly some other pieces that I do not recollect.

Father Holaind was a most capable musician and a facile composer in any style, at will. To recover these specimens of his skill is worth any trouble that it may cost.

May I ask you to appeal to all of our colleges in the East and West—and perhaps the South—to institute a careful search. All the equipment was included in one box, not more than eighteen inches or two feet in length. That box and its priceless contents are undoubtedly lying neglected and unheeded in the cabinet or other room of some one of our colleges. It belongs to Woodstock and should be returned thither as soon as discovered.

Your servant in Christ,

J. Havens Richards, S. J.
Alaska. Accident to Bishop Crimont—Extract from a letter of Father Hubert A. Post, S. J., to his brother, Father John A. Post, S. J.

Mission of Our Lady of Lourdes,
Kruzamapa Hot Springs,

Our way of communications, instead of mending, is getting worse, and I know not when mail reaches or leaves, especially in the so-called summer. In winter it is more regular, but of course very slow. Alaska has had a bad falling off. Everywhere the population is decreasing, and good Bishop Crimont will soon be able to cry Religio Depopulata. He paid us a nice visit, but it came near costing his life. From Nome he came by dogomobile on the so-called railway. We have a car of our own, but from the track to this place there is a very hard “mush” over the tundra. Had he not found Father Lafortune on his way to Nome, and persuaded him to turn back, he might never have reached Hot Springs alive. Bishop Crimont, upon getting to Nome, expressed his great desire of seeing Hot Springs. So Father Ruppert hitched up the dog team, and they started on the rail, making Iron Creek the first day. The next day they reached Father Lafortune, who was footing it to Nome, and with him as guide they made Hot Spring Station about 2 P.M. Thence they had still eight miles to make, and his Lordship not being well, and not strong, had to stop several times to catch his breath. Father Ruppert came ahead so we might send help, but he, too, found the road heavy, and got lost in the willows after swimming the ice cold waters of the Pilgrim. We had prepared our points, made our examen, and were about to retire, when the Brothers heard some one calling for help. They listened and answered the call. In return they were told that Father Ruppert was lost in the willows and swamps. The night was cloudy, and it was beginning to get somewhat dark. They lit a lantern, and went in search. When getting nearer to the Father, he begged them to go at once across the river and help the Bishop. Father Lafortune was accompanying the Bishop, and twice he had to make the fire in the open tundra to warm up, for the Bishop was getting weaker and was shivering all over, and felt really sick. They finally reached us about a quarter of twelve. His Lordship could not stand up. He had to be carried. We suggested at once a hot bath in the Hot Spring. This, with a warm cup of beef tea revived him, and he slept fairly well in my bed, for we had no other. I improvised a bed for myself in a shed. Father Lafortune gave his bed to Father Ruppert, and he went to sleep in the loft of the barn. These, you see, are real pioneer times. Our visitors felt pretty well after a few days of rest. They stayed eight days, and the Bishop seemed to be very much pleased with the work that had been done under our trying circumstances. The children are really doing very well.
Our summer has been most trying. One storm after another. Rain and cold weather were our portion, and our new house is not completed as yet.

That Bishop Crimont has fully recovered from his mishap, and has always a happy memory of the province is clear from a note to one of Ours in New York:

BISHOP'S RESIDENCE,
JUNEAU, ALASKA, Jan. 19, 1921.

My happy years at Woodstock, my ordination and all the tokens of kindness to me, which I enjoyed with affectionate appreciation in my long stay in the East, two years ago, have created ties and memories which attach me to the province, and which powerfully stir me to recommend you all and your interests to our Lord in my prayers.

Sincerely yours as a brother,

JOSEPH R. CRIMONT, S. J.,
Bp. of A., v. A. A.

ST. ANDREW-ON-HUDSON. Golden Jubilee of Father Dooley.—October the 3rd heralded the anniversary of one of the Society's loyal sons. It was the jubilee day of Father Patrick J. Dooley, who now has his name on the honor roll of long service in the Master's vineyard. 1870 saw him as a lad of seventeen, entering the novitiate at Frederick, Maryland, and now, after the toll of fifty years, we find him again within novitiate walls, this time at St. Andrew-on-Hudson, guiding the souls of the juniors in the science of history and in the science of the saints.

It was long retreat time at St. Andrew's when his fiftieth year came, and so there was no outward display on that happy occasion. The Fathers of the faculty, however, duly greeted their jubilarian during noon recreation, and his heart was satisfied with the honor thus bestowed upon him. It was but fitting, however, that the community of which he has been a member for more than two years, should show their appreciation of the glory that was his, and crown his fifty years with a celebration that became his unostentatious life of labor and prayer and love. And so on Saturday, November 6, 1920, we all gathered in our refectory, quaintly decorated in streamers of blue and yellow and white to honor our golden jubilarian. Simplicity was the keystone of our festivities, for simplicity seems the groundwork of his life. There was singing and music and prose and poetry, telling of the fifty years.

Father Dooley's years in the Society were spent in various labors. Novitiate, juniorate and philosophy completed, he spent the five years of his regency in Loyola College, Baltimore; these were followed by theology at Woodstock, and tertianship at Frederick, with a year of teaching between at Georgetown University. The succeeding years were spent at Woodstock, for one year as minister, followed by seven years at St. Joseph's College, Philadelphia, during two of
which he was president of the college and rector of the Church of the Gesú. Then six years of teaching at Loyola College, Baltimore, were followed by two years at St. Peter’s, Jersey City, as prefect of studies. After this he went to Gonzaga College, Washington, for two years, and then to Holy Cross College, Worcester. Fordham and St. Ignatius Church, New York, whose fruitful years of achievement he chronicled in “Fifty Years in Yorkville,” claim his next eight years, with two more at Loyola College, Baltimore. In 1918, after thirty-five years of toil and active labor in our colleges, he came to St. Andrew’s as spiritual father of the juniors, and professor of history.

Here is a remarkable fact about our jubilarian. Father Dooley is the fourth jubilarian of his family in religious life—more than that, he had a brother who was within three weeks of his golden jubilee as a priest when he died. When the good Father was asked if this were true, he remarked: “Yes, and that’s not so bad for orphans!”

Thus was told the simple tale of his hidden labor. Rev. Father Rector then addressed Father Dooley in a few graceful words of congratulation and best wishes, and asked him to tell his own feelings of fifty years, to us all. Father Dooley arose, and after joyful applause, gratefully thanked us for our kindness, and wittily likened us to the little boys who were throwing stones at a helpless frog. “The boys,” he said, “enjoyed it, but the frog was ill at ease.” Such, he exclaimed, were his feelings at being the object of so many compliments. He ended his words of appreciation with the blessed wish that the Society would mother us too in the unborn years till fifty had come and gone.

First Year Philosophers at St. Andrew-on-Hudson.—Crowded quarters at Woodstock made it necessary to postpone the migration southward of the first year philosophers this year, and we have had the unheard-of privilege of imbibing the A B C’s of logic and ontology, enveloped in the ascetic atmosphere of the House of Bread. On two weeks notice, during the short vacation, the little family of forty-seven, who had been occupying tertians’ rooms on the third corridor, expecting a hurry-call to depart for a rumored new philosophate, devoted their time and energy to creating a “little Woodstock” for themselves in the novice wing of the building. Temporary quarters were ready for occupation before the arrival of the new tertian Fathers on September 1. The outer infirmary corridor was transformed into a dormitory that accommodates almost half our number. The novices graciously yielded us their small ascetory for a study hall, with a dormitory and wash room on the top floor directly above it; and the juniors’ aula makes an excellent lecture hall and recreation room.

The makeshift, while it has caused some crowding, especially in the study hall, has adapted itself miraculously
to the whole first year course, allowing even of two chemistry lectures each week, conducted by Father Collins, of St. Francis Xavier's, New York. For the first time in its history St. Andrew's has witnessed a minor logic specimen, a St. Catherine's Academy, and—a Hebrew concertato! Father Coffey and Father Cotter have been transferred to the St. Andrew’s faculty as prefect of studies, etc., and professor of philosophy, respectively.


Our Patroness, Saint Catherine, Honored by the Philosophers, November 25, 1920. Piano, *Valse (Chopin)*, Mr. J. D. Ahearn; *Saint Catherine*, Mr. J. E. Coffey; *Vocal Duet, Wanderers’ Night Song (Rubinstein)*, Mr. J. M. Krim and Mr. E. J. McLean; *Verse in Manu Facem Sapientia Teneat*, Mr. M. J. Harding; *The Poetry of the Hebrews*, Mr. J. J. Scanlon; *Psychotherapy*, Mr. F. H. Schoberg; *Telemachus (Rev. J. D. McCarthy, S. J.)*, Mr. J. D. Carney; *Quartette, The Day is Gone (Gaul)*, Mr. J. E. Coffey, Mr. P. G. Conway, Mr. L. F. Herne, Mr. J. M. Krim; *The Seekers of Wisdom*, Mr. P. G. Conway; *An Uncut Page of Jesuit Achievement*, Mr. E. G. Reinhard; *Chorus, Jesu Corona Virginum*, Philosophers’ Chorus.

Philosophers’ Academy, 1920-21. October 14, *The Field of Catholic Charitable and Social Work*, Mr. Vincent A. Gookin; October 28, *Free Verse and Poetry*, Mr. John M. Maher; November 11, *Millon, “Hard as Agate,“* Mr. Paul G. Conway; December 2, *Aristotle, Life and Influence*, Mr. Francis A. Sullivan; December 16, Debate—Resolved: *The United States, in the Present English-Irish Crisis, Should Intervene in Favor of Ireland*; affirmative, Mr. Anthony B. Meszlis, Mr. Edward B. Bunn; negative, Mr. William F. McDonald, Mr. Ellwood F. McFarland; January 13, *The Drama, the Mirror of the Public Mind in Every Age*, Mr. John J. McGrath; January 27, Debate—Resolved: *The United States Should Maintain a Large Standing Army*; affirmative, Mr. Thomas H. Moore, Mr. Thomas A. Shanahan; negative, Mr. James G. Carney, Mr. Joseph L. Hisken; February 10, *French Pulpit Orators*, Mr. Edward McT. Donnelly; February 24, *The Winning of the*
West, Mr. Martin P. Harney; March 3, Debate—Resolved: The Departmental System Should Be Introduced Into Our Colleges; affirmative, Mr. Patrick J. Cummings, Mr. Horace B. McKenna; negative, Mr. James P. Moran, Mr. Matthew W. Donovan; March 7, St. Thomas, Life and Influence, Mr. Anthony B. Meszlis; April 7, The Logic of Spiritual Exercises, Mr. Edward J. Coffey; April 14, Artemis of the Insects, Mr. Edward B. Reinhard; April 21, Hypnotism, Mr. Ferdinand H. Schoberg.

First Year Disputation, February 16, 1921—Universal Ideas; defender, Mr. Edward J. Coffey; objectors, Mr. Francis A. Sullivan, Mr. Elwood F. McFarland. Lecture on Oxygen—Mr. Thomas H. Moore; assistants, Mr. Edward G. Reinhard, Mr. Raymond P. Sullivan.

Welcome to Father Auguste Bulot, S. J., the Reverend Inspector of Our Scholasticate. Selection, Come Unto Him (Maunder), Quartette; Address, The Philosophers, Mr. McFarland; Verse, Martyrum Nutrix, Mr. F. Sullivan; Violin Solo, Elegy (Massenet), Mr. Hausmann; Address, The Juniors, Mr. O’Beirne; Selection, Ave Maria (Arcadelt), Quartette; Verse, St. Joan of Arc, Mr. W. McDonald; Solo, Sleepy Man (Lang), Mr. Conway; Verse, εἰ δ’ ἀλέθερον με δεῖ ξύν, τῶν κρατούντων ἵστοι πάντε ἀνωστέα, Mr. Leisner; Finale, By Babylon’s Wave (Gounod), Chorus.

The Domestic Chapel at St. Andrew—A Correction.—The article under this caption in the last issue of the LETTERS contained a statement that the writer would wish to correct.

It has been learned that the altars of Our Blessed Mother and of St. Joseph were given not by the benefactress named, but by another good friend who stipulated that her name must remain undivulged. The candelabra and other altar furnishings were offered by Mrs. S. A. Moore.

AUSTRIA. Notes from Father Boegle, S. J., Prefect of Studies, Kalksburg College, near Vienna, Austria.

Father Piebrich has left Innsbruck, and is professor at Klagenfurt.

Father Hoffman, formerly Regent of Innsbruck Convictus, is Rector of Collegium Germanicum, Rome.

Father Szepanski is professor of scripture and dean of the faculty of theology at the new University of Warsaw.

Father Schürzler, eighty years of age, is instructor of tertians, Vienna.

Father Abel, seventy-seven years old, just gave a very successful retreat to the Kalksburg boys. These come from Austria, Italy, Jugo-Slavia, Czecho-Slovakia and Switzerland. The Fathers find it very hard to get food enough for the community, and for the children of suffering and impoverished families,—once well to do. They beg stipends. A dollar is worth 350 crowns. The crown is normally about twenty-three cents. The best hotels are charging the equivalent of a dollar a day for board and lodging. “Maybe
things will improve with time. The elections in September, 1920, were even more hopeful than last year. The Christian Socialist party is the strongest, although it is not very powerful, and lacks great leaders like Lueger.” This Christian Socialist party is made up of Catholics, who favor democratic ideas,—state control of public utilities (railroads, gas, electricity, banking, insurance, etc.). It is weakened by the fact that many Catholics still vote with the conservatives.

“We live almost entirely off potatoes, flour, apples and cabbage. These are fine; but the boys,—and even we,—should like an occasional change.

**Bohemia-Slovakia (Czecho-Slovakia)—Papal Seminaries in Bohemia-Slovakia 300 Years Ago.—**In the October number of the LETTERS, a few words were said of the recent establishment of the “Papal Institute” by Pope Benedict XV (cf. Acta Rom. 1919), at Velehrad. This has suggested a few remarks on the Papal Seminaries in Bohemia of 300 years ago.

It was in the days when religious rebellion from Germany, Norway, Sweden, and from England, swept over Europe and dashed against the rock of Peter. This destruction flooded Poland, Hungary, and even our own hill-locked land, Bohemia. A formidable force arose in Spain to stem that dangerous tide. This force was felt in Bohemia, when Blessed Peter Canisius, with a number of Jesuits, arrived at Prague. Their first attention was given to the schools of the land. Soon the Jesuits noticed the depleted ranks of the secular clergy in the then flourishing archdiocese of Prague. Canisius prevailed upon the broad-minded Pope Gregory XIII to found a seminary for the secular priests of Bohemia. This request was granted in the year of 1575. This institute flourished, and in a few years bore abundant fruit. A contemporary of Canisius, Father Kroess, s. j., writes of the institute: “Well educated and virtuous men are coming forth from that seminary. Everyone, to a man, is zealously laboring in the vineyard of the Lord.”

Four years later, a more note-worthy seminary was founded by Father Anthony Possevin, s. j., at Olomouc (Czecho-Slovakia), in the year 1579. This distinguished Jesuit became prominent in Northern Europe, especially in furthering the project of uniting the schismatic Russians with Rome. As a Papal Legate, he was sent to negotiate with the then-ruling Czar, John IV. The results were very favorable to the Catholic Church. Many schismatic Russians were brought back to the true fold. Nearly the entire Ukrania turned towards Rome, but only at the price of many trials, and sufferings and the blood of a martyr: Josaphat Kunce-witius. (Bishop and martyr, November 14).

During his travels through Northeastern Europe, Father Possevin realized the needs of those nations, zealous,
apostolic men, particularly from their own ranks, who by word and deed would spread far and wide the true Faith. The training of such men was given over to the Jesuits at the missionary school established by Father Possevin himself at Olomouc. Its doors were thrown open not only to the Slavs, but also to all the neighboring nations. Among the pupils were found students from twelve different nations. This missionary seminary, after a few years, became a tremendous power for spiritual good in lands far and near. In the *Missionary Chronicle* of the institute we find this item dated 1741: “For a period of 100 years, 1,253 priests of various nations were educated in this institute.”

During the troublesome times of Maria Theresa this admirable undertaking ceased.

Today this work of bringing back the schismatics to Rome was again taken up by Pope Benedict XV, in establishing the “Papal Institute” at Velehrad. The Jesuits are in full charge.

The Basilica attached to the Papal Institute at Velehrad. As one approaches the Sacred Velehrad, and espies in the distance the Slavonic Byzantine towers of the Basilica, memories flood the soul and joy thrills the heart. Velehrad is the cradle of the Faith in the Republic of Czecho-Slovakia. SS. Cyril and Methodius, the apostles of the Slavs, sanctified its soil; there the sacred remains of St. Methodius are at rest. There thousands upon thousands of pilgrims are yearly made holier and happier in body and soul.

On nearer approach, the entire Basilica looms in sight. Its exterior is unassuming and almost severe in its simplicity. Its architecture is typically Slavonic Byzantine.

In strong contrast, the interior grips one’s attention immediately. Its decorations, its architecture, are all neat, rich and gorgeous, and peculiarly Slavonic. It is a palace worthy of its king. This Basilica is unequalled in the entire land. For favors granted, for blessings received, the pilgrims are constantly bringing treasures to add to the glory of the temple of God. Before the main altar hangs a banner of the Immaculate Conception, donated by the Bohemians of America in 1885, in commemoration of the 100th anniversary of the death of the apostles of the Slavs, SS. Cyril and Methodius.

The Basilica is 240 feet long and 74 feet wide. Around the interior a number of small chapels open into the main body of the church.

The first structure was built by the Cistercians in 1201. They remained there till their suppression (1784). The present larger and more impressive structure was built by them in 1714, not far from the site of the old church. In the year 1735, it was solemnly consecrated. After the suppression of the Cistercians (1784), by the Emperor Joseph II, the spiritual needs were supplied by the secular clergy till 1890,
when this place of Pan-Slavonic interest was placed in the hands of the Jesuits.

**BRITISH HONDURAS. St. John’s College, Belize.—Rev. Father Neenan writes:**

No doubt you have heard of our large attendance this year, 196 in all. Of this number, 136 are boarders. At one time I thought we would have to refuse boys, but fortunately quarantine was established against Guatemala, because of a few cases of Yellow Fever in this latter country, and that stopped the influx.

Expenses are so exceedingly high that we are spending all our income on the barest needs of the house. An example of the current high prices: Two years ago we could get stakes for the kraal at three cents a piece. This year they want seven and a half cents each. The very cheapest pine boards cost $1.05 per thousand feet. Two years ago we could get rejected mahogany for $30 per thousand, now they want $100 for the same.

It was quite a task to accommodate the large increase in the number of boys. The mattress question was the most difficult problem. When our mattress maker drew his first pay, he went on a drunk and would not work until all the money was gone and he had recovered from the effects of his celebration. Then they ran out of material. When the quarantine was established there was not a bit of moss in town, and no prospect of getting any. We are short of beds at present in the rooms, but all the boys have beds.

We have about sixty boys from Guatemala, forty from Spanish Honduras. The number from Salvador has dwindled down to ten. If we had the room (and we would have it if our faculty building were up), we could easily run up to 200 boarders. We have done no advertising in Mexico, none in Spanish Honduras, and very little in Salvador. All these countries could be worked up with good results.

The boys we have are a fine lot. Unfortunately we had one death since the return of the boys. A little fellow from Spanish Honduras was taken sick with dysentery a few days after he came, and died in two weeks.

**CALIFORNIA. Hillyard, Mt. St. Michaels—Blood Transfusion.—**Among the philosophers who came to the Mount in August, was a scholastic who had been operated on for a serious trouble some months previously, and who had, as a result, to discontinue his studies. Though the operation had been of a serious character, and could not, in the nature of the case, be said to be entirely successful, it was hoped that temporary improvement would be at least secured. However, soon after his arrival, the old troubles reasserted themselves, even in a more aggravated form, together with new complications. An immediate operation to relieve this latter was out of the question, and the patient already in a weakened condition, was fast losing strength and blood.
The latter had fallen as low as twenty-five hemoglobins, and the attending physician decided that a blood transfusion was necessary if life was to be prolonged. He communicated this to Father Rector, stating that in such cases it is usual, when possible, to get the blood from a member of the patient’s family, as besides the obvious reason of charity, there is better prospect of the blood commingling when it is taken from the same family. Father Rector assured him that our communities made one family, and that he had no doubt of getting volunteer donors. The doctor had made this communication on Thursday evening, and sure of the donors being forthcoming, had set 9 o’clock next morning for the usual blood tests, to secure the blood that is nearest the patient’s blood, and so mingles best with the latter. He wished to have six tested so as to get one suitable. Father Rector called the scholastics together in their recreation room after breakfast, briefly told them what was desired, and insisted on the fact that the doctor wanted the donation to be perfectly voluntary, and the donor to be in good physical condition. When he had finished there was an immediate raising of hands, specifying the willingness of their owners to help one of their brothers, but he told them that he would see those who were willing to help in his room. On his way to his room, after a visit to the chapel, he found the corridor lined with volunteers. As they had to be at the Sacred Heart Hospital, Spokane, by 9 o’clock, there was no time to lose, so he hurriedly selected seven, one more than the doctor had called for. When the doctor met Father Rector at the hospital later, he inquired if much difficulty was experienced in getting volunteers, and Father Rector assured him that rather he had great difficulty in making a selection. The doctor, who is a fine Catholic, replied: “I knew it would be that way.” Four were taken to the surgery for the test, and as the blood of all four fortunately suited, no further tests were necessary. One scholastic, who judged himself more fortunate than the rest, athletic and in fine physical condition, was picked and told to report at the hospital next morning at 10 A.M. The transfusion was made very successfully next morning, and with such little inconvenience to the donor, that he was on his way to Benediction that same evening in the hospital chapel, when he ran into the doctor, who politely but firmly sent him back to his room, and insisted on his going to bed and remaining over night at the hospital. The transfusion undoubtedly saved the life of the poor scholastic, who began slowly to improve after the operation, and is doing very well. The operation, not unusual today, still something outside the ordinary routine of the scholasticate, manifested the true family spirit of our community.

CANADA. Ontario—Spanish—The Industrial School.—The Industrial School for Indians, transferred in 1919, from
Wikwemikong, Manitoulin Island, to Spanish, is growing rapidly. One hundred acres are now under cultivation, where a few years ago there stood the primeval forest. The boys are trained in different trades, such as farming, carpentering, shoemending and the like. The work of this institution is not an easy task. It is gratifying, however, to see how well the little Indians correspond to our efforts in their behalf. It is slow work, but they do grow with civilized habits, based upon moral and religious training.

Gifts of clothing and footwear of any kind are very useful for our young Indians, and will be much appreciated by the authorities of the school.

**China.** *Our Mission of Tchely, South-East—Condition of the Mission July 1, 1920.*—This mission includes five prefectures, with thirty-nine sub-prefectures. Number of inhabitants, 11,000,000. This is about one-third of the total population of the Province of Tchely (32,000,000). The personnel of the mission is made up of 1 Bishop, 46 European priests, all Jesuits; 34 native priests, of whom 9 are Jesuits; 5 scholastics, all Jesuits, 3 of these are natives; 14 coadjutor brothers, of whom 3 are natives; 31 Chinese nuns, 594 catechists, 615 women catechists. Number of Christians in the mission: In 1857, 9,505; 1870, 19,612; 1890, 38,005; 1900, 50,575; 1901, 45,422; 1910, 74,338; 1915, 91,032; 1919, 100,837; 1920, 102,390.

**Conewago.** *Memorials of Oldtime Missionaries—Clipped from the Ave Maria.*—In Buchanan Valley, Pennsylvania, where our old church of St. Ignatius graces the brow of a very green hill, there are memories, golden ones, of dead-and-gone Jesuits, who used to ride horse-back and in battered carriages, miles upon miles from Conewago to offer Mass here. In ancient farmhouses, I now and then meet with faded pictures of withered Jesuits, with white hair sadly needing the attention of the barber. Winter and summer, without fail, those Padres were here to offer the Holy Sacrifice, to give the Benediction, to baptize and marry and bury the members of our congregation.

The church stands here a monument to their zeal,—a building one hundred and three years old, which looks as if it were built ten years ago. There are many relics of the presence of those departed heroes—prints of vanished but unforgotten saints: Xavier, Regis, Aloysius and Stanislaus,—old prints that could not now be secured for money. I dare say the successive clerical visitors each had his own favorite in the Church Triumphant, and so the pictures remain.

I have antique chalice-covers made into cushions. The colors I can not describe. If the chameleon found his path leading across those Joseph's coats, he'd burst himself trying to be fifty-seven hues at once.

Under the gallery stairs not long ago I did some ferreting, in spite of my creeping hate of spiders and shuddering antici-
vation of horrible crawly things. I found an old altar card, ancient beyond compute, which came from France. It must have been there a long time, too; for I have an old set of altar cards which has been replaced by a more up-to-date trio. My "find" dates back three generations of altar cards, and you can guess, or maybe you can't, how long a generation of altar cards means.

I have framed the card and hung it in the sacristy,—a new building added to our old church.

No other fingers shall touch the naked beauty of this card. It is now veiled behind glass. Last evening, by candlelight, I looked at it. In the velvet-shadowed crystal I saw, dimly outlined, the countenance of an old priest with consecration-bright eyes. I felt sure that Jesuit was gazing out at me, and I almost reached forth my hand to put it into his. I went nearer, and saw only my own features in the glass, wholly unlike the vision. Do the Jesuits still linger here in spirit? Sometimes I believe they do.

**Georgetown, The University. Editorial in "Public Ledger," Philadelphia, February 6, 1921, Lauds Growth and Quality of Foreign Service School.**—The following editorial appeared in the Philadelphia Public Ledger, Sunday, February 6, under the caption "Glorifying Geography."

"Georgetown University stole a march on its sister institutions when, in 1919, it organized its admirable School of Foreign Service, which is now carried on by an exceptional personnel of practical linguists, economists, trade experts, jurists and other specialists, and has more than met expectations in a field singularly its own. That there was great need for training of specialists for foreign trade and the government bureaus which deal with all questions of international relations and world commerce was well known, and had been advocated by Philadelphia specialists for years. But it was left for the Georgetown institution to stand the egg on end, after the manner of one of its patron saints, as it were, Columbus, and to give service to higher education in America along lines of the highest practical value. Imitating the challenge of Georgetown, but along other lines, Clarke University, of Worcester, Massachusetts, has decided to develop a department of geography, which will be a movement unique in American education, and one that Dr. Atwood, president of Clark University, believes we have shamefully neglected too long. Both Dr. Atwood and the trustees hold that our ignorance of intensive geography almost amounts to a grave national disability. As he puts it:

"We are, as far as geographic knowledge is concerned, an illiterate people. That means we are illiterate as to the economic conditions in the different parts of the United States and in foreign lands. We do not, as citizens, know how to vote intelligently on questions of international policy, and yet such questions are brought before us almost every
day in newspapers and in every campaign; and we may expect questions of international significance to be brought before us in every succeeding national election."

"Of course, as taught in Clark University, geography becomes a glorified science, which takes in ethnology, history, every possible factor in natural history bearing on fauna and flora, climate and character, as well as political economy, the study of trade and commerce, international business and finance, and diplomatic and consular relationships. Geography, therefore, is something quite remote from "jography," the fourth item usually mentioned after "readin', 'ritin' and 'rithmetic," as summing up all that education can or should give to any pupil.

"With Georgetown taking up one phase of the subject and Clark University another, we ought to be able in the next few years to remove the reproach that in matters of international affairs we have so few men who can speak by authority either on the political or physical or business side of the problem."

School of Foreign Service—Announcement for Second Semester of the Academic Year 1920-1921.—The purpose of the School of Foreign Service, which was formally admitted as a distinct department of the University on November 25, 1919, is to prepare for foreign trade and government service. To this end a new and separate faculty, numbering thirty-three members, has been gathered from the exceptional personnel of practical linguists, economists, trade experts, jurists and other specialists now available at the National Capital. The full schedule comprises the following subjects:

Group A, Language and Cultural—English, French, Spanish, Russian, Portuguese, German, Chinese, Japanese, Arabic, Moral Philosophy and Rhetoric.


Group D, Shipping—Ocean Transportation, Ports and
Terminal Facilities, Marine Geography, Steamship Accounting, Admiralty Law, Marine Insurance.

Of this curriculum, the following courses have been in progress since the opening of the classes on October 1, 1920, and being year courses are too far advanced to admit of new enrollments at this time:

English, French, Spanish, Russian, German, Portuguese, Chinese, Moral Philosophy.

Political Economy, Money and Banking, Economic Resources of the United States, Export Sales Practice, Staple Commodities of World Trade, Tariffs and Treaties, History of Commerce, Latin America, Modern Europe.


Courses in Preparation (1921-1922-1923).—Additional courses not listed on the original schedule will be added each Semester. The following are some of the subjects to be added beginning in October, 1921:


Golden Jubilee of the Law School.—The Law School of Georgetown University fittingly celebrated from the 3rd to the 6th of December the golden anniversary of its foundation. Scores of her loyal sons, some silvered by the lapse of time, others eager with the fire of youth, gathered in union with distinguished representatives from numerous other schools of law to mark the fiftieth milestone in the progress of this institution. The happenings of these few days, both solemn and joyful, were eminently suited to the occasion. They spoke eloquently of the past and boded well for the future. The immediate result of this great reunion has been an added impetus to the spirit of co-operation and achievement which bids fair to make the second half century of success even greater than the first, if such is possible.

That the Georgetown School of Law has well earned the distinction of being the largest law school in the United States, and that it has truly become a national institution was clearly manifest at the opening of the new library, which event marked the formal opening of the celebration. Legal lights from each of the forty-eight States, including the Chief Justice of the United States Supreme Court and many other court dignitaries, together with their friends and relatives, crowded the hall to capacity. Each of the forty-eight graduating classes were represented there, and the eight distinguished alumni, upon whom the University later conferred the degree of doctor of laws, were present.
Joseph A. Cantrell, of New Jersey, spoke on behalf of the student body. Then Dean Hamilton, who has for forty years been actively associated with the school, on behalf of the law school faculty, in tendering it the new library of fifteen thousand volumes, spoke in glowing terms of the record of the law school. The Rev. John B. Creeden, President of the University, accepted the library on behalf of the directors of the University. He spoke of the value of the library to the students, and declared that he hoped to develop it into one of the most important legal libraries in the country. The speaker of the evening was Dr. James Brown Scott, secretary of the Carnegie Endowment for International Peace.

Military Mass.—Sunday morning December 5, Georgetown’s Blue and Gray mingled with the folds of Old Glory, as hundreds of alumni, attending the golden jubilee reunion, bowed their heads in prayerful tribute to the fifty-four graduates of the University who died in the World War. Headed by Chief Justice White, of the United States Supreme Court, and Dean Hamilton, of the law school, the procession marched to Dahlgren Chapel, in the college quadrangle, where an impressive Military Mass was held in honor of the dead heroes. At the solemn moment of consecration, three volleys were fired in slow salute by two cadet companies of the Reserve Officers’ Training Corps, commanded by Major William H. Hobson. Then the clear strains of the soldier’s “taps” sounded the note of requiem. As the choir of Trinity Church sang “America,” the assembly marched out of the chapel to the college halls. They passed between the rows of cadets who stood at military salute. The sermon for the occasion was preached by the Rev. Thomas I. Gasson, S. J., dean of the graduate school. The celebrant of the Mass was the Rev. Vincent S. McDonough, S. J., assisted by the Rev. Francis R. Donovan, S. J., deacon, and the Rev. Anthony Guenther, S. J., subdeacon.

In the afternoon, at four o’clock, the President of the University and the members of the law school faculty held an informal reception at the college in the Riggs Library in honor of the visiting alumni.

Monday afternoon, December 6, at four o’clock, academic exercises were held in Gaston Hall, at which the degree of doctor of laws was conferred on eight distinguished alumni. The delegates from other institutions of learning, members of the various faculties of the university, invited guests of honor, and the alumni upon whom degrees were conferred, assembled in the several designated rooms in the Healy Building, whence they proceeded in procession to Gaston Hall. The ceremony was opened by the dean of the faculty of arts and sciences, the Rev. W. Coleman Nevils, S. J., in an address of welcome to the visiting delegates. Dean
Hamilton, of the law school, then spoke. In tracing the achievements of Georgetown University, from the very founding of the institution by Archbishop Carroll, in 1789, to the present day, Dean Hamilton showed how the law school came into existence. Its establishment originated with Dr. Joseph Meredith Toner, a member of the medical faculty, although the actual work fell largely upon Judge Charles P. James and Charles W. Hoffman. Under the presidency of the Rev. Bernard A. Maguire, the school was founded in October, 1870, with twenty-five students. Its first quarters were in the old Colonization Building, located at Pennsylvania Avenue and Four-and-a-Half Street, N. W. Ten graduates received their diplomas in June, 1872, the first commencement exercises in connection with the school. As the dean pointed out, a significant fact of the marvelous growth of the law school is that its original faculty of five members has increased to forty, while the roster of students has grown from twenty-five in 1872 to over eleven hundred in 1920. In speaking of the fundamental principles upon which Georgetown had been founded, the Rev. John B. Creeden, s. j., laid special emphasis on the fact that all authority and obligation to law is based on Almighty God. He then went on to show how this spirit was uppermost in the minds of those who brought the law school into being, and how carefully these traditions have been preserved by the records of her sons' achievements. In closing, the president spoke a few words of praise in behalf of the present dean of the law school, through whose efforts the law department of Georgetown University is one of the best in the country. The degree of doctor of laws was then conferred on the following men: George McNeir, LL. B. '81, LL. M. '82, of New York; Hon. Ashley M. Gould, LL. B. '84, of the District of Columbia; Hon. David C. Westenahver, LL. M. '84, of Ohio; James S. Easby-Smith, LL. B. '93, LL. M. '94, of the District of Columbia; John J. Fitzgerald, LL. B. '63, I. L. M. '96, of Rhode Island; Martin Conboy, LL. B. '98, LL. M. '99, of New York; Daniel W. O'Donoghue, LL. B. '99, LL. M. '00, of the District of Columbia; Hon. Thomas J. Spellacy, LL. B. '01, of Connecticut.

After this an address was given by the Hon. Willard Bartlett, formerly of the Supreme Court of New York. He urged in particular that we should not depart from the long-tried principles of law in these days, when freedom of thought and radical changes are being advocated in all parts of the world. The exercises ended with the singing of "Sons of Georgetown" by the assembled alumni and students. George E. Hamilton, dean of the law school, presided. Attorney General A. Mitchell Palmer, accompanying President Creeden, was a guest of honor, together with representatives from all of the various courts of the District. Among the
visiting delegates from law schools attending the golden jubilee celebration of the law school were:

Hamilton Douglas, dean of Atlanta Law School; Prof. Eugene Wambaugh, of Harvard Law School; Homer Albers, dean of Boston University; Dr. Peter J. McLaughlin, vice dean of Catholic University; Harlan F. Stone, dean of Columbia University School of Law; the Rev. George A. McGovern, regent of Detroit Law School; the Rev. Francis LeBuffe, regent of Fordham Law School; the Rev. Paul R. Conniff, president of Gonzaga College; Max Scheetz, dean of Marquette University Law School; Paul E. Schorb, of North Dakota Law School; William E. Mikell, dean of the University of Pennsylvania Law School; Senator Selden P. Spencer, Washington University, St. Louis; Charles N. Gregory, of the University of Wisconsin; Representative Daniel A. Reed, of New York, Cornell Law School; Prof. William H. Lloyd, Professor of Law, University of Pennsylvania; Chief Justice Edward W. White, of the Supreme Court, and Dr. Buttell, former Minister to Switzerland.

Praise of Alma Mater marked the keynote spirit of the alumni banquet at the Willard, which brought the golden jubilee to an impressive close. The ending of this banquet marked the close of three memorable days in the minds of all who were present at the celebration of the fifth anniversary of the founding of the Georgetown Law School.

INDIA. BOMBAY—St. Mary's High School, Mazagon,—

The school closes this year with a total of 630 pupils on the list. Of this number 350 belong to the European division, and 280 to the English-teaching school. The boarders numbered on an average 230. Of the latter, in the course of the year, 22 left for employment in mercantile firms and banks, and we are pleased to note from reports we received that they are doing well. Their success is a credit to the school, but still more to themselves; for it is not so much the learning of solid principles at school, but the living up to such knowledge, that secures success and deserves praise.

The results of our candidates at the public examinations have again been quite satisfactory. Seven passed the Bombay matriculation examination, one standing seventh on the presidency list. We sent up a batch of seven for the European High School and Certificate Examination. All passed; two in the first class and five in the second; one boy secured distinction in arithmetic and mathematics, another in arithmetic, mathematics and Latin.

No less successful were our six candidates who appeared for the Senior Local Cambridge Examination. All passed; one with third class honors and distinction in arithmetic, another with distinction in English, and one with distinction in Latin. Five were given the privilege of exemption from any entrance examination to the Cambridge University.

These examination results are all the more creditable,
both to the candidates and to their masters, because of the varying subject-matter and standard in these examinations, and the limited time for preparation.

**CALCUTTA. St. Xavier's College—The New Academic Year.**—With the current year, 1920-1921, St. Xavier's College begins a new epoch in its brilliant history, for last year, being the year of the golden jubilee that was celebrated with such an enthusiasm, may be said to have marked the close of an era. The curtain rises on this new étape in our career under the brightest auspices, for our results at the university examinations have been most encouraging, as we have secured the highest honors, both in science and literature. It has pleased Providence to bless our just pride in the achievements of the past fifty years, and that the best way of showing our gratitude is to go on working ever harder. Another auspicious feature is that the numbers are ever on the increase—we have about 1,200 names on the rolls. Care has been taken to insure the proper accommodation and instruction of this large number of students, so that quantity may not impair the good quality, which is our aim.

**His Excellency's Visit.**—His Excellency, the Governor, was kind enough to pay us a visit on the 2nd of March, when he went round the various lecture rooms during lectures and saw the college in harness. Sir George Lloyd's interest in all matters educational is well known, and at the jubilee gathering we had from him a glowing testimonial to the educational methods pursued in Jesuit institutions such as ours.

**Hostel Extension.**—As there was yearly such a constant demand for more accommodation in our hostel, the authorities determined to add a new story, in spite of the present high prices for building materials and labor. Since last January workmen have been engaged on the building. The contractor promised to have the new rooms ready by the beginning of May. But owing to various causes we could not occupy them till the month of August.

**The Annual Retreat for Laymen.**—Year after year, in the month of October, when the offices close for a few days, an opportunity is afforded to the gentlemen of Calcutta and the outlying stations to make a retreat of three days at St. Xavier's College.

Over seventy gentlemen took part in all the exercises of the retreat; there were several others who snatched what time they could from their work to derive some benefit from the morning or evening lectures.

On the evening of Monday, October 18, at 7 o'clock, the retreat was solemnly opened by the hymn to the Holy Ghost, sung by the choir, and the Benediction of the Blessed Sacrament immediately followed. The preacher, appointed to
conduct the retreat, then gave the preparatory instruction, explaining the nature of the work in hand and the means calculated to ensure success.

The Rev. Father F. Crohan, s. J., undertook the onerous task of delivering the discourses. Four times a day he addressed the gentlemen assembled in the college chapel. It was a truly edifying spectacle to witness the earnestness with which the gentlemen applied themselves to the various exercises, the early Mass and morning prayers, the noon-day examination of conscience, the rosary and stations of the cross in the afternoon, and the visits to the Blessed Sacrament throughout the day.

To fill up the intervals between these exercises of piety, religious books had been provided, which were frequently read and greatly appreciated. On the afternoon of the third day, twelve priests were in attendance to hear confessions. Most of the retreatants took their meals in the college refectory, silence being observed during the repast, or a devout book being read by one of the Fathers.


On Sunday morning, September 19, 1920, I saw a real miracle performed before my very eyes. It was the Miracle of St. Januarius. This saint is the patron of Naples. In the early days of the Church, he was killed near Naples by the pagans. His head and a phial of his blood are preserved in the Cathedral of Naples. Once when Vesuvius was belching forth its rivers of lava, the whole country was in danger, but was saved through the intercession of the saint. Each year a great miracle takes place. The head of the saint is brought out on the altar, then the phial of blood is placed on the altar, or rather, is carried by a priest. This phial is shaped like a heart, and is about 5-6 filled with the saint's blood. Before the miracle the blood is hard and congealed, so that when it is turned upside down there is absolutely no sign of any liquid. This I can testify to after watching it for fifty minutes. On the feast of the saint each year, this blood becomes liquid and remains so until evening, when it is taken to its repository. It hardens then. Next morning it is again brought out, and the miracle again takes place. This occurs during the entire octave.

This is the miracle which I saw on Sunday. I left home about seven in the morning, with an Italian scholastic. About eight we reached the cathedral. There is a huge open space in front of the church, and there we waited, for we were to wait for the other American Jesuits who were to meet us there.

The whole city was astir and noisy. Streets were decorated with flags and festoons. It is the city's 4th of July. You
can't imagine what a city of contrasts Naples is—you see the two extremes in everything here, the worst dirt and poverty on the one hand, and the highest wealth and beauty on the other. It lived up to its reputation as we watched it that Sunday morning. Neapolitan contrasts everywhere. Untidy old women, with uncombed hair, bargaining with a street huckster for their dinner, onions, peppers, cheese, etc., and then just beside them refined ladies, with sweet-looking children, making their way sedately into the church. A tiny lad of five rushes across the street between the cars and carriages; he is dirty as a Cabot streeter, and clothed only in a little shirt that would bar him from an American city, but which is totally unnoticed by these good people. Here in front of us is a man selling busts of Saint Januarius; beside him is a huckster of fruits and vegetables. We look towards the church and see our well-dressed mother and children make their way through crowds of ragamuffins in happy sport and clamor. Yes, and on the first step of the church they pass a poor little fellow, dirty and tired, taking his morning nap on the Cathedral steps. They reach the church door, and there stands a beggar, an old woman with a bandage on her head. A strange setting for a miracle, you say. But no, that is the Neapolitan way. Along the worst streets, where you see nothing but one grand confusion of women, children, chickens, cows, goats, vegetable stands and rubbish, you will see on the side of a house a shrine of Our Lady with the lights always burning before it.

We stood there a while watching everything with much interest. Special tickets had been issued for seats, or, as I found out later, standing room in the sanctuary. We, Father Sanders and myself, had these, luckily. First we passed through a gate where our tickets were collected by Italian soldiers. Then we were led into a room near the sanctuary, where we found some ticket-holders already waiting. We, too, sat down and waited. After about ten minutes we saw a Bishop and some of the Fathers come into the room, but not to sit down as we had done. They were being led directly and before anybody else into the sanctuary. We made a dive towards them, and our example was followed by quite a few of the others. Such a struggle you never saw. I just managed to get close enough to them, and exclaimed to the Italian guard, as well as I could, that I was in the Bishop's party. He let me enter, but Father Sanders was not in sight. We looked for him, but the guard told us to move on. Things looked bad for him, but what could be done? He made out all right in the end, however. We all kept around the Bishop like his body-guard, for he was our salvation. After about five minutes, we were led out into the altar of Saint Januarius. It is in a side chapel, not a small chapel such as in the Gesu in Philadelphia, but a little church in itself. The sanctuary was empty, but the
church was packed tight. I don't exaggerate when I say packed tight. There are no pews in the churches here; so all were standing massed together as close as possible. To save their hats from being smashed men had to hold their hats aloft.

We were led into the sanctuary. From the corner where we stood, we could observe what went on. In the front of the church were ten or twelve ladies kneeling and praying, and calling on Saint Januarius in real, noisy Neapolitan style. "O San Gennaro, O San Gennaro," my untrained Italian ear caught every once in a while. They would emphasize their cries by raising their hands aloft to heaven. I looked at their faces. What earnestness, what faith! They were absolutely sure the saint would hear their prayers. Remember, they were not praying quietly; most of the time they seemed to be shouting. We Americans are always so ready to criticize foreigners—we would be quick to find fault with the behavior of Naples on the feast day of their saint. And yet the undeniable fact is there, that at this church, within which there is so much crowding and pushing and noise, at whose steps an untidy woman with a bandaged head is begging, and a barefoot boy is sleeping, God deigns to work what is perhaps the most marvelous miracle of these days.

We were seated in the sanctuary for about fifteen minutes when the officiating clergy entered, first two priests who lighted the candles. Then the head of the saint was brought out on the altar, and after that a canon-priest entered with the blood of the saint. After the while the shouts and pleadings of the women filled the air. We were beckoned to go to the top step of the altar, where we lined up eagerly, and not a bit too soon! The doors of the sanctuary were opened, and the rest of the ticket-holders rushed in frantically, Father Sanders along with them. He was lucky enough to get a place near us. After the rush was over, we were packed into that sanctuary as tight as I've ever seen human beings packed together. Everybody was anxious to be as near the relic as he could.

You can imagine how we felt. I looked out at the crowd. It was tremendous; through the iron doors that led into the main body of the Cathedral, the crowd was visible, packed tight to the very church doors, everybody straining to see, and of course the Neapolitan boys high up on the pillars for their point of vantage.

Not only in the church was everybody tense and eager, but all the city was waiting for the moment of the miracle. It is Naples' fire works day, and stores of noise were lying ready to go off at the great moment. High up over the city is a national fort whose big guns were waiting to announce to the city God's wonder. The word would be flashed from the church to the fort, and the fort would sound the news to the whole country.
The canon-priest held the relic in his hand and faced the people. The blood is in two phials—one, as I explained before, the other a tiny cylinder. Both of these are contained in a silver holder, with a glass class. The priest kept walking along the altar, showing those who were near how hard and congealed the blood was. For fifty minutes we waited—the program alternated between prayer led by the priest and loud prayers of the women. There is no set time for the miracle. The prayer goes on till God deigns to show His power. Every once in a while the canon looks at the relic, then shakes his head, no, and the praying goes on. Once the canon was showing the relic to a little child who was kneeling on the top step. The good priest must have thought that a child's prayer would bring the miracle, because he kept the relic in front of the child for a long time, but God was not ready.

At nine o'clock the relic had been brought out. At ten minutes to ten, suddenly, the hard blood became liquid, and moved around in the phial like blood just taken from a living man.

The emotions that came across me I cannot describe. Even what took place outside of me is hard to narrate. The necks straining forward and the eyes eagerly taking in the wonder. At the first sign from the canon-priest there was a cry of joy through the church, the organ pealed forth the Te Deum, the guns of the fort crashed the news to the city with a roar that seemed to shake the church in its foundations; aloft in the dome deafening explosions of rockets.

Then all in turn kissed the relic, were touched on the forehead with it, and then passed from the church with feelings of awe and gratitude. It was truly a great privilege to be there so close to it all.

ROME. The Cause of Venerable Robert Bellarmine.—On December 2, 1920, Pope Benedict XV solemnly promulgated the decree proclaiming the heroicity of the virtues of Venerable Cardinal Bellarmine, His Holiness passed by the admirable example given by the servant of God in many ways, and especially for ecclesiastics, to dwell on one special point, by which the laity, too, might benefit. Attacks on the Faith are being redoubled; its defenders must redouble their efforts. There is greater need than ever for what is called “Catholic Action,” for propagandists of the truth. We see the activity on the other side, especially in big cities; schools must be founded and run against their schools, conferences against conferences, newspapers and reviews against newspapers and reviews. In the country districts, too, the evil seed is being sown, material influences are being employed, lying promises are made; and in all this the good propagandist must be instructed to be able to refute untruth. And in the event of the day there was the unique opportunity to put before the Catholic propagandist a model—the
Venerable Cardinal Bellarmine. The laity cannot take on
themselves the charge of propagandists of Catholic teaching
unless they have full understanding of it, and where better
than in Cardinal Bellarmine can they find sure guidance?
Their lives, too, must not fall short of their words, that ex-
ample may not be lacking, and where better than in his life
can the example of piety be found? He is given by Almighty
God as the perfect model for clergy and laity, too, in this re-
gard. Pope Benedict XV quoted the words of Pope
Benedict XIV on Cardinal Bellarmine: "The supreme effort
to convince the heretics;" his great predecessor, too, had
looked on him as the model in this regard. So the Holy
Father looked forward to a great increase of Catholic propa-
gandists, perfected by the example in theory and in practical
application, and relying on prayer more than on human
reasoning. He blessed the General of the Jesuits and all
the Society, sure that they would profit by the example of
the day, and not only they, but the whole family of Chris-
tians, ecclesiastic and lay, that Catholic truth might be
spread, Catholic virtue published.—London Tablet, Jan. 8.

Cardinal Bellarmine was born September 17, 1621. The
honor so recently done him is a fitting celebration of his ter-
centenary. During all these years his cause has been up
again and again. Eight Popes have taken part in it. The
principal stages of his process are marked by the years 1675,
1677, 1719, 1753, 1829, 1920. Benedict XIV, fully
convinced of the sanctity of Bellarmine, would have promul-
gated the heroicity of his virtues, had he not feared a public
protest against it from the parliament and court of France.
The vote of the consultors of 1920, fourteen in number, of
the Congregation of Rites, was unanimous in favor of the
Venerable Cardinal Bellarmine.

The Papal Household in Retreat.—Last October two of our
Fathers gave the retreat to the Papal household. Both are
well-known orators, Padre Venturni, s. j., and Padre Geragnani, s. j. There are no audiences during the period which the
retreat lasts. The spiritual exercises are given in the Chapel
of St. Matilda; the Pope assists from the little chapel on the
right near the window, in which are kept the holy relics.
He can enter this chapel without traversing the principal
chapel, and can remain unseen by the rest of the assistants,
for a door from the Sala Clementina gives direct on the
Cappellina della Relique.

Canonization of St. Margaret Mary and St. Gabriel dell
Addolorata.—Extract from a letter of one of Ours who was an
eyewitness.—We were up at a quarter to four on the morn-
ing of May 13, and by six were crossing the piazza of the
Barberini. As trams don't begin their noises before seven,
and carrozze don't fit our purses, we footed it to St. Peter's,
Father Parsons, a Greek Jesuit and the Ego. Close by the
Castel S. Angelo, we crossed the river, where it swings round
to enclose the Campus Martino, and flows by that tomb that Anchises saw in vision, new-built, to enshrine the glory of Marcellus. The streets were alive with hurrying ecclesiastics, rumbling hacks and limousines from the upper hills. It was just half-past six when we crossed the piazza of St. Peter's, to be halted by a company of five hundred or more soldiers that formed a double cordon across the steps leading up to the basilica. Despite our vociferous protests and many looks of disgust, they would not let us pass. The upper steps, in front of the façade entrance, were black with a struggling throng; but we did not want to go there. Our tickets admitted us by the sacristy gate, and thence to a reserved section within. None the less, we were thrust back, and for ten or fifteen minutes, like caged beasts, rushed to and fro before our human barrier, seeking, if possible, some weak spot where we might face an escape. At last a squad of good-natured, heavy-armed soldiers gave way before an onrush, and smiling, sang the praises of the French. For the French, you know, had quite captured Rome those days. When we rounded the left portico and reached the sacristy piazza, we realized the wisdom of that cordon. Here was another surging mob, men and women, students and priests, and nuns of multifarious headgear. It was a little sea of humanity, but a seething sea, and one could only pass into it with courage, and then let its current carry one whither it would. Eventually it flowed through a narrow channel,—and Oh, what an experience! It was ten minutes past seven when we entered the vast cathedral, and our elbows and politeness had suffered much, I fear, for the short journey of a hundred feet.

The Cathedral is already well-filled. Around the Confession of St. Peter, eight tribunes have been erected. One was reserved for the choir, the others accommodated over a thousand people, though not all seated, who were fortunate enough to have special tickets,—or special courage. There were other benches, about ten deep, on the floor surrounding the confession, that accommodated another two or three thousand. In the apse, where the ceremonies, apart from the actual Mass, were to take place, were benches for the Cardinals, and tribunes for the Pope's relatives, the diplomatic corps and other most distinguished guests and nobility. Elsewhere was standing room only. Down the nave and around the confession an aisle, about fifteen feet wide, was kept clear for the procession. Other smaller aisles were made in the transepts. In the right transept, behind the floor-seats surrounding the confession, is a reserved section about fifty feet square, enclosed by a wall of wood. Here we enter. One small section of the enclosure, way in the rear, was formed by an old bench with a very high back. In our wise fore-sight—we don't call it selfishness under such circumstances—we settled ourselves here, and sat down to read some office.
The ceremony was to begin at eight "precise." That probably meant the Pope left his apartment at eight. Crowds were pouring into the Cathedral. At 8.10, the procession began to move down the nave. It was 9.30 when the silver trumpets, in beautifully clear, re-echoing tones, announced that the Pope had crossed the threshold from the great vestibule into his own Cathedral, and fifty thousand Catholic hearts swelled with joy and pride, and love and loyalty, and countless other emotions that the human heart can feel and the human tongue cannot express. The first fanfare was followed by the deeper, more stately music of silver trombones that played a solemn processional. It was fully ten minutes before His Holiness reached the transept. The procession that had lasted well over an hour, included religious, representing almost every order of men, ecclesiastics, canons of the greater basilicas, more than three hundred bishops and archbishops, about fifty cardinals, besides nobles and guards of the Papal court. Each religious order had a distinctive cross or banner; and two very large banners were carried representing the two new saints.

At last the Pope reached the confession and came within our view. The music of the trombones melted away into the far-reaching nave, and in the apse a choir rang out their "Tu es Petrus." We had seen the Holy Father several times before; had heard him speak in the Consistorial Hall; had talked with him in his private study; had attended his Mass and received communion from him on Holy Thursday; and only the Sunday before had seen him enter St. Peter's to visit the relic of the new Blessed Maria de Marillac and to assist at Benediction. Most of those about us, French pilgrims, were seeing him for the first time; but one and all shared that feeling that only they can tell who kneel before Christ's vicar to receive a Father's blessing. Nor had we ever seen the Pope as he appeared today. Today's scene was one of royal state and simple faith. High on his Sedia Gestatoria, carried by velvet-clad members of his court, sat His Holiness, robed in richest cope and mitre, beneath a canopy of gorgeous gold and silk. In his left hand he carried a lighted candle, with his right he blessed the silent, kneeling multitude. Applause and acclamation had been forbidden by our tickets. The Papal guard, in their gayly picturesque garb, stood at attention at the entrance to the choir, as the Holy Father was carried within, between their ranks. Having descended from the Sedia, he knelt in prayer for a few minutes, and then mounted a throne that had been erected in the apse.

The ceremony of canonization followed. All its details I cannot describe here, nor all the ceremonies of the Papal Mass that followed. But let me mention briefly what was most striking. The postulator of the cause, or postulators in our case, approach the Papal throne, make the usual acts of reverence, and ask the Pope to enroll the 'beati' among
the ranks of the Church, "*peto instanter.*" The Pope replies that before proceeding to such an act they must invoke the assistance of the Blessed Mother and of the saints, whereupon the litanies are chanted by choir and people. Then, a second time, the same favor is asked of the Pope "*peto instantius.*" and again he replies that first they must invoke the guidance of the Holy Spirit; whereupon he intones the *Veni Creator,* and the choir and people, alternating, continue the hymn. A third time the same request is urged, "*peto instantissime.*" The Pope replies, that after long and fervent prayer, he has decided to grant the request, and solemnly, but simply, he pronounces the infallible words that make Blessed Margaret Mary, St. Margaret Mary, and Bl. Gabriel dell' Addolorato, St. Gabriel. At once the choir and people answer with a fervent, hearty *Te Deum.* The deacon invokes the intercession of the new saints and sings their prayers.

The Mass is celebrated at the Papal altar over the tomb of St. Peter,—the altar that only the Pope may use, or one specially delegated by him; but, as is usual, practically all of the Pontifical Mass, up to the Offertory, is said from the throne. This throne was the one, above mentioned, in the apse, about two hundred feet from the altar. There was a smaller throne between the former and the altar on the gospel side, where the Pope vested. This last operation took at least fifteen minutes. One preparatory ceremony is a very interesting relic of less fortunate days. Three hosts are placed on a paten that is presented to the Holy Father at his throne. One he selects and gives to the sacristan, a second, in like manner, and they are consumed by the sacristan. The third is used at the Mass; but at the communion the Pope consumes only half, the other half being consumed by the deacon and sub-deacon. In the chalice enough wine is poured for three. The Pope communicated not at the altar, but at his throne. The chalice is brought to him by one of the ministers of the Mass, and through a golden tube he drinks part of the Precious Blood. The rest of it is drunk by the deacon and sub-deacon. Thus, if any attempt be made to poison the Pope by giving him poisoned species, the sacristan, deacon and sub-deacon will share his fate.

One more beautiful detail of the Mass. At the consecration, the Papal guard clap their long pikes to the pavement, and fall to their knee, the silver trombones play their deepest, most solemn tones, the Pope genuflects and adores the Consecrated Host, then rises and holding the Sacred Host before his eyes, turns slowly to the right, pausing three times and raising the Host, as he completes the circle. With the chalice he does the same, except that he does not make a complete circle, as he would have his back to the Sacred Host; but having turned three-quarters to the right, he turns
back to the altar and then turns to the left. No one present will ever forget that moment.

The Pope was crowned with the tiara after Mass, and thus was carried back through the church, the vestibule, and the Scala Regia to the Sistine Chapel, and thence retired to his apartments. One further incident, very extraordinary in these days of strict processes, I must not fail to mention. In the procession, just behind the banner representing St. Gabriel, walked an old man, white haired and bent beneath the weight of more than eighty years. It was a brother of the new saint, an older brother by four years. What a day of joy it was for him! St. Gabriel, you know, was a Passionist, only six years in religion; but we like to recall that he was a Jesuit boy, who studied at our college; and may we not think that under our roof were made the beginnings of that devotion that led him on to sanctity? For Gabriel was made a saint by our Blessed Mother, as Margaret Mary was sanctified by the Sacred Heart. The story of their sanctification was told most forcibly by their banners in St. Peter's; and though it makes us hang our heads in shame for devotions feebly followed, at least it gives us Jesuits a more than ordinary claim on our new saints, and a hope that, through their intercession, devotions so peculiar to the Society, may make yet further saints.

It was two o'clock when we descended the steps of the basilica into the blazing sun of the piazza. The ceremonies had lasted six hours, and thousands had been on their feet for over seven hours. All that on a cup of coffee and loaf of bread, unless you were provident enough to put a bar of chocolate in your pocket before leaving home. The following Sunday, Jeanne d'Arc was canonized, but we gave our places to the French. We could not afford the energy for two canonizations within four days under such circumstances.

The day after her canonization, St. Margaret Mary was honored by a concert in our church, St. Ignazio, conducted by the Societa Polifonica, that had toured America a year ago. We were present, as were also some seven cardinals and about one hundred bishops. It was a benefit concert, the proceeds going to the erection of a shrine in the Gesu to honor the Sacred Heart. St. Jeanne d'Arc, too, on the afternoon of her canonization day, was further honored by a panegyric, followed by Benediction in our Gesu. The Benediction was given by Cardinal Amette, of Paris; the sermon by Monsignor Toucher, Bishop of Orleans. The church was packed, and, of course, the French claimed every inch. By their tolerance, some of us intruded on a square foot of pavement. Bishop Toucher is reputed one of the most eloquent men in France. He lived up to his reputation. But my Irish Catholicity could not help feeling queer and out of place when French generals and statesmen and
deputies were roundly applauded in the presence of the Blessed Sacrament.

JAPAN. Letter of His Eminence Cardinal Gibbons to Father Mark McNeal.—His Eminence, Cardinal Gibbons, writes most encouragingly to Rev. Mark J. McNeal, s. j., in regard to his work of collecting an endowment of $300,000, required for the Catholic University of Tokyo to exist in Japan as an institution of higher education: "It would indeed be a calamity to the Church if the Catholic University at Tokyo, Japan, should have to close its doors through failure to secure the endowment of $300,000, required to carry on its educational work according to Japanese law. If the Japanese are to be converted to Christianity in any large numbers, such an educational institution as is conducted by the Jesuit Fathers in Tokyo is of absolute necessity. The Japanese have many good and noble qualities which make them quite susceptible of embracing Christian principles of belief and morality. They are an intelligent people, and if given an opportunity to study the truth of our religion, are easily won over to Christianity. Once the Japanese have embraced the Catholic Faith, they have a courage and zeal worthy of the martyrs of the early Church. The story of the Japanese Catholics is a bright, shining page in the history of the Church. I trust that the faithful here in the United States will respond generously to your appeal, and that the Catholic University will continue the good work which has been so well begun."

MISSOURI PROVINCE. CHICAGO—Meeting of Committee on Curriculum and Administration.—The committee on curriculum and administration, Fathers Furay, Fox, Weiand, McCormick, R. Kelley and Shannon, held a meeting at St. Ignatius College, Chicago, on December 29th and 30th. A full report of the acta of this meeting will be made known in due time. It may be said now, however, that the curriculum in force at present in the high school was found satisfactory, and was not changed. All the suggestions submitted by the teachers of the province in response to a circular letter of Very Reverend Father Provincial were read, classified and discussed. Recommendations were made to the various committees—classical, English, scientific, literary and catechetical—for changes of text books or for fuller and more definite direction in their various departments.

Interpretations were given in disputed points touching the recently adopted college curriculum and various recommendations made concerning examinations.

Great Success of Law School.—In the recent bar examinations, Loyola Law School had an average of seventy per cent. of successful entrants. This is a margin of fifty per cent. over the nearest competitor, for the average of the other schools in the state is about twenty-one per cent., while Northwestern University, which is supposed to be the leader
in law matters, fell as low as eighteen per cent. This fact suggests a comment on the previous training of our applicants. All, or most of them are from our college, and have entered upon the study of law equipped with an arts education and some training in philosophy. The A. B. course still has its very practical uses.

CINCINNATI. *Solemn Blessing of the New St. Xavier College Buildings.*—His Grace, Most Reverend Archbishop Moeller, was given an enthusiastic round of applause November 14, 1920, at the close of an address, in which he told of his earnest desire to aid the Jesuit Fathers in the development of St. Xavier College into a well-equipped university, and of his plan to establish, at the university, a normal school for the training of parochial school teachers, and to found, in convenient locations, central high schools for graduates of the parochial grade schools. The address was delivered from the top landing of the grand stair-case leading to Hinkle Hall, the administration building of the new university group being erected by the Jesuits on the parkway just north of Dana Avenue, in Avondale; and the occasion was the solemn blessing, by the Metropolitan of Cincinnati, of Hinkle Hall and Alumni Science Hall, which were thrown open to the public for inspection during the afternoon.

OMAHA. *Creighton University.*—The Rt. Rev. George Schmid von Grüneck, D.D., Bishop of Chur, in Switzerland, was in Omaha from Monday evening, October 25, 1920, to the afternoon of the following day, and was the guest of Creighton University. It was an honor to the university to entertain this prelate, for it is he who cordially welcomed Very Rev. Father General and the curia into his diocese at Zizers, in 1915. His Lordship is a zealous promoter of social welfare work in Europe, where post-war problems are engaging his attention, and on his present tour through the United States, he is studying the social welfare activity of American Catholics. In Europe he has seen evidence of the fact, which he bitterly deplores, and to which the American Catholic press has so often called attention, that funds contributed to by Catholics in this country for philanthropic work by non-Catholic agencies, are shamefully abused to rob suffering foreign Catholic populations of their Faith.

ST. LOUIS. *Reception to Very Reverend Father Visitor, Everard Beukers.*—On the evening of October 24, 1920, in the University Library Hall, the community of St. Louis University extended a formal welcome to the Very Reverend Visitor, Father Everard Beukers. An appropriate and entertaining program was given by the scholastics. After Rev. Father Rector had spoken, the reverend guest arose, and in a speech full of kindly pleasantry, as well as genuine charity, expressed his cordial appreciation of the program itself and of the spirit of fraternal charity which had inspired the oc-
The program follows: 1—Triumphal March from "Aida" (Verdi), Orchestra. 2—On Behalf of the Theologians, Father T. Kane. 3—Valse Arietta from "Romeo and Juliet" (Gounod), Ensemble. 4—On Behalf of the Teaching Scholastics, Mr. C. Miller. 5—"The Americans Come!" (Foster), Chorus. 6—On Behalf of the Philosophers, Mr. J. Smith. 7—"Quinque Talenta" (Poem), Father A. Cody. 8—Ballet Egyptian (Luigini), Orchestra. 9—On Behalf of the Community, Rev. Father Rector. 10—Finale, Orchestra.

Reception to Rev. Father Bulot, Inspector of Scholasticates.—Father Auguste Bulot, inspector of the scholastics in the United States and Canada, arrived at St. Louis University on Friday, November 12, 1920. On Sunday evening, a reception was tendered him by the scholastic body. Speeches of welcome were made by Rev. Father Superior, Father de Monsabert and Mr. Smothers, and a poem was read by Mr. Leo Mullany. The program was interspersed with musical numbers by the scholastics' orchestra and triple quartet. In response Father Bulot thanked the speakers for their "French compliments," assured his auditors that he had a good idea of the ability of the Missouri Province from the representatives it had sent to French houses of study, and said that the object of his visit was to help the possessors of two and five talents to increase them by equal amounts.

Very Rev. Father Visitor, Father Beukers, at the Missions.—Very Reverend Father Visitor began his tour of the province September 9, 1920, when he left St. Louis for Omaha, en route to St. Francis Mission, his first objective. Arriving at Omaha on the morning of September 10, he was met at the station by the Rector of Creighton, and warmly welcomed to the hospitality of our Omaha community. That same evening, accompanied by his Socius to took the train for Crookston, Neb., the railway station of St. Francis, where he arrived at three o'clock the next morning. Father Buechel, Superior of the Mission, was on hand to greet Father General's representative, and at his suggestion a start for the Mission was made at once. What Father Visitor's thought may have been as he stepped into the venerable "Ford" drawn up at the station platform, and settled back for a drive of twenty miles in the darkness of the darkest hour before day-dawn, may be fancied. That he was beginning his work with an entirely novel experience as the "Ford" shot out into the prairie road, guided by an Indian chauffeur, and at a speed that would have caused trepidation on the smooth roadway of Lindell Boulevard, scarcely needs saying. Yet the experience proved quite as delightful as it was novel. The morning was just what one might wish for such a drive. A crisp cool breeze swept over the prairie, and behind us the faint glimmerings of the dawn were beginning to steal in over the horizon line. One might fancy it a race as the car sped on and the glory of the dawn rushed
after it to overwhelm it with a beauty and charm indescribable. The rush of the pursuer won the race, and as the car turned in at the bend of the road skirting the Mission cemetery, the picturesque group of the Mission buildings was bathed in all the freshness of a perfect day-dawn in Autumn.

When Father Visitor had been told that the group of buildings before him was the result of the generous labor of a few years, and that a disastrous fire had swept over the Mission grounds before these years, he was deeply moved. And naturally so,—the thing seemed an impossible one. A fine substantial community building, well equipped and home-like in its every aspect, a large commodious school for girls and a convent for the Mission Sisters, a sturdy, roomy and fittingly appointed establishment for boys, a church built on strikingly fine lines, and which would be a credit to many a city parish,—all of massive concrete construction, these were the beautifully ordered units of a splendid plant that had taken the place of the early Mission group destroyed by fire but a few short years ago.

The usual details of visitation work filled a round of six busy days, the strange features of Indian life and manners, introducing, of course, an interest entirely novel to Reverend Father Visitor. While the immediate home life of the men here is not without the comforts and the fixed routine of our other houses, the missionary trips, with all their possible mishaps and misadventures, are undoubtedly hard and trying to our self-sacrificing brethren. The supreme consolation that comes to them is the work done among the children in the Mission school, and the realization that somehow, in God’s sweet Providence, very few of the “grown-ups,” who, at any time have come under their influence, are called away from the wretchedness of their present lives without opportunity to enjoy the blessed help of God’s ministers in the hour of their passing.

An evidence of the good work done in the schools was had in a little reception tendered Reverend Father Visitor by the Indian boys and girls on the afternoon of his departure from St. Francis. When one recalled that the youngsters had been back in school only a couple of weeks after the easy-going undiscipline of vacation, the excellent quality of the little addresses, declamations and songs, forming the program, was surprising, as it was too a splendid proof of the earnest work done by our scholastics and the sisters who have charge of the drill and training of the Indian lads and lassies. And it was this latter detail that Reverend Father Visitor stressed especially in a charming little talk following the completion of the program, in which, with patent sincerity and warmth, he thanked the scholastics and the sisters for their admirable patience and self-sacrifice in the difficult task assigned to them, in the work carried on at St. Francis to God’s greater glory.
At 6 P. M., on September 16, Reverend Father Visitor and his companion found themselves ready to traverse the miles that marked the way to Crookston. It was a delightful evening and a delightful drive,—without, however, the thrills that marked the morning drive a week before,—and Crookston was reached in good order. At 8.20 P. M., the train that was to take us to Rushville steamed in, and at midnight we arrived at this, the station for Holy Rosary Mission.

Father Gall, Superior of Holy Rosary, was waiting our arrival, and he conducted us at once to the Mission's "House of Waiting," in Rushville, a neat little cottage, once a chapel station, but since the building of the church in the town, now used only for the convenience of the Mission.

At 4.30 A. M., the start was made for the Mission, and again there was the inspiring drive across the prairies, in the exquisite beauty of a lovely morning, some thirty-two miles to the Pine Ridge country. Upon arrival, Mass was said, and after a restful interval, the routine of the visitation work, with similar experience to that of the Rosebud visitation, was carried out. The Pine Ridge buildings are of an older day's construction, and are not as well equipped and planned as those of St. Francis, but prudent management and capable supervision have kept some pace with modern progressiveness, and there is comfort and homely provision in the care of those who labor there. Two things at Holy Rosary are deserving of special mention,—the wonderful garden, a little oasis on the wild prairie land, and the singularly fine work done in the school. The brethren explained this latter by the fact that many of the young folks are of mixed blood, and naturally of quicker intelligence than the St. Francis children. Whatever be the reason, the program presented in the reception to Father Visitor, would have won warm commendation in any one of our province's parishes. Our lamented Father Menne and the Sisters had prepared the entertainment, and we enjoyed a round of orchestral pieces, declamations, songs, drill dances, addresses, and even a playlet which was admirably rendered by the boys of eighth grade.

Immediately after dinner, September 22, accompanied by Gather Gall, we left the Holy Rosary, en route for Rushville, by way of the mission ranch just over the borders of Nebraska. We covered the journey of forty-five miles or more over prairie-roads of which city dwellers can have no concept; we inspected the ranch, and we enjoyed mightily the wonderful vistas opening at every turn in the billowy plains through which we sped in our old reliable "Ford." Finally at six o'clock, tired, yet delighted with the afternoon's experience, we found ourselves comfortably installed once more in the "House of Waiting."

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At four o'clock next morning, we were aroused, and after Mass in the Rushville church, and breakfast, which the hospitable Father Nepper, an old Innsbrucker, had caused to be ready for us, we took the train for Riverton, Wyoming, an all-day, dusty and indescribably wearisome journey through the arid bad lands of Nebraska and Wyoming. Arrived at Riverton at 9:35 P.M., the cordial welcome of Father Keel, Superior of St. Stephen's, and the six-mile dash to the Mission in the clear cold night, relieved in a measure the heavy dreariness of that long day—yet we were little tempted to waste time in our greetings to the brethren—we wanted a good long rest.

Our stay at St. Stephen's was a repetition of our experience in the other missions. And again we must not forget the delightful garden, which, in the midst of his manifold duties, Brother Paruzynski has made to smile at one from the rude wildness of the surrounding plain.

On September 27, we bade good-bye to the missions, and faced South and East for Denver. The trip was broken up by a brief few hours in Casper, Wyoming, the heart of the oil district, the development of which has brought startling achievement within the past few years. Another few hours in Cheyenne enabled us to enjoy the generous hospitality of the Cathedral, and finally, at 6.35 P.M., our train rolled into Denver Station, and we were welcomed with big-hearted greetings by Father Lonergan, who conveyed us out to Sacred Heart College. Here, as everywhere, there was cordial welcome for Father General's representative, and for ten days we experienced the genial hospitality of that favored house delightfully situated on the crest of the West.

*Sodality Notes—Mission Work.*—The results of mission activity in the province during the first semester of this school year are most gratifying. High as were the hopes of the promoters of this activity in our schools at the opening of classes in September, the good work accomplished in many instances has exceeded expectations. Some of our schools have not reported very extensive results in this line. A late start in mission work perhaps will explain this.

*Summer Schools.*—Summer schools, which formerly meant a few learned lectures on almost any subject the lecturer might choose, with little or no thought of continuity from year to year, and with no endeavor at correlation of subjects in any year, have gradually become a serious problem, not only on account of the large number of Sisters in attendance, and the number of teachers involved, but because the Sisters, who themselves are teachers of others, must have credits and diplomas as an evidence of their ability and proficiency. This requires grading and graduated courses, and certain periods of residence and successful examinations—
and all of a character that will commend itself to those skilled in academic values.

That our summer schools have been gradually rounding out and growing into comely proportions is evident to any one who has noted their progress.

Each summer school was asked to give: First, number of students, (a) Sisters, (b) others; second, number of affiliated schools; third, courses; fourth, date of opening and closing; fifth, number of Sisterhoods represented. A summary of the various schools as presented by themselves follows:

**Creighton.**—The summer school this year was the best conducted of all those that Creighton has had. Of the 575 students, 475 were religious women, representing 48 communities of Sisters, and coming from 18 states of the Union, and from Halifax and Vancouver. Among the states referred to were Oregon, California, New Mexico, Oklahoma, Kentucky and Pennsylvania. Registration day was Monday, June 22, and classes the day following. The commencement exercises were held in the Auditorium of the University, Saturday morning, July 31, when the degree of master of arts was conferred on 13 of the Sisters, that of bachelor of arts on 22 of the Sisters and one other student, that of bachelor of science on 3 of the Sisters, and that of bachelor of literature on one Sister. There were no affiliated schools.

**Loyola University, Chicago.**—There were 741 Sisters and 16 lay persons in our summer school. Each course covered a period of three weeks, and consisted of fifty-four academic hours (fifty-minutes each), and included two examinations and a term paper (original) of at least 4,000 words. We allow three months after the close of the summer session for the writing of the term paper.

**Marquette University.**—(1) Total enrollment, 194 students, of these 139 were Sisters; 20 other teachers—7 priests, 3 laymen, 10 laywomen; 35 other students—30 men, 5 women. (2) No affiliated summer schools. (4) Classes began June 28, ended August 4. (5) Religious communities represented, 10.

**St. Louis University.**—Number of students, St. Louis University and Sacred Heart Academy, Taylor Avenue, 182; Sisters of the Precious Blood, Arsenal Street, 49; Visitation Convent, 20; seculars, 7; special students, Loretto College, 4. Total, 253. Opening June 21, closing July 31. Religious communities represented, 14.

**St. Xavier College, Cincinnati.**—Number of students: Sisters, 286; seculars, 6; total 292.

**Summer Course at Campion.**—In accordance with Rev. Father Provincial's desire that scholastics be given opportunity to improve themselves, a five weeks course in advanced physics was conducted at Campion. The course was open to all interested, and consisted of lectures, problem solution and experimental work. The lectures were given by Father
James Macelwane, who also assigned and supervised experimental work.

Former attempts at summer courses of this kind had suffered from a want of definiteness as regards matter to be covered, text books to be used and schedule to be followed. These factors were given careful consideration this year, with the result that the course proved satisfactory from every point of view. The matter treated was alternating current electricity. Being a field too vast to be covered in so short a time, the work was narrowed down so as to give a solid foundation in the theory of alternating current electricity and its applications to industry, in order that those interested could pursue this branch in its various ramifications as presented in the many text-books available on the subject. Classes were begun on July 2, and were held daily, except Thursdays and Sundays, from 8.45 to 10.30 A.M., until the retreat. After the retreat, a week was devoted to experimental work at the local power plant, which is used as a transformer substation.

The cool weather which prevailed all summer, the intrinsic interest of the matter treated, and the self-sacrificing attention of Father Macelwane, all tended to make the course a thoroughgoing success. Those who attended the course were unanimous in their expression of the desire that the work might be continued in the same efficient and pleasant way in the summers to follow.

The scholastics who took advantage of the course were Messrs. R. Bohn, J. Carroll, C. LeMay, L. Perk, V. Stechschulte and W. Wortkoetter.

There were also conducted a number of splendid practical classes in the pedagogy of English. These classes were organized on the initiative of the scholastics, and were conducted entirely by the scholastics themselves. The chief lecturer at each class was a teacher who had some experience in the phase of the subject he was handling, and his talk was followed by an open discussion by a number of the others.

These open discussions were always brisk, suggestive, and alive to practical classroom difficulties. They brought to light a variety of methods employed by different teachers to meet the difficulties which all experience in the handling of both high school and college English, and afforded an insight into the means by which English classes can be made interesting and profitable.

Among the subjects handled were the following: The Teaching of the History of Literature, of Fiction, of Poetry, of Drama, of English Composition, of Shakespeare, and of Oral English. The lecturers were Messrs. Lord, Carron, Yealy, Donnelly, Hugh O’Neill, J. F. Quinn and Thomas Bowdern.
Summer Work in Biology at Beulah.—A modest but energetic beginning in ecological field-work was made at Lake Beulah during the past summer by a few of the scholastic biologists. The plan, as outlined, included an intensive study of the flora and fauna of the Lake Beulah region. Much work in geological conditions, depth and acid content of the Beulah lakes has already been done by the Wisconsin Geological Survey, but the field of classification and habitat of organisms is as yet untouched. The work of the past summer was directed mainly towards the classification of microscopic organisms, and the mapping out of future research. The men worked in groups, each group confining itself to a particular type of organism. A careful record of the classification, habitat, etc., of each of the hundred or so forms identified, has been kept, so that there will be no overlapping on the work of future years. Those engaged in the work were Messrs. Ahearn, Phee, Freise, Bautsch, Wilmering and Butler.

Summer Course at Cleveland.—On July 1, a summer course in general inorganic chemistry was opened at St. Ignatius College, Cleveland, for both teachers and philosophers. The course was under the supervision of Father J. P. Coony, who delivered the lectures and personally supervised all work in the laboratory. Nine teachers, four prospective teachers and five men from the philosophate volunteered for the course.

Missionaries Leave for India.—On Sunday evening, January 2, a reception was tendered by the community of St. Louis University to the missionaries who sailed from New York, on January 15, for Patna. Addresses of farewell were read by Father McCarthy and Messrs. Conway and Burns. Musical numbers were rendered by the scholastics' orchestra and the theologians' quartette. The speakers eliminated all sadness from their words of farewell, and dwelt rather upon the joyful pride which the members of the Missouri Province should feel in sending "five of our best men," as Very Reverend Father Visitor expressed it, to follow so closely in the footsteps of St. Francis Xavier. Very Reverend Father Provincial called attention to the auspiciousness of the day on which the missionaries were taking their formal leave of the province. It was the Feast of the Holy Name of Jesus, and the eve of the anniversary of the death of Father Maurice Sullivan, of the Missouri Province, the first American Jesuit missionary to die in India. Father Provincial wished the departing missionaries Godspeed in the name of the province, and assured them of a remembrance in all our Masses and prayers. He noted the fact that in every quarter our institutions are undermanned, and that the spirit of sacrifice shown by the province in sending men to blaze the trail in Patna, when men are in such great demand at home, would surely receive God's abundant blessing. He then asked Very Reverend Father Visitor for a few remarks, and the latter, with
his characteristic kindliness and warmth, tendered the good wishes of Father General and of the Society to Missouri’s pioneers in India. Fathers Eline, Troy, Henry Milet and Thomas Kelly were present to receive the good wishes of their brethren, Father Anderson having already departed for Cincinnati to visit relatives. The missionaries sailed from London on January 28 for Calcutta.

The U. S. Postal Air Service and the University Wireless Telegraph Station.—In the latter part of October, the U. S. Postal Air Mail Service requested the use of the St. Louis University wireless telegraph station, for a short time, until the government could complete its own station. The university station is operated during certain hours by a government operator, who maintains communication with Chicago, Dayton and Omaha, to facilitate the dispatch of transcontinental mails. Thus far the station has met all the demands of the service. The Post Office Department in its letter of appreciation to the university stated: "Your co-operation has filled a gap which has caused us great concern, and has been of material aid in establishing transcontinental communication."

Committee on Curriculum and Administration.—The committee on administration and curricula will meet in Chicago on December 28. The following letter has been issued by Very Rev. Father Provincial, Father McMenamy:

ST. LOUIS UNIVERSITY,

November 15, 1920.

Reverend and Dear Father:—P. C.

The commission on administration and curricula will shortly take in hand the reorganization of our high school courses, as far as such process will be deemed necessary or advisable. There will be no question, however, of any general restatement or reorganization of the courses such as has recently been carried out in regard to the college curricula. The high school curricula formulated and put into operation during the period 1911-1913, have, on the whole, been working satisfactorily, and may be regarded as meeting adequately the requirements of standard curricula in present-day secondary schools. The attention of the commission will be directed rather to matters of detail and to special problems arising from recent developments in the educational practice of the province, e. g., the discontinuance of Greek as a prescribed subject of study in the classical course.

With a view, therefore, to enable the commission to avail itself of the counsel and experience of the teaching personnel of the province, the Fathers and scholastics engaged in high school instruction are cordially invited to submit such suggestions of amendment or change in the existing high school curricula as will contribute, in their opinion, to the proper revision of the same. These suggestions may concern text-
books, content and distribution of subject-matter in the various courses and cognate topics.

Communications regarding the above should be forwarded to St. Louis to my address not later than December 10.

I commend this important work which the commission on administration and curricula is to take in hand, to the prayers of all and remain,

Very sincerely yours in Xto,

(Signed) F. X. McMENAMY, S. J.

Contributions for the Endowment Fund.—The slow but steady growth of the contributions constantly coming in for the endowment fund is a matter for much gratification. The week ending January 15, brought in $5,000 from Mr. E. J. Scott, $2,000 from Mrs. Charles F. Bates and $25,000 from Mrs. William C. McBride.

NOTES. Miracle wrought by Bl. Peter Canisius.—According to a letter from Father Braunsberger (Exaten, December 27, 1920), a cure pronounced by two doctors to be a miracle, has been obtained in Germany through the intercession of Blessed Peter Canisius. An account of it was forwarded to the Congregation of Rites in the hope that the congregation will approve the miracle and thus allow the cause of Blessed Canisius to be reopened.

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Father Sontag had his first experience in hearing confessions in Spanish on the Feast of the Immaculate Conception. He went to one of the towns near Óñà spending the night with the “cura.” “In the little pueblos,” Father Sontag added, “this feast is a quasi second Easter.”

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Extract from a Letter of Rev. Father Provincial of Austria.

—Father Charles Leifert, Provincial of Austria, acknowledges the alms of our province in the following letter to Very Reverend Father Provincial:

“What unlooked-for joy was ours on receiving yesterday such a generous number of food-drafts from the Missouri Province! Our sincerest thanks to Your Reverence for such splendid and extraordinary charity, which is doubly valued in these times so fraught with hatred. Indeed the spirit of Christ lives in the Society. We are in poverty and need, but if I consider the great charity and good-will on the part of our brethren which surrounds us on all sides, I should wish to exclaim with the Church: O happy misery which has given rise to such great and splendid charity. But the Fathers of the Missouri Province are distinguished among all the rest by the great and numerous benefits they have conferred on our poor province. This single evidence of charity merits a place in the annals of the Society as a perpetual memorial. May the Lord reward you abundantly and be Himself your reward exceeding great. Thanking you again and again, I commend myself to your prayers,”
NEW ORLEANS PROVINCE. GALVESTON—Golden Jubilee of Father Edward Gaffney.—The fiftieth anniversary, or golden jubilee, of the reception of the Rev. Edward Gaffney into the Society was observed in Galveston, October 31, 1920, with appropriate religious solemnity and festive rejoicings. The numerous friends among both clergy and laity whom Father Gaffney has won, during his fourteen years of splendid service in the City of Galveston, rallied around him on this happy occasion, and the general outpouring of affection and esteem made the celebration a truly memorable one in the religious annals of the city.

The religious observance of the anniversary began on Sunday morning, with the celebration of Solemn High Mass in the Church of the Sacred Heart, the parish church, attended by the Jesuit Fathers. This spacious and beautiful edifice was filled to its capacity.

Right Rev. Christopher E. Byrne, D. D., Bishop of the Diocese, presided on a throne in the sanctuary, attended by Rev. Peter McDonnell and Rev. Jerome Rapp, treasurer of St. Mary’s Seminary, La Porte. The jubilarian, Father Gaffney, was celebrant of the Mass, and he was assisted by Rev. Patrick S. Cronin, s. j., as deacon, and Rev. Michael J. Cronin, s. j., sub-deacon. Rev. A. B. Fox, s. j., was master of ceremonies. The jubilee sermon was delivered by Right Rev. Bishop Byrne.

At noon on Monday, a jubilee banquet was served at St. Mary’s University to Father Gaffney, Bishop Byrne and the priests of the diocese. Rev. John S. Murphy, LL.D., pastor of St. Patrick’s Church, was the toastmaster.

Despite the inclement weather on Monday night, several hundred friends of the venerable jubilarian assembled at University Hall in honor of Father Gaffney. This was the public reception. A fine purse was presented to the jubilarian, and better still, one who knows him well paid him the following tribute:

Fourteen years after his entrance into the novitiate, Father Gaffney was ordained in Woodstock College, Maryland, by Cardinal Gibbons, on April 19, 1884. He then went to Belgium to make his third year. On his return he was assigned to the staff of the Jesuit College in New Orleans.

Here he labored for eighteen successful years. During these years New Orleans was periodically scourged by epidemics of yellow fever. The good Father’s constant and unselfish care of the sick made him a well-known figure in the hospitals and in the homes of the afflicted, and endeared him to the people of the Crescent City. Their deep appreciation of his services was manifested when Father Gaffney took charge of the struggling Newsboys’ Home.

Funds were sorely needed to keep the landlord and the wolf from the home. The reverend director’s Celtic horror
of landlords prompted him to get rid of this one as soon as possible. He took counsel with some of his friends as to how this could be done. A quiet appeal was made to the sympathy of the people in favor of the boys. Attention was focused on the unsatisfactory conditions and the status of the home. When the project was put before them thousands of friends flocked to the "Father of the Newsboys." The result was a comfortable and substantial Newsboys' Home within the heart of the city, where hundreds of newsboys, young and old, blind and crippled, dwelt without fear of wolf or landlord under the care of the good sisters.

Some fourteen years ago, Father Gaffney was assigned to Galveston. His health, badly shattered at one time, has been restored and rejuvenated under the influence of the gulf breezes here. He likes Galveston and Galveston likes him. Seventy summers have not diminished the vigor of his body, nor have seventy winters chilled the ardor of his soul.

NEW YORK. BLACKWELLS ISLAND—Penitentiary Men Make Mission.—On Sunday, December 19, Father Francis J. Driscoll, s. j., of St. Andrew-on-Hudson, and Father George W. Wall, s. j., chaplain of the Blackwells Island Penitentiary, began a mission for the inmates of the penitentiary in preparation for Christmas. The mission was opened at 7:30 Sunday evening with an instruction by Father Driscoll and a sermon on "The End of Man" by Father Wall. Father Driscoll said Mass for the men each morning at an hour that would not interfere with work and prison discipline. After Mass he gave an instruction on one of the Commandments. In the evening, as the men enjoy and get devotion from singing, a hymn was sung before the instruction, after the beads, after the sermon, and the usual hymns at Benediction. It would do the heart good to hear the men sing "Holy God."

All who had not been invested in the scapular of Our Lady of Mount Carmel were invested on Thursday night. Confessions were heard on Friday. The two priests were kept going all afternoon and evening. The last confession was finished at 11:30 o'clock.

On Christmas morning, Father Driscoll preached on perseverance and on the lessons of Christmas. After Mass all renewed their baptismal vows and received the Papal benediction. None will forget the wonderful sight of seeing those 260 men go to Communion with great fervor. The grace of God is all powerful, and it surely worked wonders in those days of the mission. In the days to come, although all may not be faithful, a lasting work has been wrought in many a soul, and a better life will undoubtedly be the result for many.

On Thursday evening, December 30, as an echo of the mission, Father Driscoll was summoned from the workhouse on urgent business, and Father Wall was sent for from City
Hospital to attend a sick call. The warden excused himself for a moment, and then the two priests were called upstairs. When the elevator reached the landing on the chapel floor, the priests were asked to get out, and they groped their way into the dark chapel. Suddenly it was flooded with light, and all the men who had made the mission, and the officials of the institutions, the warden, Joseph McCann, the deputy warden, Martin Feeley, and all the keepers were smiling on the two astonished Fathers. Warden McCann mounted the rostrum, and in a few well-chosen words, thanked the Fathers in the name of the officials and in the name of the men for the treat afforded them by the week's mission, and then presented each of the Fathers with a beautiful black leather hand grip containing a traveler's toilet set.

Father Wall and Father Driscoll tried to hide their feelings, but their surprise and their gratitude at this unexpected tribute was too much for them. Their little speeches of acknowledgment were more expressive of how deeply they were touched than of their ability as speakers.

When the meeting closed, the men arose and applauded the Fathers as they left the hall.

**Fordham.** *The University—Alumni Pledge Aid to Fordham.—* Five hundred students at Fordham University pledged their generous support to Fordham's campaign for $1,000,000, at the annual dinner of the Fordham Alumni, at Waldorf-Astoria, on Thursday evening, January 13. The dinner marked the actual opening of the drive, and the affair was characterized by great enthusiasm for its success. It was the largest alumni dinner in the long history of Fordham. Fifty-five classes were represented.


*Memorial Window.—* During the Christmas holidays there was installed in the Alumni Sodality Chapel the last of a series of stained glass windows depicting events in the life of Our Blessed Mother. The window bears the following inscription: "A gift from the Alumni Sodality to the Mother of God to commemorate Her tender kindness to the fighting men of Fordham in the World War." The window reproduces the "Mater Dolorosa" as conceived by the modern German artist, Martin Feuerstein (1856-). It was made by
Louis J. Lederle, father of Lieut. Louis Lederle, '11, killed in the great war, and of Frank Lederle.

*St. Vincent de Paul Society.*—The society, in keeping with its proper spirit, was particularly active during the Christmas season. Articles of clothing and substantial gifts were made to the needy who applied to its members, and in addition, contributions were made to the Home for the Aged, the Cancer Hospital, Maryknoll and the Catholic Orphan Asylum.

*St. Francis Xavier's—Inspection of School by the State Regents.*—As a result of an unexpected inspection of Xavier High School by Mr. Dwight Arms, a letter was received by the Rev. Patrick J. Casey, the principal of Xavier, from the State Department of Education in Albany, which reads as follows:

"It gives me great pleasure to inform you that Mr. Arms makes a favorable report of his inspection of the work in Latin and Greek in your high school. He states he found a system of instruction in practice that has proved its worth in the educative process through a long period of years, and is held to be too valuable to render radical changes desirable."

He reports as follows:

"Emphasis is placed on the mastery of fundamentals—vocabularies, inflections, case relations and concords—in the earlier work, and comprehension of the thought, together with its effective expression in English, in the later work of the course. Pupils are taught to construe by word groups, and finally to read (translate) in a manner that shows due regard to the Latin or Greek text, and a careful attention to its expression in correct and well-phrased English.

"All in all, a visit to this school gives one a new impression of the value of the classical studies in laying foundation for more advanced student activities and in paving the way for larger usefulness in life."

"Let me assure you that the department is gratified to learn of your success in the line of ancient language. We trust that Mr. Arms' report may prove a source of satisfaction and encouragement to you.

Very truly yours,

(Signed) W. A. HOLCOMBE."

*Messengers of the Sacred Heart.*—At the meeting in Rome of the editors of *The Messengers of the Sacred Heart*, it was reported last May that the circulation of some of the official organs was as follows: The Portuguese, 2,000; the Dutch, 3,500; the Italian, 5,000; the Spanish, 15,000; the Slovak, 20,000; the English, 40,000; the Polish of New York, 43,000; the Austrian, 50,000; the Slovak-German, 50,000; the Canadian (French and English), 90,000; the French, 90,000; the Polish, 170,000; and last, but not least, our own *Messenger of the Sacred Heart*, 370,000.
A Curious Item from “America”—Governor Cox Apparently not a Jesuit.—Rather interesting, the following explanation of the Masonic Home Journal, official organ of the Masons of Kentucky. Retracting its statement that Governor Cox is “a member of a Jesuit order,” the Journal writes:

“In our issue of October 15, 1920, we published a letter from Bro. John L. Newton, asking the religious faith of the four candidates for President and Vice-President. We, out of courtesy, gave such information as we had and quoted from the American Citizen. We did not certify to the truth of this, and told where we got our information. We are now informed that Mrs. Cox in not a Catholic, but a member of the Episcopal Church; Governor Cox is not a member of any Jesuit order, and is also a member of the Episcopal Church. Bro. Warren G. Harding and Bro. James M. Cox are both Master Masons.”

We shall be very greatly indebted to the Masonic Home Journal for any information concerning the various Jesuit orders whose existence is implied in the original statement and in the present correction. Our own limited knowledge is confined to but a single one. The other Jesuit orders must evidently admit lay members, not even excluding non-Catholics. Governor Cox was thought to belong not to the Catholic Church, but merely to “a Jesuit order.” There may also, for all we know, be a ladies’ auxiliary. The American Citizen, whose authority was prudently cited by the Masonic journal, may have still other equally reliable information upon this subject.

Another Interesting Item—Conon Doyle on the Jesuits.—Sir A. Conon Doyle in his book, “The Vital Message,” writes: “...I have myself lived during the seven most impressionable years of my life among Jesuits, the most maligned of all ecclesiastic orders, and I have found them honorable and good men, in all ways estimable outside the narrowness which limits the world to Mother Church. They were athletes, scholars and gentlemen, nor can I ever remember any example of that casuistry with which they are reproached. . . .”

PHILADELPHIA. Mission in the Penitentiary Given by Father John Cotter and Father M. J. O'Shea, the Chaplain.—A successful one week’s mission for the inmates of the Eastern State Penitentiary closed on Sunday afternoon, January 23, in the chapel of the institution, at Twenty-second Street and Fairmount avenue.

Fully five hundred inmates gathered in the little chapel for the closing exercises. More than half had received Holy Communion at the early Mass.

Promptly at 2 o'clock the orchestra commenced to play. Two violins, a bass viol, an oboe, two cornets and an organ completed the symphony which rendered several excellent selections.
The burden of Father Cotter's discourse was the necessity for continuing in the grace of God by keeping aloft the torch of Faith handed down by the Apostles.

He told the old story of the Grecian athletes, who, when competing in the marathon, carried in their hands a lighted torch, which was never permitted to be quenched, even though it burned the flesh from their fingers. He reminded them of the penitent thief who entered Paradise on that Good Friday when the Master laid down His life.

At the conclusion of the sermon came, perhaps, the most solemn moment of the mission, when the entire congregation renewed baptismal promises. The Papal blessing was bestowed, religious objects were blessed, and Benediction of the Most Blessed Sacrament was celebrated by Father O'Shea.

Among the visitors who pressed forward to congratulate Father Cotter upon the success of the mission, perhaps none was more earnest than the Rev. Zedd H. Kopp, Ph. D., the non-Catholic chaplain of the institution. He spoke in high terms of the efficacy of the mission, and the benefits which would accrue from it for the inmates.


American Assistant to the Very Rev. Father General of the Society of Jesus, in Rome.*

The Audience


Dear Father Rector—P. C.:

At the station, as I was seeing the K. C.'s off, Mr. Flaherty, Supreme Knight, accepting my offer of doing whatever favor I might be able to do, asked me to let Father R. Walsh, his pastor of the Gesù, Philadelphia, have a brief description of the K. C. visit to Rome. It is in compliance with the reasonable and loyal wish of this distinguished parishioner of yours and alumnus of St. Joseph's College, that I am jotting down a few items concerning "the siege and taking of Rome" by the Knights of Columbus.

Their visit to Rome was indeed a noteworthy event, a fitting climax to their real triumphal march through the continent. They arrived on Friday, August 27, P. M., about 240 strong. Mr. Edward L. Hearn had already written me from Paris urgently inviting me to be in Rome for the great occasion.

The K. C.'s stopped at three hotels, the Continental, the Quirinal and the Royal. These places were patches of N. A. for the time being. I had never seen so many Americans since I left the United States.

On Saturday, August 28, at 12 o'clock M., the audience with the Pope took place in the Consistorial Hall of the Vatican. I drove to the Vatican with Mr. Flaherty, Mr. Hearn and Monsignor Mahony, acting Rector of the North American College. The Knights marched in a body, and were grouped together on arriving. Between fifty and one hundred Americans, residents here and in Genoa, or visitors, were also present, but were outside the K. C. group.

The audience lasted until 1 P. M. Mr. Flaherty made his address to His Holiness in English, Mgr. Cerretti repeating it in Italian. Then the Pope replied in Italian and Mgr. Cerretti gave the reply in English. Mr. Flaherty spoke with much feeling. The Pope, who was very happy in his remarks, invited the Knights to settle in Rome. He was particularly interested in Mr. Flaherty's reference to Columbus as a Genoese, which the Pope is also. After the speeches the Knights formed in four rows, and the Pope, walking up and down between them, with Mgr. Cerretti, had pleasant words for all, and each one knelt and kissed his ring. A large white silver medal, with the Pope's relief on one side, was given to each of the Knights in the name of his Holiness, who made Mr. Flaherty a Commander of the Knights of St. Gregory, motu proprio. Group pictures of the Knights were

*NOTE.—Father Walsh, obliged to give up the Rectorship of the College because of ill health, died January 20, 1921.
then taken in the Cortile S. Damaso and on the steps in front of St. Peter's. The Knights were all very proud and happy.

The next morning, Sunday, August 29, there was the very touching event of Mass by the Holy Father, in the Vatican Garden, at which the Knights received Holy Communion. As there might be difficulty in securing English-speaking confessors who had faculties, the Pope himself yesterday, at the audience, gave all the priests present in the Consistorial Hall—and among the Knights there were about fifteen priests—faculties to hear confessions anywhere in Rome, in church, hotel or house. The Mass was read by the Pope at 7.30 A.M., in the open air, at the shrine of Our Lady of Guardia, a memorial shrine presented by the Genoese. It was an inspiring sight to see all the Knights grouped together in a space marked off by hedges of beautiful shrubbery, and kneeling at benches provided for the occasion, decorous, devout, and evidently impressed with the solemnity of the occasion. The Pope distributed Holy Communion for one-half hour; for twenty minutes to the Knights and ten minutes to the others who were present. During the Mass a select choir under Monsignor Rella sang choice hymns. Monsignor Cerretti said the Mass of thanksgiving in the presence of the Holy Father, and at the end the litany of the saints was recited. Many monsignori and priests attended. When the religious functions were over, the Pope mingled with the Knights, and a photo was taken of him in their midst, with Monsignor Cerretti and Mr. Flaherty next to His Holiness. At 9.30, the Holy Father drove away, with Monsignor Cerretti, Monsignor Taci and Monsignor Cacciadomani in the coach, whilst the silver bugles sounded the return. That the Pope gave two hours to this function showed his deep interest in the K.C.'s. It was indeed all very impressive. The Knights proclaimed their Catholic spirit in laudable and pronounced fashion. In the afternoon of Sunday the K.C.'s visited the catacombs on the Appian way.

On Monday, August 30, A.M., they went in groups and with guides to the Vatican libraries, galleries and chapels, and in the afternoon visited the various churches and other objects of interest. On Tuesday, A.M. and P.M., I took some of them to the Gesù, the rooms of St. Ignatius and other places consecrated by memories of the Society. There were, I was told by one of the Knights, about 70 students of our Jesuit colleges among the K.C.'s on their trip. I had intended to take Mr. Flaherty to the Gesù, but always found him with some other important engagement to attend to. He and Mr. Mulligan and other chief officials had each a private audience with the Holy Father.

On Monday, 8 P.M., the Knights had a banquet at the Grand Hotel. I was there for part of it. Monsignor Cerretti
was the guest of honor. It was he, in fact, who had arranged the whole program for this visit of the Knights to Rome. Other officials of the Vatican were also present. Monsignor Cerretti expressed the hope that the K. C.'s would settle in Rome. Mr. Flaherty made a telling speech, and said that the wish expressed by the Pope was to them a command. When he got back to America he would take the matter up, and he had no doubt that everything would be satisfactorily arranged.

I am glad the Knights have determined to come to Rome. There will be a good field for their activities here. They will not, as they should not, settle here in the sense that they will enroll Italian Knights of Columbus. The Knights are an American product. If other nations in Europe and elsewhere wish to have an institution of the kind, they should be careful to adapt the spirit of the order to their own peculiar national characteristics. What is needed in Rome, is a bureau, or centre of the Knights, for the convenience of Catholic lay visitors from the United States, where these can find information and feel at home. The Knights, too, can successfully, without direct attack or antagonism, counteract the influence of V. M. C. A. and the Methodist, who are so active in France, Italy, etc., especially since the war.

On Tuesday, August 31, 9 A. M., the Knights left Rome for Genoa. They had enjoyed their visit to Rome, and made a splendid impression as practical, fearless Catholics, who were proud of their Faith and not ashamed to profess it. May God bless their good work and them!

I trust all is going well in Philadelphia. When Mr. Flaherty returns, tell him how glad we all were to see him and his gallant band "without fear and without reproach," and only hope that he will soon return.

With best wishes to all at St. Joseph's and to the good people of the Gesù.

In union with your Holy Sacrifices and prayers,

Devotedly in X

JOSEPH F. HANSELMAN, S. J.

HOME NEWS.—Woodstock was honored on October 6 by a brief visit of Monsignor Bonzano, the apostolic delegate, and Archbishop Marchetti.

October 26, Rev. Father de Boyne returned for his final exhortation and farewell.

November 26 and 27, the fall disputations took place.

Matrimonial Impediments," Mr. J. J. Becker; *Ex Historia Ecclesiastica,* "The Separation of the Church from the Synagogue," Mr. A. R. Mack.

In philosophy: *Ex Ethica*-Mr. B. V. Shea, defender; Mr. A. L. Bouwhuis and Mr. A. A. Purcell, objectors. *Ex Theologia Naturali*-Mr. L. E. Feeney, defender; Mr. H. E. Bean and Mr. J. F. Treubig, objectors. *Ex Psychologia*-Mr. T. J. Higgins, defender; Mr. J. R. O'Connell and Mr. J. J. Murphy, objectors. *Physics*, "Some Aspects of Wave Motion," Mr. G. Willmann, lecturer; Mr. E. P. Amy, assistant.


February 2, Brother McMullen took his final vows.

Father Provincial's visitation began on February 8.

Spring disputations took place on February 15 and 16.

In theology: *De Sacramento Pénitentiae* Mr. S. A. Koen, defender; Mr. R. B. Schmitt and Mr. F. A. McQuade, objectors. *Ex Tractatu De Deo Uno*-Mr. M. L. Ziliig, defender; Mr. C. H. Hessel and Mr. D. L. McCarthy, objectors. *Ex Sacra Scriptura,* "Hymn of Love" (I Corinthians, Ch. 13), Mr. William J. Logue. *Ex Jure Canonico,* "Relation of Religious Institutes to the Ordinary of the Place," Mr. Joseph C. Glose. *Ex Historia Ecclesiastica,* "St. Epphraem and His Work," Mr. Joseph P. Gorayeb.

In philosophy: *Ex Theologia Naturali*-Mr. D. J. Comey, defender; Mr. A. L. Gampp and Mr. J. A. Walsh, objectors. *Ex Psychologia*-Mr. E. F. Flaherty, defender; Mr. J. J. Moriarty and Mr. M. G. Voelkl, objectors. *Ex Cosmologia*-Mr. R. M. Sullivan, defender; Mr. W. F. Friary and Mr. V. I. Kennally, objectors. *Geology, “Volcanoes,”* Mr. J. B. Muenzen, lecturer.

March 3, Father Provincial left for Jamaica.

On the evening of March 6, the theologians honored their patron, St. Thomas, with an interesting program. Orchestra, *La Fete des Lanternes* (Benoit). Jerome: "Scripturam Mentiri Dicere Nefas Est," Mr. V. L. Keelan. Glee, *The Heavens*
# SUMMER RETREATS

**Given by the Fathers of the Maryland-New York Province**

**From June 1, to October 1, 1920**

### To Secular Clergy

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### Congregations of Priests

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### Religious Men

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<td>Marist Brothers</td>
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### Religious Women

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### Charity

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<td>Halifax, N. S.</td>
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<td>M. St. Vincent, N. Y.</td>
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<td>Charity of Nazareth</td>
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<td>Hyde Park, Mass.</td>
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<td>Newburyport, Mass.</td>
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<td>Christian Charity</td>
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### Daughters of the Heart of Mary

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### Dominicans

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### Faithful Companions of Jesus

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### Franciscans

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<td>Mt. Hope, N. Y.</td>
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<td>Mt. Loretto, N. Y.</td>
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### Good Shepherd

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### Holy Cross

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### Holy Names

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### Holy Union

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### Immaculate Heart of Mary

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### Jesus and Mary

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<td>1</td>
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<tr>
<td>Kingsbridge, N. Y.</td>
<td>1</td>
</tr>
</tbody>
</table>

### Ladies of Loreto

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Toronto, Can.</td>
<td>1</td>
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</tbody>
</table>

### Little Sisters of the Poor

<table>
<thead>
<tr>
<th>Location</th>
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</tr>
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<tbody>
<tr>
<td>Queens, Long Island.</td>
<td>1</td>
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</table>

### Marie Reparatrix

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York, N. Y.</td>
<td>1</td>
</tr>
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</table>

### Mercy

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altamont, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Beatty, Pa.</td>
<td>2</td>
</tr>
<tr>
<td>Buffalo, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Burlington, Vt.</td>
<td>1</td>
</tr>
<tr>
<td>Buffalo, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Charlotte, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td>Corning, N. Y.</td>
<td>1</td>
</tr>
<tr>
<td>Cresson, Pa.</td>
<td>1</td>
</tr>
<tr>
<td>East Moriches, N. Y.</td>
<td>2</td>
</tr>
<tr>
<td>Fall River, Mass.</td>
<td>2</td>
</tr>
<tr>
<td>Harrisburg, Pa.</td>
<td>1</td>
</tr>
<tr>
<td>Hartford, Conn.</td>
<td>5</td>
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</table>
Sacred Heart (continued)

Rochester, N. Y.............1... 41
Torresdale, Pa.............1... 86

Sacred Heart of Mary

Tarrytown, N. Y.............1... 60

St. Dorothy

Richmond Hill, S.I., N.Y......1... 18

St. Joseph

Brighton, Mass................1... 252
Cape May Point, N. J........4... 538
Cheestnut Hill, Pa............1... 160
Hamilton, Ont................2... 183
Hartford, Conn................1... 169
Holyoke, Mass................1... 350
McSherrystown, Pa............1... 87
Rochester, N. Y............3... 392
Troy, N. Y....................4... 492

St. Joseph of Peace

Englewood, N. J.............1... 60

St. Mary

Buffalo, N. Y.............1... 35
Lockport, N. Y.............1... 166

Ursulines

Bedford Park, N. Y............1... 79
Cincinnati, O .............1... 44
Fishkill, N. Y.............1... 32
Middletown, N. Y............1... 12
New York, N. Y..............1... 8
New Rochelle, N. Y..........1... 65
Phoenixia, N. Y.............1... 30
Wilmington, Del.............1... 17

Visitation

Baltimore, Md.............1... 45
Catonsville, Md.............1... 58
Frederick, Md.............1... 56
Georgetown, D. C.............1... 50
Parkersburg, W. Va.............1... 32
Rochester, N. Y.............1... 21
Wheeling, W. Va.............1... 50

LAYMEN

Altamont, N. Y.—Albany

men...........................................1... 29

Holy Cross College, Worces-
ter, Mass........................1... 146

Georgetown College.............1... 135

Mt. Manresa, S. I............16... 1088

St. Andrew's.....................39... 44

Springfield, Mass.............1... 48

Overbrook, Pa.............1... 250

Oswego men at Mexico Pt.,

N. Y......................1... 75

Harrisburg men at Mt. St.

Mary's, Emmitsburg, Md........1... 79

SECULAR LADIES AND PUPILS

Benedictines, Richmond, Va., Ladies..........................1... 75

Cenacle, Brighton, Mass., Girls, Ladies, etc...................7... 405

Newport, R. I......................4... 144

" New York, N. Y......................5... 320

Charity, Namet, N. Y., Children..........................1... 455

Faithful Companions of Jesus, Fitchburg, Mass.............2... 75

Alumnae, etc..........................1... 58

Good Shepherd, Georgetown, D. C., Inmates..................1... 128

" Springfield, Mass., Inmates..................1... 76

Immaculata, Pa., Alumnae..........................1... 76

Immaculata, Frazer, Pa., Teachers..........................1... 60
YARIA

Marie Reparatrice, New York, N. Y., Working Girls... 45
Mercy, Hookset, N. H., Teachers.......................... 76
  " Merion, Pa., Alumnæ................................. 137
  " Milford Conn. Ladies.................................. 180
Sacramentines, Business Girls........................... 20
Sacred Heart, Albany, N. Y., Children of Mary........ 101
  " " Manhattanville, N. Y.C., Married Women........ 83
  " " University Ave., N. Y.C., Working Girls
     Married Women........................................ 145
  " " Providence, R. I., Working Girls.................. 100
  " " Rochester, N. Y., Ladies........................... 105
  " " Torresdale, Pa., Ladies............................. 450
Sacred Heart of Mary, Tarrytown, N. Y., Teachers, etc... 174
St. Joseph, Chestnut Hill, Pa., Alumnæ................ 400
St. Catherine's Guild, Brooklyn, N. Y................... 168

SUMMARY OF RETREATS

<table>
<thead>
<tr>
<th>RETREATS</th>
<th>RETREATANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Priests, Secular..................</td>
<td>27</td>
</tr>
<tr>
<td>To Priests, Regular..................</td>
<td>1</td>
</tr>
<tr>
<td>To Seminarians.......................</td>
<td>2</td>
</tr>
<tr>
<td>To Religious Men.....................</td>
<td>6</td>
</tr>
<tr>
<td>To Religious Women...................</td>
<td>180</td>
</tr>
<tr>
<td>To Laymen.............................</td>
<td>62</td>
</tr>
<tr>
<td>To Secular Ladies and Pupils.........</td>
<td>41</td>
</tr>
<tr>
<td>Total Retreats........................</td>
<td>319</td>
</tr>
</tbody>
</table>

RETREATS GIVEN BY FATHER SHEALY AND RETREATS AT MT. MANRESA, STATEN ISLAND, BY FATHERS SHEALY, CORBETT AND MULLALY.

Retreats at Mt. Manresa, June 1 to Sept. 30, 1920
Number of Retreats.......................... 16
Number of Retreatants....................... 1888
Average per week-end....................... 68

Extension work from Mt. Manresa by Father Shealy,
June 1 to Sept. 30, 1920

<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Retreats</th>
<th>Total number of Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>At Overbrook Seminary, Laymen.....</td>
<td>1</td>
<td>250</td>
</tr>
<tr>
<td>At Georgetown College, Baltimore men</td>
<td>1</td>
<td>135</td>
</tr>
<tr>
<td>At Altamont, N. Y., Albany men.....</td>
<td>1</td>
<td>29</td>
</tr>
<tr>
<td>At Mexico Point, N. Y., Oswego men</td>
<td>1</td>
<td>75</td>
</tr>
<tr>
<td>At Mt. St. Mary's, Emmitsburg, Md., Harrisburg men</td>
<td>1</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>568</td>
</tr>
</tbody>
</table>

June 1 to Sept 30, 1920—Total number of Retreats........... 22
Total number of Retreats................................. 1656

Total number of Retreats at Mt. Manresa, April 1 to Dec. 1, 1920... 30
Total number of Retreatants at Mt. Manresa, April 1 to Dec. 1, 1920 1860
Average per week-end.................................. 62
Total in extension Retreats, April 1 to Dec. 1, 1920............ 838
Total at Mt. Manresa and extension Retreats, April 1 to Dec. 1, 1920 2698
Total number of Retreatants from beginning of movement......... 16181
### SUMMER RETREATS
GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE
FROM JUNE 1 TO OCTOBER 1, 1920.

#### DIOCESE CLERGY

<table>
<thead>
<tr>
<th>City/State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Columbus, Ohio</td>
<td>1... 55</td>
</tr>
<tr>
<td>Denver, Colorado</td>
<td>1... 99</td>
</tr>
<tr>
<td>Indianapolis, Indiana</td>
<td>1... 165</td>
</tr>
<tr>
<td>Peoria, Illinois</td>
<td>1... 182</td>
</tr>
<tr>
<td>San Francisco, California</td>
<td>2... 210</td>
</tr>
<tr>
<td>Saint Joseph, Missouri</td>
<td>1... 75</td>
</tr>
<tr>
<td>Sioux Falls, South Dakota</td>
<td>1... 81</td>
</tr>
<tr>
<td>Winona, Minnesota</td>
<td>1... 107</td>
</tr>
<tr>
<td>Wichita, Kansas</td>
<td>1... 84</td>
</tr>
</tbody>
</table>

#### RELIGIOUS MEN

**Clerics of Saint Viator**
- Kankakee, Illinois: 1... 60

**Christian Brothers**
- Chicago, Illinois: 1... 50
- St. Paul, Minnesota: 1... 45

**Resurrectionists**
- St. Louis, Missouri: 1... 18

#### RELIGIOUS WOMEN

**Sisters of St. Agnes**
- Victoria, Kansas: 1... 40

**Benedictines**
- Covington, Kentucky: 1... 40
- Evanston, Illinois: 1... 60
- Sturgis, South Dakota: 2... 83

**Blessed Sacrament**
- St. Louis, Missouri: 1... 6

**Sisters of the Cenacle**
- New York, New York: 1... 66

**Charity, B. V. M.**
- Boulder, Colorado: 1... 18
- Chicago, Illinois: 8... 250
- Council Bluffs, Iowa: 1... 35
- Davenport, Iowa: 1... 90
- Des Moines, Iowa: 1... 90
- Dubuque, Iowa: 2... 350
- Kansas City, Missouri: 1... 38
- Lead, South Dakota: 1... 9
- Lyons, Iowa: 1... 75
- Milwaukee, Wisconsin: 2... 56

**Charity of Cincinnati**
- Colorado Springs, Colorado: 1... 49
- Mt. St. Joseph, Ohio: 2... 518
- Trinidad, Colorado: 1... 29

**Charity of Leavenworth**
- Denver, Colorado: 2... 71
- Leavenworth, Kansas: 2... 239

**Charity of Nazareth**
- Mt. Vernon, Ohio: 1... 21
- Nazareth, Kentucky: 2... 490
- St. Vincent's, Kentucky: 1... 92

**Christian Charity**
- Detroit, Michigan: 1... 32
- New Ulm, Minnesota: 1... 32
- Normandy, Missouri: 1... 35
- St. Louis, Missouri: 1... 21
- Wilmette, Illinois: 1... 72

**Charity of St. Augustine**
- Lakewood, Ohio: 2... 147

**Holy Family of Nazareth**
- Cambridge, Massachusetts: 1... 36

### Daughters of the Heart of Mary

<table>
<thead>
<tr>
<th>City/State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chicago, Illinois</td>
<td>1... 22</td>
</tr>
<tr>
<td>Cleveland, Ohio</td>
<td>1... 40</td>
</tr>
</tbody>
</table>

#### Dominican
- Adrian, Michigan: 1... 120
- Great Bend, Kansas: 2... 25
- St. Charles, Illinois: 1... 17

#### Felician
- Buffalo, New York: 1... 200
- Lodi, New York: 1... 350
- Milwaukee, Wisconsin: 1... 300
- McKeesport, Pennsylvania: 93
- Niles, Illinois: 1... 75

#### Franciscan
- Alliance, Nebraska: 1... 33
- Buffalo, New York: 1... 102
- Carroll, Illinois: 1... 15
- Chicopee, Massachusetts: 1... 89
- LaCrosse, Wisconsin: 2... 480
- New Lexington, Ohio: 1... 47
- Milwaukee, Wisconsin: 1... 49
- O'Neill, Nebraska: 1... 25
- Pine Ridge, South Dakota: 20
- Rochester, Minnesota: 2... 290
- Shamokin, Pennsylvania: 2... 35
- St. Francis, South Dakota: 1... 17
- St. Stephen's, Wyoming: 1... 17
- West Point, Nebraska: 1... 40

#### Good Shepherd
- Chicago, Illinois: 4... 131
- Detroit, Michigan: 2... 70
- Dubuque, Iowa: 1... 17
- Indianapolis, Indiana: 1... 21
- Milwaukee, Wisconsin: 2... 46
- Peoria, Illinois: 1... 10
- St. Louis, Missouri: 3... 160
- Sioux City, Iowa: 1... 20

#### Holy Child Jesus
- Cheyenne, Wyoming: 1... 39
- Chicago, Illinois: 1... 22

#### Humility of Mary
- Canton, Ohio: 1... 89
- Ottumwa, Iowa: 1... 100
- Villa Maria, Pennsylvania: 1... 137

#### Ladies of Loreto
- Chicago, Illinois: 1... 65

#### Little Sisters of the Poor
- Detroit, Michigan: 1... 15

#### Holy Cross
- Notre Dame, Indiana: 2... 512

#### Helpers of the Holy Souls
- St. Louis, Missouri: 1... 21

#### Loretto
- Denver, Colorado: 1... 34
- Kansas City, Kansas: 1... 40
- Las Cruces, New Mexico: 1... 48
- Pueblo, Colorado: 1... 23
- St. John's, Kentucky: 1... 48
- St. Louis, Missouri: 1... 69
- Loretto Heights, Colorado: 1... 50
**Sacred Heart (continued)**

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
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<tbody>
<tr>
<td>Lake Forest, Ill</td>
<td>59</td>
</tr>
<tr>
<td>Omaha, Neb</td>
<td>45</td>
</tr>
<tr>
<td>St. Charles, Mo</td>
<td>42</td>
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<tr>
<td>St. Joseph, Mo</td>
<td>36</td>
</tr>
<tr>
<td>St. Louis, Mo</td>
<td>101</td>
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**Misss. Srs. of the Sacred Heart**

<table>
<thead>
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<th>Number</th>
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<tbody>
<tr>
<td>Chicago, Ill</td>
<td>38</td>
</tr>
<tr>
<td>Denver, Colo</td>
<td>40</td>
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</table>

**St. Joseph**

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
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<tbody>
<tr>
<td>Cincinnati, O</td>
<td>22</td>
</tr>
<tr>
<td>Green Bay, Wis</td>
<td>80</td>
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<tr>
<td>Kansas City, Mo</td>
<td>75</td>
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<tr>
<td>St. Louis, Mo</td>
<td>200</td>
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<tr>
<td>St. Paul, Minn</td>
<td>759</td>
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<tr>
<td>Salina, Kans</td>
<td>22</td>
</tr>
<tr>
<td>Stevens Point, Wis</td>
<td>410</td>
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<tr>
<td>West Park, O</td>
<td>159</td>
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**Sisters of Saint Mary**

<table>
<thead>
<tr>
<th>Location</th>
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<tbody>
<tr>
<td>Mankato, Minn</td>
<td>25</td>
</tr>
<tr>
<td>Wabasha, Minn</td>
<td>17</td>
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</table>

**Ursuline**

<table>
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<tr>
<th>Location</th>
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<tbody>
<tr>
<td>Alton, Ill</td>
<td>86</td>
</tr>
<tr>
<td>Cleveland, O</td>
<td>215</td>
</tr>
<tr>
<td>Columbus, O</td>
<td>10</td>
</tr>
<tr>
<td>Decatur, Ill</td>
<td>25</td>
</tr>
<tr>
<td>Falls City, Neb</td>
<td>7</td>
</tr>
<tr>
<td>Kenmare, N. D</td>
<td>10</td>
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<tr>
<td>Rushville, Neb</td>
<td>7</td>
</tr>
<tr>
<td>St. Anthony, N. D</td>
<td>7</td>
</tr>
<tr>
<td>St. Ignace, Mich</td>
<td>15</td>
</tr>
<tr>
<td>Sidney, Neb</td>
<td>20</td>
</tr>
<tr>
<td>Springfield, Ill</td>
<td>50</td>
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<tr>
<td>Strasburg, N. D</td>
<td>5</td>
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<tr>
<td>Toledo, O</td>
<td>60</td>
</tr>
<tr>
<td>York, Neb</td>
<td>40</td>
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<tr>
<td>Youngstown, O</td>
<td>65</td>
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</table>

**Visitation**

<table>
<thead>
<tr>
<th>Location</th>
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</thead>
<tbody>
<tr>
<td>St. Louis, Mo</td>
<td>80</td>
</tr>
<tr>
<td>Springfield, Mo</td>
<td>30</td>
</tr>
<tr>
<td>St. Mary’s, Kan</td>
<td>4</td>
</tr>
<tr>
<td>St. Louis, Mo</td>
<td>161</td>
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**LAYMEN**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Beulah Island, Wis</td>
<td>110</td>
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<tr>
<td>Cleveland, Brooklyn Sta, O</td>
<td>253</td>
</tr>
<tr>
<td>Florissant, Mo</td>
<td>28</td>
</tr>
<tr>
<td>New Ulm, Minn</td>
<td>75</td>
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<tr>
<td>St. Francis, Wis</td>
<td>49</td>
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<tr>
<td>St. Mary’s, Kan</td>
<td>321</td>
</tr>
<tr>
<td>St. Louis, Mo</td>
<td>261</td>
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</table>

**LAYWOMEN**

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benedictines, Ludlow, Ky, Business Women</td>
<td>265</td>
</tr>
<tr>
<td>Cenacle, Chicago, Ill, Ladies</td>
<td>708</td>
</tr>
<tr>
<td>Charity, Leavenworth, Kan, Alumnae</td>
<td>165</td>
</tr>
<tr>
<td>Franciscan Sisters, New Lexington, O, Alumnae</td>
<td>25</td>
</tr>
<tr>
<td>Grey Nuns, Toledo O, Nurses</td>
<td>53</td>
</tr>
<tr>
<td>School Sisters Notre Dame, Mankato, Minn, Alumnae</td>
<td>78</td>
</tr>
<tr>
<td>“ “ Prairie du Chien, Wis, Alumnae</td>
<td>121</td>
</tr>
<tr>
<td>Sacred Heart, Cincinnati, O, Children of Mary</td>
<td>1</td>
</tr>
<tr>
<td>“ “ Cincinnati, O, Business Women</td>
<td>1</td>
</tr>
<tr>
<td>“ “ Detroit, Mich, Alumnae</td>
<td>1</td>
</tr>
<tr>
<td>“ “ Lake Forest, Ill, Teachers</td>
<td>1</td>
</tr>
<tr>
<td>“ “ Omaha, Neb, Business Women</td>
<td>1</td>
</tr>
<tr>
<td>“ “ St. Louis, Mo, Christian Mothers</td>
<td>1</td>
</tr>
<tr>
<td>“ “ St. Louis, Mo, Cosolers of Mary</td>
<td>1</td>
</tr>
<tr>
<td>“ “ St. Louis, Mo, Teachers</td>
<td>1</td>
</tr>
<tr>
<td>“ “ St. Charles, Mo, Alumnae</td>
<td>1425</td>
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</tbody>
</table>
VARIA

Mercy, Cedar Rapids, Ia., Nurses ........................................... 1.
' St. Louis, Mo., Nurses ........................................... 1... 120
Notre Dame Sisters, Reading, O., Alumnae ........................................... 1... 80
Good Shepherd, Milwaukee, Wis ........................................... 1... 2.
Peoria, Ill ........................................... 1... 2.
St. Louis, Mo ........................................... 2... 780
Sioux City, Ia ........................................... 1... 86
Chicago, Ill ........................................... 2... 7.
Ursulines, Paola, Kans., Ladies ........................................... 1... 86
SUMMARY OF RETREATS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy</td>
<td>11</td>
</tr>
<tr>
<td>Religious Men</td>
<td>4</td>
</tr>
<tr>
<td>Religious Women</td>
<td>203</td>
</tr>
<tr>
<td>Laymen</td>
<td>25</td>
</tr>
<tr>
<td>Laywomen</td>
<td>30</td>
</tr>
<tr>
<td>Total Retreats</td>
<td>273</td>
</tr>
<tr>
<td>Total Retreatants</td>
<td>21,626</td>
</tr>
</tbody>
</table>

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1920

**DIOCESAN CLERGY**

Lafayette, La ........................................... 1... 43
Little Rock, Ark ........................................... 1... 49
Nashville, Tenn ........................................... 1... 35
Natchez, Miss ........................................... 1... 31
Oklahoma, Okla ........................................... 1... 47
Savannah, Ga ........................................... 1... 24
St. Augustine, Fla ........................................... 1... 22

**RELIGIOUS MEN**

Brothers of Holy Cross
New Orleans, La ........................................... 1... 17
Brothers of Sacred Heart
Bay St. Louis, Miss ........................................... 2... 140
Christian Brothers
Covington, La ........................................... 1... 28
Las Vegas, N. Mex ........................................... 1... 25
Sante Fe, N. Mex ........................................... 1... 23

Seminarians
Ramsay P. O., La ........................................... 1... 60

**RELIGIOUS WOMEN**

Benedictines
San Antonio, Fla ........................................... 1... 17
Blessed Sacrament
New Orleans, La ........................................... 1... 43
Santa Fe, N. Mex ........................................... 1... 15
St. Michael's P. O., Ariz ........................................... 1... 13

Charity
Las Vegas, N. Mex ........................................... 1... 9

Daughters of the Cross
Shreveport, La ........................................... 1... 85
Dominican
Memphis, Tenn ........................................... 1... 22
Nashville, Tenn ........................................... 1... 89

Franciscan
Augusta, Ga ........................................... 1... 13
Purcell, Okla ........................................... 1... 12
Savannah, Ga ........................................... 1... 13

Good Shepherd
Dallas, Tex ........................................... 1... 13
Houston, Tex ........................................... 1... 15
Memphis, Tenn ........................................... 1... 17
New Orleans, La ........................................... 1... 35
San Antonio, Tex ........................................... 1... 24

Holy Cross
New Orleans, La ........................................... 1... 129

Holy Ghost
San Antonio, Tex ........................................... 1... 44

Holy Names
Key West, Fla ........................................... 1... 22
Tampa, Fla ........................................... 1... 21

Incarcerate Word
Beaumont, Tex ........................................... 1... 28
Galveston, Tex ........................................... 1... 60
Hallettsville, Tex ........................................... 1... 29
Houston, Tex ........................................... 2... 76
Lake Charles, La ........................................... 1... 15
Marshall, Tex ........................................... 1... 15
San Antonio, Tex ........................................... 1... 359
Shiner, Tex ........................................... 1... 23
Shreveport, La ........................................... 1... 28
Temple, Tex ........................................... 1... 16
Victoria, Tex ........................................... 1... 46

Little Sisters of Poor
Mobile, Ala ........................................... 1... 15
Nashville, Tenn ........................................... 1... 13

Loretto
Albuquerque, N. Mex ........................................... 1... 60
Las Cruces, N. Mex ........................................... 1... 49
Montgomery, Ala ........................................... 1... 16
Santa Fe, N. Mex ........................................... 1... 47

Mercy
Atlanta, Ga ........................................... 1... 19
Augusta, Ga ........................................... 1... 13
Fort Smith, Ark ........................................... 1... 30

Loretto
Atlanta, Ga ........................................... 1... 19
Augusta, Ga ........................................... 1... 13
Fort Smith, Ark ........................................... 1... 30
### Sacred Heart
- Convent P. O., La............. 1... 40
- Grand Coteau, La............. 1... 58

### Saint Joseph
- Augusta, Ga............. 1... 20
- New Orleans, La............. 1... 87
- Washington, Ga............. 1... 15

### Ursulines
- Bryan, Tex............. 1... 27
- Columbia, S. C............. 1... 20
- Dallas, Tex............. 1... 54
- Galveston, Tex............. 1... 44
- New Orleans, La............. 1... 66

### Providence
- Saint Joseph, Okla............. 1... 30
- Nashville, Tenn............. 1... 65
- Savannah, Ga............. 1... 21
- Selma, Ala............. 1... 17
- Stanton, Tex............. 1... 39
- Vicksburg, Miss............. 1... 95

### Perpetual Adoration
- New Orleans, La............. 1... 85

### Laymen
- Spring Hill College, Mobile, Ala............. 1... 211
- St. Charles' College, Grand Coteau, La............. 1... 62

### Students
- Immaculate Conception College, New Orleans, La............. 1... 450
- Spring Hill College, Mobile, Ala............. 1... 290
- St. Charles' College, Grand Coteau, La............. 1... 160

### Secular Ladies and Pupils
- Convent P. O., La............. 1... 60
- Grand Coteau, La............. 1... 170
- New Orleans, La............. 1... 1,050

### Inmates of Good Shepherd

### Summary of Retreats

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diocesan Clergy</td>
<td>7............. 248</td>
</tr>
<tr>
<td>Seminarians</td>
<td>1............. 60</td>
</tr>
<tr>
<td>Religious Men</td>
<td>6............. 233</td>
</tr>
<tr>
<td>Religious Women</td>
<td>68............. 2,908</td>
</tr>
<tr>
<td>Laymen and Students</td>
<td>9............. 1,163</td>
</tr>
<tr>
<td>Secular Ladies and Pupils</td>
<td>9............. 1,279</td>
</tr>
<tr>
<td>Inmates of Good Shepherd</td>
<td></td>
</tr>
<tr>
<td>Little Sisters of Poor</td>
<td></td>
</tr>
<tr>
<td>Total Retreats</td>
<td>106</td>
</tr>
<tr>
<td>Total Retreatants</td>
<td>6,514</td>
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</tbody>
</table>

### Summer Retreats

**Given by the Fathers of the California Province**

**From June 1 to Sept. 30, 1920**

### Secular Clergy
- Honolulu, Hawaii............. 1... 40
- Sacramento..................... 1... 35

### Religious Men
- Brothers of Mary
  - Honolulu, Hawaii............. 1... 40
  - Santa Clara, Cal............. 1... 24

### Laymen and Students
- Hillyard, Wash., Mt. St.
- Michael, Laymen............. 1... 40
- Loyola College, Los Angeles,
  Students..................... 1... 150
- Oakland, Cal., K. of C............. 1... 500
- Santa Clara, Cal., Laymen.. 4... 136
- Seattle College, Seattle,
  Students..................... 1... 110
RELIgIOUS WOMEN

Providence (continued)

Seattle, Wash.......................... 125
Vancouver, B. C........................ 70
Vancouver, Wash........................ 330
Sacred Heart
Menlo Park, Cal........................ 60
Point Grey, B. C........................ 25
Seattle, Wash.......................... 24
Sacred Hearts
Honolulu, Hawaii........................ 50
St. Anne
Juneau, Alaska.......................... 19
Victoria, B. C.......................... 110
St. Joseph
Lewiston, Idaho.......................... 45
Los Angeles, Cal........................ 118
Oakland, Cal............................ 59
Polson, Mont............................. 4
Prince Rupert............................ 9
Stickpoo, Idaho.......................... 31
Tucson, Ariz.............................. 23
St. Joseph of Peace
Bellingham, Wash.......................... 65
Rosend, B. C.............................. 25
St. Mary
Beaverton, Ore............................ 106
Ursulines
Great Falls, Mont......................... 105
Miles City, Mont.......................... 17
Moscow, Idaho............................ 5
St. Ignatius, Mont......................... 18
St. Xavier's, Mont......................... 9
Santa Rosa, Cal......................... 35
Vitation
Tacoma, Wash.............................. 25
Los Angeles (Japanese).................. 10
SECULAR LADIES AND PUPiLS

Good Shepherd
Helena, Mont., Girls....................... 65
Los Angeles, Cal., Girls................ 100
Spokane, Wash., Girls................... 52
Holy Names
Los Angeles, Cal., Girls................ 125
Seattle, Wash., Girls.................... 125
Shorb, Cal., Ladies....................... 50
Shorb, Cal., Girls......................... 175
Spokane, Wash., Ladies.................. 165
Sprague, Wash., Girls.................... 40
Mercy
San Diego, Cal., Nurses................... 32
San Francisco, Cal........................ 90
Missy Srs. Sacred Heart
Seattle, Wash., Girls................... 125
Notre Dame
San José, Cal., Ladies.................... 140
San José, Cal., Girls.................... 140
Providence
Great Falls, M't., Nurses.................. 30
Spokane, Wash., Nurses.................. 70
Vancouver, Wash., Girls.................. 20
Sacred Heart
Menlo Park, Cal., Girls................... 100
Point Grey, B. C., Ladies................ 35
San Francisco, Ladies................... 120
Sacred Heart (continued)

San Francisco, Teachers...1... 100
Seattle, Wash, Girls...1... 85
Seattle, Wash., Ladies...1... 300
Teachers...1... 75

SUMMARY OF RETREATS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Retr...</th>
<th>Retr...</th>
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</thead>
<tbody>
<tr>
<td>Priests....................</td>
<td>2.</td>
<td>73</td>
</tr>
<tr>
<td>Religious Men..............</td>
<td>2.</td>
<td>64</td>
</tr>
<tr>
<td>Laymen and Students......</td>
<td>8.</td>
<td>936</td>
</tr>
<tr>
<td>Religious Women...........</td>
<td>9.</td>
<td>3993</td>
</tr>
<tr>
<td>Secular Ladies and Pupils.</td>
<td>29.</td>
<td>2649</td>
</tr>
<tr>
<td>Total Retreats...........</td>
<td>140.</td>
<td></td>
</tr>
</tbody>
</table>

Total Retreatants... 7688

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE PROVINCE OF CANADA

FROM JUNE 1 TO OCTOBER 1, 1920

SECULAR CLERGY

Crookston, Man... 38
Hearst, Ont... 7
Joliette, Que... 108
Montreal... 480
St. Boniface, Man... 50
Sault-au-Récollet (private)... 24

SEMI...s

Sault-au-Récollet (private)... 20
Valleyfield, Que... 12

RELIGIOUS MEN

Missionary of Sacred Heart

Qué... 11
Joliette, Que... 250
Rigaud, Que... 45

Christian Brothers

Laval des Rapi... 250
Lim... 150
Montreal... 350
Québec... 178
Sault-au-Récollet (private)... 11
Toronto, Ont... 14
Varennes, Que... 69

Brs. Christian Instruction

Laprair... 221

Marist Brothers

Beauceville, Qué... 66
Brs. of the Sacred Heart

Arthabaska, Que... 140
St. Hyacinth... 105
Victoria... 184

RE...US.

Good Shepherd

Montreal... 3... 106

Faithful Companions Jesus

Calgary, Alta... 36
Edmonton, Alta... 32

Hospitaiers of St. Joseph

Windsor, Ont... 50

Charity (Grey Nuns)

Pembroke, Ont... 79
Québec... 312
Rimouski, Que... 58
St. Boniface, Man... 90

Holy Names of Jesus and Mary

Montreal... 637
Outremont, Qt... 254
Vaugu... 140
Windsor, Ont... 80

Mercy

New York... 23

Providence

Clayoquot, Alta... 16
Kingston, Ont... 25
Montreal... 1240

Daughters of Providence

St. Louis, Sask... 1

Augustines

Québec... 1

Sacred Heart

Sault-au-Récollet, Qué... 1

Ste. Anne

Montreal... 251

St. Joseph of St. Vallier

Québec... 80

Ursulines

Malone, N. Y... 12
Québec... 120
Rimouski, Qué... 53

Charity of St. Louis

Medicine Hat, Alta... 1

Miss. of Imma. Concepcion

Nominingue, Qué... 20
Outremont Qué... 50

Jesus and Mary

Levis, Qué... 80
New York... 27
Sillery, Qué... 141
### Laymen

<table>
<thead>
<tr>
<th>Location</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abord-a-Plouffe, Villa St. Martin</td>
<td>1... 709</td>
</tr>
<tr>
<td>Danville, Que.</td>
<td>1... 10</td>
</tr>
<tr>
<td>Guelph, Ont., (private)</td>
<td>1... 34</td>
</tr>
<tr>
<td>Montreal, Loyola College</td>
<td>1... 10</td>
</tr>
<tr>
<td>Quebec, Villa Manrique</td>
<td>1... 38</td>
</tr>
<tr>
<td>Rigaud, Que.</td>
<td>1... 42</td>
</tr>
<tr>
<td>Sault-au-Récollet, Qué., (private)</td>
<td>1... 143</td>
</tr>
<tr>
<td>Ste-Anne de la Pocatière</td>
<td>1... 19</td>
</tr>
<tr>
<td>Ste-Marie de Beauce, Qué.</td>
<td>1... 131</td>
</tr>
<tr>
<td>Sherbrooke, Qué.</td>
<td>1... 133</td>
</tr>
<tr>
<td>Squatteeck, Que.</td>
<td>1... 13</td>
</tr>
</tbody>
</table>

### Secular Ladies

<table>
<thead>
<tr>
<th>Location</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burlington, Vermont</td>
<td>1... 17</td>
</tr>
<tr>
<td>Beauceville, Que.</td>
<td>1... 24</td>
</tr>
<tr>
<td>Fraserville, Que.</td>
<td>1... 31</td>
</tr>
<tr>
<td>Madawaska, Que.</td>
<td>1... 13</td>
</tr>
<tr>
<td>Montreal, Daughters of Mary</td>
<td>1... 26</td>
</tr>
<tr>
<td>&quot; Convent Marie Réparatrice</td>
<td>6... 185</td>
</tr>
<tr>
<td>Outremont, Que.</td>
<td>3... 93</td>
</tr>
<tr>
<td>Pointe-du-Lac, Que.</td>
<td>1... 46</td>
</tr>
<tr>
<td>Québec</td>
<td>4... 122</td>
</tr>
<tr>
<td>Rimouski, Que.</td>
<td>4... 99</td>
</tr>
<tr>
<td>Stanstead, Que.</td>
<td>1... 33</td>
</tr>
</tbody>
</table>

### School Boys

<table>
<thead>
<tr>
<th>Location</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boucherville, Que.</td>
<td>1... 230</td>
</tr>
<tr>
<td>Montreal</td>
<td>2... 2375</td>
</tr>
<tr>
<td>&quot; Refomatory School.</td>
<td>2... 459</td>
</tr>
</tbody>
</table>

### Convent Children

<table>
<thead>
<tr>
<th>Location</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boucherville, Que.</td>
<td>1... 200</td>
</tr>
<tr>
<td>Montreal, Deaf and Mutes</td>
<td>1... 559</td>
</tr>
<tr>
<td>&quot; Convent Jesus and Mary</td>
<td>1... 1200</td>
</tr>
<tr>
<td>Québec, Good Shepherd Inmates</td>
<td>1... 80</td>
</tr>
</tbody>
</table>

### Summary of Retreats

<table>
<thead>
<tr>
<th>Category</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priests</td>
<td>30... 707</td>
</tr>
<tr>
<td>Seminarians</td>
<td>21... 32</td>
</tr>
<tr>
<td>Religious Men</td>
<td>27... 2,044</td>
</tr>
<tr>
<td>Laymen</td>
<td>210... 1,534</td>
</tr>
<tr>
<td>School Boys</td>
<td>5... 3,055</td>
</tr>
<tr>
<td>Religious Women</td>
<td>58... 6,411</td>
</tr>
<tr>
<td>Lay Women</td>
<td>24... 683</td>
</tr>
<tr>
<td>Convent Children</td>
<td>4... 2,030</td>
</tr>
<tr>
<td><strong>Total Retreats</strong></td>
<td>379</td>
</tr>
<tr>
<td><strong>Total Retreatants</strong></td>
<td>16,496</td>
</tr>
</tbody>
</table>
IV. THE SPOT IN WHICH THE 'EXIMIA ILUSTRACION' TOOK PLACE.

We know that Ignatius had the eight-days trance in the hospital of St. Lucy; that he made the exercises in the Cave; that he passed his days of illness in the house of Amigant and in the Convent of Santo Domingo. The church of Viladordis and the sites where stood the various wayside crosses sanctified by his prayer can be seen by all. Unfortunately, we cannot say the same of the place where he received the "Eximia Ilustracion." No sign or memorial of any kind has remained in Manresa of a spot so truly worthy of veneration. The extraordinary nature of the event which there took place has aroused our curiosity (or rather our pious desire) to know, even though only approximately, the exact spot in which it took place. Fortunately for our purpose there have come to light in our day historical documents which will assist us greatly in determining that spot with tolerable accuracy.

The most important of these documents is the manuscript of Father Gonzalez de la Cámara. Up to our own
days his manuscript was known only through the medium of translations and transcripts, and did not become public property until the year 1904, when it was published with critical accuracy in the volume already cited of the *Monumenta Historica Societatis Jesu*. In addition to this there have appeared the authentic copies of the canonical process of information regarding the virtues of the servant of God, which was held in Manresa in 1595, and of the Apostolic process held in Manresa and Barcelona in 1606. Both these documents contain, as we shall see, some circumstances regarding the place in question which lend not a little light in determining its exact location.

In the Apostolic process, Father Puig, doctor of theology and commissary of the Holy Office in Manresa and environs, deposes that "he had been informed that Father Ignatius had gone forth from the hospital of St. Lucy, where he was staying, in the direction of the church of St. Paul; that when he came near the river Cardoner, not far from the bridge which spans it, he turned towards the church, now known as Nuestra Senora de la Guia, became absorbed in prayer and was divinely enlightened; that, as Father Ignatius himself had admitted, God had there given him the grace to understand many things, and that finally, this story had long been current." (1)

Let us compare the passage cited with the relation of Father de la Camara. He says: "Once Ignatius was going out of devotion to a church titled, I believe, St. Paul, which stood a little more than a mile from Manresa." Dr. Puig says: "I heard it said by many trustworthy persons that Father Ignatius took the road leading from the hospital of St. Lucy, where he was staying, to the church of St. Paul." Father Camara: "The way lay along the river." Clearly Ignatius had to go down from the hospital to the river along Montserrat Road (or Street, as it is now called). Dr. Puig: "And when he approached the River Cardoner, not far from the bridge that is there, . . . he was divinely enlightened. . . ."

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1. Dixit se audivisse a multis fide dignis personis, Patrem Ignatium copisse fier ab hospitali Sancta Lucia, ubi morabatur; et discersisse ad ecclesiam Sancti Pauli; et cum pervenisset juxta fluvium Cardoner, non longe a ponte, qui ibi est, versa facie ad ecclesiam, nunc nominatum Virginis Marie de la Guia, orando fuisse divino illustratum; ipsamque Patrem Ignatum narrasse sibi a Domino Deo gratiam intelli- gendi multa secreta communicatum fuisse; et de ipsis erat, fuit et est publica vox et fama.
From this it follows that the spot where the ecstasy took place is situated on the near side of the bridge, not far from the same and yet some slight distance from the river. Father de la Cámara supplies another significant circumstance when he says: "And the river ran far below." The spot in question, therefore, was not on the very bank of the river, but on a point of the hill of St. Bartholomew, with respect to which it could be said that the river ran far below. Father de la Cámara adds that Ignatius "sat down a while facing the river," or as Dr. Puig says, "with his face turned towards the church . . . de la Guia": which leads us to conclude that from that point, seated as he was, he could see the aforementioned church without the bridge obstructing his view.

At what particular point on the hill of St. Bartholomew can these circumstances be verified? My intimate friend, Dr. Guitart, whose competence in the topography of this region is unquestioned, has supplied us with a map, drawn from others of varying dates, of the roads and paths at the foot of the hill of St. Bartholomew, extending from the Cave to the River: the data on which the map is based are supplied by the sale contracts of the little gardens which are situated there, and whose boundaries are indicated in the contracts by these little thoroughfares. These documents are preserved in Dr. Guitart's home.

The greater number of these roads and paths cannot serve our purpose, first, because they are so far down the hill that with respect to them it could not be said that the river ran far below, and secondly, because from them the view of the church of La Guia is obstructed by the bridge. The only way which answers to the description is that which corresponds to the present 'Camino de la Cueva.' Even in those days this was a bridle path which started at the Montserrat highway near the mill (then called 'cami del moli del salt o del molinet'), and zigzagged along the irregular rocks that formed the southern extremity of the hill of St. Bartholomew. In the marble retablo or altar-piece of the Santa Cueva, executed by the sculptor Grau (1660-1680), we find this road represented probably in the same condition in which it was in 1522.

The said road communicated with another which ran up from the bridge past the site now occupied by the Battles' house and garden to the upper part of the Barcelona highway. Beside the road 'del molinet,' a short distance from the point where it was intersected by the
road that ran up from the bridge, there was an unculti­
vated plot of ground which offered a short cut to the
bridge. This plot which can be seen outlined in maps
presented as evidence in a lawsuit concerning the prop­
erty (1734), corresponds to the present garden of Sidret.
In that garden, and only in its upper part, and near the
road some forty-two meters from the Santa Cueva are
verified all the circumstances of place mentioned in the
two accounts of the 'Eximia Ilustracion.' I say 'all,'
because one or other, but not all taken collectively, can
be verified at other points.

The point we have fixed upon is twenty-four meters
above the level of the river: with respect to it we may
say that the river 'ran far below.' It is situated on the
north side of the Cardoner some thirty-seven meters from
the bridge. Finally, as Dr. Guitart has personally deter­
mined, a man seated at the point indicated had a clear
view, unobstructed by the bridge, of the spot whereon
stood, in the time of St. Ignatius, the church of La Guia.

Our conclusion is further strengthened by two passages
in the processes which, in my judgment, have reference
to this enlightenment extraordinary. The first is found
in the remisorial process of Barcelona (fol. 128 v.). Marco
Antonio Lentes y Gaver, who was born at Barcelona, but
received most of his education at Manresa, deposes that
he had learned from a number of persons (he mentions
three) who had known Ignatius well, and had dealt with
him at Manresa, that Ignatius had the visions mentioned
in the questionnaire, and adds this testimony (fol. 13):
"The persons I have mentioned expressly and repeatedly
pointed out to me the spot near the river where Ignatius
was rapt in ecstacy, and this spot is the same as the one
mentioned in the questionnaire, article 30;"(1) and the
memory of that trance or ecstacy has been preserved
from the day the event took place, even to the present
time (1606), among the inhabitants of Manresa. I recall,
indeed, having often gone to the place in my boyhood,
in company with other boys, saying: "Let's go to see
and visit the place where the sainted (sic) Ignatius had
that ecstacy."

The second passage of the processes in which the
ecstacy is spoken of is found in the juridical process of
information executed in Manresa in 1595. The witness

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1. In this article (No. 30, De Visionibus) we see that he had the
ecstacy cum in intinere, ad fluvium vulgariter nuncupatum Cardoner,
non longe a ponte, consedisset.
is a Manresan, Bernard Matelles. He is one of the three trustworthy persons mentioned by Marco Antonio Lentes. He deposes that "when Ignatius, on his way towards the River Cardoner, neared the chapel of St. Mark, he saw a vision." With such brevity of phrase spoke Matelles, from whom Sr. Lentes had heard again and again the story of the event, and from whom, among others, he had learned the spot on the hill on which it had taken place: still his words bring to light a circumstance of place in full accord with those indicated by Dr. Puig, namely, the fact that the vision took place before Ignatius reached the river, and not far from the bridge which spans it.

The chapel of St. Mark, which stands fifteen meters from the hallowed spot, was built at the beginning of the fifteenth century by order of the City Council, March 11, 1412. No Manresan doubts that it now occupies the site on which it was first built.

In concluding his account of the event Father de la Cámara says: "And after this ecstasy had lasted some time he went to kneel at a cross which stood nearby to give thanks to God." Which cross this is can be ascertained from the processes.

Another witness, Madalena Casamijana, deposes that she heard Inés Clavera (one of the women who made the exercises in the church of St. Lucy) say that "one day he remained a long time on his knees at a cross beside the road that led to a chapel of Nuestra Senora de la Guia, and there he had a great spiritual revelation and remained in rapture a long space of time."

Both these accounts detail two distinct happenings: first,—to sum up briefly Father de la Cámara's story—a very great and extended spiritual revelation and rapture, and secondly, the prayer at a cross "which stood nearby." In these two points both accounts agree; they differ, however, in the circumstance of place. According to Madalena Casamijana this was one and the same; according to Father de la Cámara, who, for having gotten his account of the event from Ignatius himself, was the better informed, there were two different places.

APPENDIX

The logical conclusion from all that we have said thus far seems to be that the foundation of the Society was

2. Canyelles, Descripción de la grandesa y antiquitats de la ciutat de Manresa, p. 459.
revealed to Ignatius in the 'Eximia Ilustracion.' As this conclusion is at variance with the opinion of the historians of the Society, the biographers of the saint and tradition, further explanation will not be out of place.

Historians, biographers and tradition agree in placing this revelation in Manresa, but differ as to the exact time and place of the same. Father John Creixell treats the question with great erudition and detail in his book "San Ignacio en Manresa." From the documents there cited we select those that best serve our purpose.

In this matter there are three opinions to be reckoned with. Some historians and biographers place the revelation of the Society in the exercises, others in the eight-days rapture, and still others in the 'Eximia Ilustracion.'

Of those who trace the revelation of the Society to the exercises, some are inclined to place it in the meditation of the Kingdom of Christ, others in that of the Two Standards. The first opinion is shared by Father Gil Gonzalez, who writes: "The end of the Society is to league ourselves with Christ in reclaiming souls and in conquering the world, as Father Everard Mercurian once stated in an exhortation which he gave. He had heard, so he said, from St. Ignatius and his companions that when the meditation of the Kingdom of Christ was proposed to him, the concept of the Society was also impressed upon him." Father Ribadeneira favors the meditation of the Two Standards. He says: "At the same time Our Lord showed him the outline and purpose of the Society in a marvelous revelation in which he saw two companies of soldiers pitted one against the other." Father Louis La Palma is of the same opinion. "I take it as certain," he says, "that Father Ignatius, while in Manresa writing the spiritual exercises, had a revelation of the outline and structure of the whole Society in the exercise of the Two Standards. My belief rests upon the authority of Father Gil Gonzalez, who had heard the same from Father Everard Mercurian in an exhortation he gave while General of the Society; Father Mercurian in turn had the same from St. Ignatius."

Of those who incline to place the revelation in the eight-days ecstasy we cite Father Bartoli. He says: "It was the opinion of the early Fathers of the Society who had lived and treated with the saint that God manifested to him in that marvelous ecstasy of eight days his future in the battle ground of the Catholic Church, as

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1. pp. 135-150.
well as the principal outlines of that company of which he was in time to become both founder and father." Here it is well to note that Father Nadal called the 'Eximia Ilustracion' and the eight-days ecstasy by the same name of 'raptus,' a circumstance which has led some erroneously to think that, in the passages we have cited from his writings, Nadal refers to the eight-days ecstasy which is generally spoken of as 'El Rapto.'

Finally, from the account he gave to Father de la Cámara, and from the occasion on which he gave it, Father Creixell infers with good reason that this Father was of the opinion that it was in the 'Eximia Ilustracion' that God manifested the foundation of the Society, its organization and the code of laws by which it was to be governed.

To harmonize these different opinions, in a certain true sense it can be said with those that hold the first opinion that the idea of the Society was proposed to Ignatius in the exercises. We quote Father Nadal: "Our vocation is a species of warfare under the standard of Christ. This we gather from all the exercises, but especially from the meditation of the Kingdom of Christ and from that of the Two Standards. For in the meditation of the Kingdom we are called by Christ Jesus, supreme King and Leader of angels and men, to join him in his warfare against the world, the flesh and the most wicked spirits: we offer ourselves, and are written down by the finger of God as sharers in this holy campaign organized to restore the Kingdom to God the Father and to bring to naught the machinations of the evil one. From the meditation of the Two Standards we come to understand the standard of Jesus Christ, we go to the aid of Christ, Our Commander, we go to the ranks in His company, we stand by Him, we battle with His aid. In this way Ignatius was first called, and in this way and by means of these meditations Christ calls us to join his campaign; thus, as we read in the formula of our Institute, we give our names to His vicar, the Roman Pontiff, under the standard of the Cross." So far Father Nadal.

In the sense above specified, Father Nadal could well say that Our Lord showed Ignatius the plan and purpose of his religious order in the meditation of the Two Standards. In this sense it is probable that the early Fathers spoke. In this sense Father Mercurian would readily understand them and would speak as he did in the exhortation mentioned by Father Gil Gonzalez de Avila.
Now for the opinion of Father Bartoli. Of the many ecstacies Ignatius had at Manresa two are remarkable: one, which he had in the hospital of St. Lucy, for its long duration; the other, for the extraordinary effects produced in his soul and for the lights received touching the Institute of the Society.

Of the first Ignatius said not a word to Father Cámara; of the second he did make mention in the account of his life. Of this second ecstacy Father Lainez had cognizance, as we see from his words cited in the “Nuevo Album Historico de Manresa” (p. 96). It is likely, too, that Lainez knew of it some years before Father Cámara. So, at least, we are led to conclude, as we remarked before, from the words of Ribadeneira: "One day at Manresa when he was absorbed in God he learned more in one hour than all the learned ones of the world could teach him. So he told Lainez, who in turn told me.”

Both Ribadeneira and Lainez speak of the two ecstacies as of two distinct events, and they state further that, as far as they knew, Ignatius never spoke of the first to any one. The texts of Father Nadal, which we have cited, refer unquestionably to the latter; and it was of this ecstacy that Ignatius, importuned by Father Nadal, gave a detailed account to Father Cámara.

To return to Father Bartoli. He knew beyond doubt that the early Fathers of the Society (such as Lainez, Polancus, Nadal and Ribadeneira) attributed to the founder of the Society an extraordinary ecstacy which took place in Manresa. The eight-days ecstacy certainly was very extraordinary, and as such Father Bartoli considered it, if we may judge from the serious way in which he speaks of it. To confound this ecstacy with that which took place in the way to the chapel of St. Paul was but a step; that step Father Bartoli took. Father Astrain, on the contrary, after considering what Fathers Ribadeneira and Polancus had said, first asking: “Is it true that Our Lord revealed the foundation of the Society in the eight-days ecstacy?” and then answers: “Many authors have thought so, but we know of no positive proofs on which they base their opinion, for the saint never said a word to any one about this ecstacy.” And

later, the same historian, after a protracted examination of the texts relative to the road leading to the chapel of St. Paul, concludes: (1) "It is undeniable that the first and most important revelation of our institute took place in that sovereign enlightenment near the bank of the river Cardoner."

In its last analysis this diversity of opinions is rather apparent than real. It can in fact be said that all that God revealed to Ignatius relative to the Society was manifested gradually from time to time during the whole period of the exercises, that is, from November, 1522, to January, 1523. (2) At the beginning, from December 12th to 20th, he had the eight days ecstasy; at the end, in January, 1523, the 'Eximia Ilustracion;' in the interval, the contemplation of the Kingdom of Christ and the meditation of the Two Standards. We do not know just what was revealed to Ignatius in the eight-days ecstasy. It is probable, however, that it was the means of pouring into his soul that deep ardent devotion to the adorable person of Christ which thenceforward burned in his breast. This we conjecture from the exclamation, "O Jesus! Jesus!" which sprang to his lips when he woke from that mystic sleep, and secondly, from the fact that he insistently reserved to himself the naming of the order he founded, saying it should be called by no other name than the "Society of Jesus" (Compañía de Jesús). In gauging the relative importance of the 'Eximia Ilustracion' we must keep in mind that Ignatius gave an account of it in response to the eager desires of Father Nadal and the questions of Father de la Cámara which were directed to the single end of bringing into clearer light the point that Nadal was so anxious to establish, namely, the divine operation in the making of the Constitutions. The fact of their immediate revelation Nadal already held as certain; from Ignatius' words he came to know the time, place and manner of the revelation.

1. Ibid., p. 112.
2. Sec. 'Cronologia de San Ignacio en Manresa' en 'Nuevo Album,' p.127.
THE NEW MISSIONS AMONG THE INDIANS OF NORTHERN ONTARIO, PROVINCE OF CANADA.

The new missions of Northern Ontario were formerly in charge of the Oblate Fathers. Unfortunately through lack of missionaries they were unable to serve them with any regularity. These posts were accordingly transferred to the care of our Fathers in 1917. Even if you are not strong on the lay of the land in Northern Ontario, the recent episode of the American balloonists will have reminded your readers of Hudson's Bay, and of the narrow pocket of James Bay at the southern end. It was at Moose factory, the Hudson's Bay Company post, on James Bay, that the exhausted army balloonists found hospitality. Into James Bay, flowing from the southwest, comes the Albany River, the great highway from the earliest days for the Indian canoes bringing their peltries to the Hudson's Bay Company forts. Following the Albany River a distance of some 500 miles you arrive at its source in Lake St. Joseph. You have now reached the territory wherein lie the new missions.

The mission stretches from Hudson, a station on the Transcontinental Railroad, and distant 257 miles northwest from Winnipeg, to Ombabika, northeast of Lake Nipigon, and comprises the following post: Lake Perdu, Frenchman's Head Lake, Lake Seul, Lake Savant. The Indians embrace those at Wacomb, on the C. G. R., and at Lake Seul. They number 1,300, of whom a scant fifty are Catholic. At Lake St. Joseph, the source of the Albany River, are 480 natives; at Fort Hope, there are 572 Indians, of whom nearly half are Catholic. These have a small but neat and attractive church. This station, and the last on our list, Martin Falls, with 159 Indians, a third of whom are Catholics, were visited regularly by the Oblate Fathers. The Indians at Fort Hope declare that farther north are several thousand more Indians, all pagans.

We have tried to piece together the history of these missions, gathering the details in bits here and there in conversations, and from the recital of the founders of the posts.
Father Belanger, one of our Indian missionaries, stationed at Nipigon, a small hamlet in Northern Ontario, and responsible for a dozen different stations, in addition to being the regular parish priest at Nipigon, visited for the first time these Northern Indians in the summer of 1918. His guide, a half-breed adventurer, knew the trail well, but was a cause of acute discomfort from his utter lack of the elementary decencies of life and his brutal manners. When they reached Lake St. Joseph, the source of the Albany River, they found there nearly 500 savages gathered to receive the annual government subsidy. As Father Belanger was endeavoring to win their confidence by talking with them singly or in small groups, a young woman drew near, and perceiving that he was a Catholic priest, manifested the greatest delight. She had been instructed and baptized at Fort Hope, and had married a savage of the Lake St. Joseph tribe, where she was now living. Her husband was dead, and for nine years past she had been living among pagans and Protestants, but always faithful to her religion. During this time, not once had she met with a Catholic priest.

Father Belanger was finally able to instruct some families, and had the happiness of baptizing twenty-three pagans, who have all remained faithful, and that, too, in the face of vexatious treatment at the hands of the Hudson Bay Company’s employees, and in spite of contempt, insult and even open persecution from the members of their own tribe. While Father Belanger was instructing his neophytes, the guide grew weary of waiting and made off. It was a bad situation for the missionary, as he was 150 miles beyond the remote edge of civilization, amid trackless wastes. There, too, his modest success in instructing the better disposed Indians came to an abrupt halt, when the pagans, enraged at his work and the recent conversions, turned against him. For three whole days, he did not venture from his tent. Finally a young Indian, who wished to reach the railroad but possessed no canoe, offered to be the Father’s guide.

Upon reaching Bucke, on the railroad, the missionary started out again to the west for Lake Seul. He could do little or nothing with the Indians there. It was not that they were hostile or ill-disposed, but human respect was too strong in them to allow them individually to take the steps of accepting his instructions. To be successful he must get at the tribe as a whole, but for the present, at least, such action was impossible.

The following summer, 1919, Father Desantels renewed the attempt to plant Catholicity among these
pagans. His guide, a Catholic Indian from the missions of Lake Superior, though very faithful, was a doleful companion, and devoid of any interest in the undertaking. When Lake St. Joseph was reached, the chief denied him the right to camp on the reservation, and demanded ten dollars. Father Desantels thereupon took his Catholic Indians to an island in the Lake, where he gave them further instruction. With the pagans he could accomplish nothing, in fact, their opposition went farther. They invaded the island, tried to entice away the Christian Indians to their dances, and took a venous delight in making trouble for the missionary day and night.

After having encouraged and instructed his faithful converts, Father Desautels blessed them solemnly and turned back to the railroad at Bucke. Enroute he stayed some days at Lake Savant, and to instruct the Indians, encamped near the Hudson Bay Company's post. Father Desantel reports that never in all his experience has he encountered a more ill-disposed, indifferent and degraded band of savages. Little by little, with infinite patience and forbearance, he drew a few to his instructions. Among these there was an old squaw who used to laugh boisterously at his instructions. We shall speak of her again.

All was going well and seemed to augur happy results, when an Indian named Attik (the Caribou), seeing the effect of the Father's instructions, and being bribed by the chief of the Hudson's Bay post and his clerk, aroused the entire band against the missionary, completely wrecking his enterprise. The leaders forbade the tribe to listen to the instructions, and perceiving that the Father persisted in his work, they organized pagan dances beside his tent, and dissuaded him by threats, cries and howling. The moment was critical; the Indians, aroused by their mad dances, might easily proceed to extremes. Father Desantels held his ground firmly for three days more, while each night and all night the same wild devilry went on. Finally he gave up and withdrew, but resolved to return, cost what it would.

Having arrived at Bucke, the missionary remained there to visit Lake Seul. His guide, now homesick, refused to go with him and deserted. Father Desantels is not one that gives up easily. He would go alone, and he went. Taking the railroad west to Hudson, he launched his canoe on Frenchman's Head Lake, provisioned it and started off. On his way, at a portage, he fell in with a band of the Lake Seul Indians, only part
of the tribe, but happily the most civilized part. There for the first time the missionary beheld their great oblong cabins made entirely of bark, recalling instantly the sketches made by our earliest Canadian missionaries. During all the days he passed here the chief entertained him as his own guest and provided for all his needs. No interference was offered to his work, but no one wished to listen to him, at least regularly. They were astonished at seeing the missionary bury with his own hands an old squaw whom he had baptized just before her death. A goodly number of the braves came to thank him for his act of charity. Finally the chief called a council to discuss the question of their attitude to the priest's activities. He came to announce their decision, which was that the Father was but wasting his time to persist in his work among them. Shortly after Father Desautels left to return to Port Arthur, there to rest a few days before returning to his base at the Sault Ste. Marie.

Despite the relative failure of his mission, Father Desautels was already meditating a second attempt for the coming summer. On this trip the present writer was Father's companion. As to the natural attractions of this trip the seasoned missionary was perfectly honest and plain spoken. He wrote to us as follows from Port Arthur: "Think well on it, 'tis a penitential trip that lies ahead, if natural delights there are, their duration is brief. Hard work from morning until night at the oar, at the portages, in the camp, poor cooking, poor bed, poor weather, mosquitoes, etc. Taking the rapids is a dangerous sport, especially the unfamiliar ones. I have met many upsets at these rapids. I'm trying to get the guide of last year. He is the only one who knows the trail. If he fails us, we must march by the Magi's star.

Father Desautels and myself reached the station at Bucke, May 29, 1920, at half-past two in the morning. I rise and lend a hand in the removal of our luggage, wishing to make certain that nothing is missing, and that the precious canoe be not badly scratched. Here is a list of our impediments for the trip: Each has a traveling kit, in this pack (as it is called) is a cassock, some underclothes, our bed—namely, an oilcloth, a folded quilt for mattress, a woolen blanket, a mosquito net, the most necessary articles for the toilet and for mending our clothes, medicines, books, paper and two spoon-floats for our fishing lines. These bags weigh sixty pounds a piece. Add a tent eight by ten feet, weighing fifteen pounds, and a box for provisions, carried along to keep
the food from the dogs. In it are flour, baking powder, ham, bacon, salt, pepper, tea and sugar, plates and other dishes, in all about 80 pounds in weight. Another box holds our portable chapel and some pious objects say 40 pounds more. A small knapsack of 20 pounds and the canoe, another 80, brings our total luggage up to 355 pounds. This weight assumes some importance when at the portages and you carry it all on your back. The train has gone. Dawn is beginning, and through the light mist we can make out the gloomy country about us: hills covered with brushwood and scorched pines, for here, as in many another spot, we find the marks of fire, some log huts cling to the hillsides, and this is all. Beside us two or three men are staring at us rather impatiently. Having recognized us as French-Canadian priests, they shrug their shoulders contemptuously, and with quite the air of carrying off a clever joke, they emit with a most barbarous accent a Savez vous parler? Savez vous parler francais?

In the midst of our strange chill and desolate surroundings I was yielding to a sense of gloom, but happily their clumsy insolence acted like a lash to my spirits and effectually overcame my initial attack of the blues. The station master is a Catholic, and offers his services, which we decline, that he may attend upon his wife and children, who have arrived on the same train. Determined to make the best of our situation, we stretched out on the benches to make up a little of last night's lost sleep. It proves labor lost for me at least. I do not take kindly to my new style of bed, and my restlessness banishes sleep. Father Desautels is very still, perhaps he, an old campaigner, has captured sleep. I possess my soul in patience until half-past five. Then up I get and sally forth, with Father Desautels close behind.

The sun is already high above the horizon, the day promises to be fair. We take a bite and then start to transport our luggage. The lake where we must embark is a good mile and a half from the station, fortunately beside the railroad.

Father Desantels, who is no raw recruit at this business, attacks it with a vim; I imitate him to the letter, but soon see that is not quite as simple as it looks. I had scarcely gone 200 yards from the station before I had to abandon part of my load. I had thought, in my inexperience, that a shoulder load was easiest to carry, but my breathing became forced and difficult after a few steps; a neck harness, which distributes the strain over
the whole body, solves the difficulty. At last the luggage is brought up, but both of us are by now done up, and it is one o'clock. I feel shooting pains in the neck, everything around me begins to dance, and I begin to collapse.

Father Desautels, better accustomed to such trials, recalls me to present realities by inquiring whether dinner will not be very much to the point. I am too much exhausted to have any desire for food, nor has he. I open a can of sardines which, with bread and a little chocolate, we eat mechanically and without appetite. This is quickly done, then the canoe is launched and loaded.

It is my first time in a canoe. I feel some trepidation because of their trickiness, but my apprehensions are speedily allayed; loaded down as ours is, we are able to take our seats and row at our ease. Smoothly we glide over the little Lake Chivelton. The prospect is poor enough, but more varied than near the station. Here and there lie tiny wooded islands; on one of them is a low hut which served to store the dynamite during the building of the railroad. All about us lies the characteristic waste land of the north, and we shall see it ever the same throughout our whole trip; woods, mostly scrub and brush wood broken everywhere by evergreen spires. Here and there rise rocky hillocks, their flanks poorly protected by the gray and naked shafts of spruce and pine.

Once across the lake we look for a portage. Here are three or four dwarfed trees stripped of their branches and cast upon the beach; from there a foot-path which disappears in the woods, and this is the portage. We harness ourselves for the task. Along this little path we wind, clambering up the rocky hillocks, dropping again into the swamp, plunging along half up to our knees. There are two logs flung on the moss as a makeshift bridge, but loaded as I am, I dare not risk so hazardous a balance. How many trees there are fallen squarely across our path, to be straddled or turned. Three trips apiece over a three-quarter mile stretch, and we quit for the day. I have had enough of it; never in all my life have I been so done up. We pitch our tent, and I prepare a most frugal of suppers.

Father Desantels drives a stick into the ground on which, with a strip of birch bark, he fastens a burning candle to read in its flickering light his breviary. I do my bit of spiritual reading, then rolling up in my blanket I am soon sound asleep. At half-past one I awake all in
a shiver. At the end of May in this latitude it is cold enough at night to freeze a brass monkey. My woolen blanket is too short, it stubbornly refuses to cover both shoulders and feet. I shiver the rest of the night, and repeat the experience all too often during this trip. Be-times in the morning we launch our bark on Harris Lake, ten miles long, at the end of which we are to search for a portage, but just where we don't know. It is quite impossible to pick it out off hand, for there is a circle of great bays dotted with islands large and small. We pick out one that we think is right, but alas! it isn't. Through the woods, burned last year, we portage, never twice by the same route, so full is it of fallen trees and holes hidden by moss. We come out all grimy as charcoal burners to plunge into a lake about a mile long, which isn't at all the one we were looking for. In a high state of weariness and disgust we portage back again to Harris Lake and take up our search for the right portage. This we are to discover two or three miles away, Father Desautels not even recognizing it. We leave there all our luggage and are off afoot to explore a clearly marked foot-path, but hidden sometimes in water and sometimes under a growth of moss. We advance into the dense woods about a mile and come out on the shore of Lake Cache. Eureka! It is the goal we were seeking, the head of the true portage. Father Desautels returns by this path, and I retrace my steps as I came to bring the canoe somewhat nearer the right path. Here I find Father Desautels awaiting me. We are too weary to portage at once, so we pitch our camp on a little island opposite and spend our Sunday as a day of rest. Our halt is destined to be longer than we had foreseen. Towards evening rain sets in to continue until the following Thursday, a chill downpour, changing into sleet and then into snow. To complete our misery poor Father Desautels falls victim to an inflammation covering the whole side of his face. At first I think it a boil, but later see that is a carbuncle breaking out in five different spots. The eye is nearly closed, the jaw so stiff that he can scarcely eat. How will he escape catching cold at such a temperature, with everything soaked or frozen! We cover ourselves with every shred we can lay hands on, but shiver all night long. A big fire is kept going at the tent door all day and part of the night, and soon all the dead wood is used up, so we attack the standing timber. However, all these misfortunes make us conceive high hope for the success of our mission.
During Wednesday the storm abates, and in the afternoon subsides into intermittent showers every half an hour. During the afternoon we hear from the side facing us cries and shouts. "Wolves," think I, but a gun's discharge declares them to be Indians on the hunt. Into the canoe we leap and head for the portage. What a sight! Four or five families, men, women and children, are scattered over the shore. Father Desantes recognizes some that he had met last year. He talks with them and they prove approachable and friendly.

"Where are you bound?" the Father asks. "To Lake Seul to get the government subsidy." "But the payment will not be made until June 24, and today is only the 2nd." "Then we shall go to Bucke and wait." "Have many been sick the past winter?" "All down there are dead, only ourselves are left." This is a slight exaggeration, but many had died, among others, Athik and Athikons, his chief opponents who last year had aroused the village against him.

The Father asks, "Did you pray to the Master of Life to preserve you?" The chief replies, "We do not pray any more."

Upon returning to our camp, Father Desantes informs me that we have here the largest and decidedly the best part (about thirty) of the savages of Lake Savant. He decides to follow them, and to camp with them at Bucke, where we shall more easily instruct, and possibly baptize some of them.

On the morrow, it is still raining. It would be imprudent, especially for Father Desantes, his face still inflamed, to travel in the downpour. We halt another day, and finally on Thursday—a day of good omen—the feast of Corpus Christi, we load our canoes and, towards evening, reach Bucke, worn out but happy to be able at length to catechise our Indians and do some real missionary work.

Cowering, half frozen on our rocky isle in Harris Lake, exhausted by fatigue, buffeted by the tempest, lashed by the rain, better than ever before did I learn at what price, what pains, what sacrifices, God wills us to purchase the conversion and salvation of the souls of our Indians. These sacrifices of the missionary are more potent than his catechism.

At Bucke, our Indians, who have pitched their camp beside the railroad, welcome us in very friendly fashion. Many gather about to aid in setting up our tent. They
chat freely with us, that is to say, with Father Desautels, for as to myself I can't add a word to this talk in the Indian language, although I can understand fairly well what is said. Their camp is on one side of the track, ours on the other. Thus we are near enough without being too close for comfort. We are a little doubtful of the Hudson Bay Company men, who could cause us some trouble. The savages pay us a visit that very evening in considerable force, in all about fifteen.

Father Desantels gives them a long instruction, aided by the large illustrated catechism published at the "Bonne Presse," Paris. Next day they come both forenoon and afternoon. The Father seats himself at the tent door, on the provision box, while his hearers, men, women and children, squat before him upon branches we have placed there.

The next day catechism again. Father Desautels strives to make everything as concrete as possible, employs figures, comparisons, every help, and is rewarded by the closest attention. From time to time to rest them I sing an Indian hymn on the chief truths of the Faith. In the evening, Father Desautels, armed with an oar to keep the dogs at bay, goes over to the tents of his neophytes to resume his instructions.

The morrow and the following days bring a sore trial to the missionary. The catechism class is deserted. But why? The Hudson Bay Company agent has come from Lake Savanne. The Indians are deep in cider which of a certainty contains more than two per cent. They are kept busy at unnecessary work all Saturday until late in the evening. On Sunday, the day for the solemn celebration of Corpus Christi, only three Catholics attend the Mass, the French Canadian road foreman and the telegraph agent, with his little daughter. Despite his anglican puritanism, the Hudson Bay's agent carries off the Indians to portage his supplies on the Sabbath, while all the squaws go off by train to visit Allan Water, the dogs in the meantime scouring the deserted tents.

We are powerless to do anything. Our Indians, seemingly so well disposed have utterly failed us. One family remains and an old squaw. They will listen to nothing. So four precious days, Saturday, Sunday, Monday, Tuesday, are passed uselessly. Shall we give up and go? Sadly we pack our sacks. At half-past two that morning we are to take train for Ombabika, where Father Desantels is sure to find some Indians ready for instruction.
I make ready to lower the tent, when unexpectedly there arrive a man, a woman and many children. What do they want? Indeed a pleasant surprise they bring. It is the manager of the store at the neighboring station who wants instruction and baptism for wife and children and the sacrament of marriage. Next, forth from the train come all the women who had been attending the catechism. They come straight to us, and some ask for baptism. The Father conducts a brief review of the catechism, then makes an appointment with them for the following day at the Hudson Bay’s post, and we go to bed happy.

Some Indians assist at Mass in the morning, and right after breakfast, the Father visits the tents, collects the Indians and leads them off to the post for an instruction. I remain to guard the tent, else he would find destruction on his return; a half dozen dogs are nosing about everywhere hunting for food. Our iron boxes are no security against their voracity. Back comes the Father, joyful but preoccupied; he eats without attention, reads a bit of breviary, when on a sudden a band of men turns up, the Indians who, mostly young men, had been portaging all Sunday. They seem overjoyed to see us and shake the Father’s hand warmly. They chat some little time and then follow him to the catechism class. I stand guard again, defending myself as best I can, against a plague of fiendish black midges who want my skin, my blood and my life. They abound ever since our coming. Against them we are forced to keep a fire smouldering always in the middle of the tent, its smoke our sole protection. They penetrate our clothing everywhere and turn the day into a constant petty martyrdom. With sunset they depart to be relieved by the mosquitoes.

Father Desautels gets back rather late. All day long he has been ceaselessly at work with his Indians, the agent, and a Canadian who has raised a half-breed family on the shore of a nearby lake. He eats a morsel, reads his breviary by the flickering candle, and then to bed where his sleep is restless, for tomorrow is the great day of baptism for some of his Indian neophytes. At all costs we must be must be off on the train tomorrow night to keep an appointment on the 12th with Monsignor Halle, whom we are to guide to Fort Hope to make his episcopal visitation to that distant portion of his flock.

The Father is early awake and says Mass, some Indians attending. A hasty breakfast and again to his labor of love, the catechism. Many have been asking for baptism
from the beginning. Today, he declares, will be the
great day for some at least. He questions them, explains
once again the primary truths of the Faith, when on a
sudden a young man, professing to be a Protestant, be-
gins to sow cockle in this new Christian soil scarce
planted with the good seed. He has attended school
just long enough to become a mocker, to appear knowing
and critical. He finds it to his taste to grumble and
mutter disapproval, next to frighten away the others by
quite irrelevant and pointless objections. At last the mal-
content takes himself off, carrying with him some of the
younger ones. Father Desautels hastens the ceremony.
He knows well the savage character which does not
discuss the accomplished fact. He upsets the pre-
arranged order. Baptism was to have been in the after-
noon, it will be at once. The Father prepares the essen-
tials, and off we go with our neophytes, followed by some
of the curious. Our trouble-maker and his following do
not seemingly intend to come. The Father approaches
them and gently invites their presence at the ceremony,
and they assent. They follow, jeeringly, enter the house
with us and post themselves behind the little stove in a
corner, where they continue to laugh and mock and
whisper.

The ceremony begins. The Father has placed all his
flock in one row, making a semi-circle; at its head the
station master who will be god-father. At great length
the Father explains once again the chief mysteries of our
Faith, especially the baptism ceremony and its meaning.
A dozen are chosen to become children of God and heirs
of heaven. The eldest is Sheba Kamigok, well past four
score, she who last year had only ridicule for the good
Father's efforts. Monica she is to be called. Next is
Oginagijigok, daughter of Mary Tomaosh, who becomes
Regina, the literal translation of her name. Next is
James Tchimiss, a youth of about sixteen who will arrive
twenty days later, in the middle of the night, up in the
north at Lake St. Joseph, to tell us that he has tramped
the 150 miles to be with us again. But look you! A
sensation! At the instant the ceremony is to start, our
mocker approaches Father Desantels, humbly, yes sup-
pliantly. He holds before him his son, a child scarce
three years old. He himself has been baptized, he says,
but he begs baptism for his son. The Father at first
will not hear of it, then perceiving the insistence of the
parent, which he can attribute to nothing but the action
of grace, seeing too that the little one is ailing and
Among Canadian Indians

weakly, and has not one chance in ten of passing the next winter, or at any rate, of living to the age of reason, he trusts the child to God's hands and says: "Yes." Thirteen there are now, and all are baptized. All are happy. A few words of final instruction and encouragement and they depart.

We return now to our tent for dinner. It is one o'clock. At once the young men are about us, they express regret now they did not ask for baptism, that they failed to follow regularly the instructions. One of them, John Kagigeshang, the very man who two years ago had been Father Belanger's guide to Lake St. Joseph, says to Father Desantel: "My reason was that my wife and children are away and I want them to receive baptism with me." He promises to rejoin us at Lake St. Joseph, at the end of June, there to follow the instructions, and with his family receive the sacrament, and John Baskatewangs promises to do the same.

In the tents now joy is bubbling over, joy such as they have never known before. All afternoon and evening bursts of laughter and cries of delight reach our ears. The untiring, zealous Father now celebrates the marriage of the Hudson Bay Company's agent, and towards evening hears the confession of Mary Tomaosh, and then, having shaken each new Christian's hand, we are off for the station and our appointment with the bishop.

Joseph Couture, S. J.

The Third Week of the Exercises and the Unitive Way.

In a foreword to Father Gagliardi's "Explicatio Tertiae et Quartae Hebdomadæ," published in the Woodstock Letters of October, 1917, we read: "It will be at once observed by the reader that in one or two respects Father Gagliardi departs from what would appear to be our ordinary practice now in giving or making the Spiritual Exercises. He proposes, for instance, the Third Week as the commencement of the Unitive Way, and even suggests that the "Contemplatio ad Amorem" or at least its "Prænotanda" be given at the beginning of this Third Week. It would be interesting to discover how far in this respect the author was following the tradition of our early Fathers." The following notes aim at throwing some light on this interesting point.
All the commentators on the exercises agree with Father Gagliardi in saying that the Fourth Week belongs, somehow, to the Unitive Way. "The Fourth Week—says, for instance, Father Suarez—belongs to the Unitive Way, because its object is not to amend one's life or advance in virtue, but to stir in the soul hope and love of eternal things." And Father Diertins: "In the Unitive Way, which comprises the Fourth Week, he (St. Ignatius) enkindles in our hearts a desire for the glory of Jesus risen, and for his purest love." The Directory says also, very soberly: "Quarta hebdomada videtur respondere viae unitive."

In determining, however, the object of the Third Week, all the commentators we could examine differ from Father Gagliardi. Thus Father Suarez: "It (the Third Week) belongs to the illuminative way, because the perfection of this life is chiefly acquired by the meditation of Christ's Passion." And Father Diertins: "Setting before us the example of Christ, our King and Leader, the author (St. Ignatius) then invites us, in what is termed the illuminative way, to avoid the devil's standard, and to follow the standard of this very good and wise Chief, and to imitate His virtues. . . These resolutions are strengthened more and more, in the Third Week, at the sight of Jesus Christ walking before us with his Cross." And Father Nonell, one of our best modern commentators, says in his "Ars Ignatiana," p. 182: "The imitation of Christ in difficult and hard things is the fruit aimed at by St. Ignatius in the exercises of the Third Week."

The Directory seems to bear out the commentators. "In tertia hebdomada—we read in chapter xxxv, n. 1:—stabilitur et confirmatur electio vitae melioris iam facta et voluntas servendi Deo proposito tali ac tanto exemplo, nempe Passione Domini et Salvatoris nostri. In ea enim omnes eius virtutes multo insigniis elucent et efficacius nos invitant ad sui imitationem." And in no. 4 we read: "Quamquam autem affectus compassionis est valde bonus debetque et peti cum instantia, et desiderari cum humilitate, et excipi cum gratia; debent tamen simul etiam curari alii affectus qui sunt utiliores ad profectum nostrum spiritualum." The aim of the exercitant in the Second and Third Week is one and the same, and there is, therefore, no reason why the exercises of the Third Week should be said to belong to the unitive way.

There is no doubt that the authority of the Directory and the consent of almost all the commentators are
strong in favor of such view. For all that none can dis­regard the contrary opinion of Father Gagliardi. The Father has always been a great authority on the exer­cises, having entered the Society only three years after the death of St. Ignatius, and lived in it forty—eight years mainly in giving retreats. To verify, on the other hand, how far he was following the tradition of our early Fathers in proposing the Third Week as the beginning of the unitive way, may be impossible. As far as I know, there is no commentary on the exercises older than Father Gagliardi’s. We have, it is true, the “Spiritual Exercises” of Father C. Acquaviva, written in 1571, when he was Socius of the Master of the Novices in Rome. But the book is not a commentary on the exercises at all. It contains thirty meditations in which there is hardly anything that reminds one of St. Ignatius’ great work. In the 17th century, besides the two writers already mentioned, Fathers Suarez and Diertins, we find Father Le Gaudier. Father Le Gaudier had known Father Manareo, Father Exuperien, Father Costero and others trained by Father Brouet or by St. Ignatius him­self. He often affirms, in his commentary on the exer­cises, that he only wants to impart to others what he had learned in Belgium from the first Jesuits. And yet much in his way of giving the long retreat can only surprise one who has been formed in the school of Father Roothaan. To give a few instances. The first exercise of the First Week is applied entirely to the religious life, and the colloquy to the Crucifix—probably the best col­loquy in the whole of the exercises—is changed. The application of the senses is not even mentioned. The meditation on two banners is considerably altered, and while the exercitant is directed to make this meditation only once, he must devote more than three days to medi­tations on various virtues. The whole work of the election is made to consist in choosing between the three manners of humility. It is strange that all this should come from one who claims to have been trained by the first Fathers of the Society.

From a study of Acquaviva’s and Le Gaudier’s works it may not be rash to conclude that very early there pre­vailed in the Society great freedom in interpreting and giving the exercises; that even the compilers of the Directory, to some extent, availed themselves of it, and that Father Gagliardi, far from introducing any novelty, may be the only representative of the primitive way of giving the exercises. That such freedom existed in the 17th century we know from Father Diertiens. Writing
in the second half of that century, he says in preface to the "Exercitia Spiritualia" (p. 8, ed. Marietti), that many in commenting on the exercises had not adhered to the text of our Holy Father, but either had made changes in the series and order of the exercises, or introduced principles and directions different from those of the Saint, and less suited for the purpose he had in view.

Following the advice of Father Dietzins we shall put aside, for the present, all the commentators and confine our attention to the very text of the exercises. "Purius ex ipso fonte bibuntur aquae," as the same Father loved to quote.

What is, then, the main fruit St. Ignatius wants the exercitant to reap from the Third Week? It is granted by all that the last prelude—the petition of grace—gives the main fruit of the respective exercises. "From the petition of grace—writes Father Nonell in "Ars Ignatiana," p. 69—we may know the fruit the Saint wants us to reap from the exercise." And in the "Ejercicios," p. 352, "The grace we ask in the prelude is one and the same thing with the fruit sought for in the exercise." Now, what are we directed to ask for in the first contemplation of the Third Week? "To feel sorrow, affliction and confusion because for "ills" Our Lord is going to His Passion." In no other contemplation of this week are we told to ask for this grace. It would appear, therefore, that though the Saint teaches in this exercise the form of proceeding for all the contemplations of the week, he considers it as something apart, a kind of general introduction to the Passion. Its object is to purify entirely the soul and enable her to enter into the intimate recesses of the Divine Heart of Jesus. That is Father Nonell's view also. Comparing in the "Ejercicios," p. 353, the third prelude of this contemplation with that of the first and second exercises of the First Week he says: "From this we may draw the conclusion that St. Ignatius desires the exercitant to renew and perfect in this first contemplation the fruit of the First Week." And on p. 357, "This contemplation is a kind of preparation to meditate with fruit on the Passion of Our Lord."

The object of the second contemplation is very clear. "Petere id quod volo, quod est proprium petere in passione, dolorem cum Christo doloribus pleno, conflagrationem cum Christo fracto, lacrymas, poena internam de tanta poena quam Christus passus est pro me." This grace is to be insistently demanded in all the contempla-
tions that follow, and accordingly contains the fruit that must be reaped by the exercitant.

In the fourth point we are told “to consider what Christ suffers or wishes to suffer in His Humanity . . . and here to begin with great force to strive to grieve, and bewail, and lament, and in the same way continue laboring through the other points which follow.

In the second addition the exercitant is directed “to strive . . . to grieve and sorrow over such great grief and suffering of Christ Our Lord.” In the sixth he is told to exclude every thought that may be a source of joy, but rather excite himself “to sorrow, pain and anguish.”

Nothing does the Saint say here about the tenth addition. Still we should not forget the doctrine he has already laid down at the end of the First Week. He says there that one may practice exterior penances to seek and find some grace or gift, as if one desires to “weep much for the pains and sufferings which Christ Our Lord endured in His Passion.”

In the first note after the second contemplation the Saint says: “In this second contemplation . . . the same form of proceeding will be observed for the points and colloquy as was given in the first contemplation on the Supper.” He wishes that the exercitant, as far as the matter allows it, should keep before his mind, in every tract of the Passion, the six points of the first contemplation. Not as if he should consider first the first point, then the second, and so on. The Saint proposes not so much the order of the contemplation, as the matter of it. One thing must be continually kept in view and to it, as may be seen from the wording of the fourth point, every consideration of Our Lord’s sufferings should be directed “to grieve and bewail and lament.”

Now, what is to demand for sorrow for Christ Who is full of sorrow, for anguish with Christ in anguish, but to ask in the strongest and clearest language for the grace of compassion? There is no question here, as many like to say, of the exercitant preparing himself to face the difficulties and sufferings that are connected with a close following of Christ in poverty and humiliations. He must “with great force strive to grieve and bewail and lament.” He must “grieve and sorrow over such great grief and suffering of Christ Our Lord.”

In saying, therefore, that compassion is the fruit to be reaped from the exercises of the Third Week I feel that I am but taking the expressions of St. Ignatius in their
obvious meaning. Nor should we think with Father Meschler (Spir. Exer., 2nd ed., p. 110) that such feeling of compassion is merely a help for the practice of virtue. There is nothing in the exercises that may support such view. The expressions the Saint uses would lose half their meaning if the feeling of compassion, to obtain which so mighty efforts are to be made, were not something worth obtaining for its own sake. That such a deep feeling, springing from love, should lead the soul to do and suffer great things for Christ is only too natural. As Bishop Hedley says, in his truly inimitable way: "There is no deeper spring of loving service and compassion, for although it is in itself rather a feeling than spiritual adoration, yet it has a power which no other feeling has of disposing the heart to attachment and tenderness. Pity is a feeling which seems to stir up and liquefy all the numerous component parts of our nature, so that a devotion that before was dry and cold, and unemotional, becomes through pity warm, melting, and enthusiastic."

To conclude. Union with Jesus in His sufferings is the fruit St. Ignatius wants the exercitant to reap from the contemplations of the Third Week. The exercitant has already prepared his heart for this feeling of compassion by conceiving in the meditations of the Second Week a great love for His Master and King, and a strong desire to follow Him in all things. In the first contemplation of the Third Week he asks for that purity and contrition of heart which is indispensable to anyone that desires to be admitted into the secrets of the suffering Saviour. In the second contemplation he asks "dolorem cum Christo doloribus pleno, etc." Henceforth he will follow the Saviour step after step along the sorrowful Passion. None of the sufferings of the Beloved can be concealed from the lover. If time is not available, the Saint is ready to sacrifice all the repetitions and applications of the senses provided that the whole of the Passion is contemplated and a general repetition made at the end of the week. To be always with the Saviour, to make the Saviour's sufferings his own, must be the exercitant's chief and predominant desire. In contemplating the Passion he should feel what one would experience in listening to the account of the griefs and sufferings endured for one's sake by a dearest friend. All the time he would be ashamed that he was not there to suffer with him, and burning with desire to share now in those sufferings, so far as he can. Such feeling of compassion is an effect of pure love. It is just through compassion that St.
Ignatius wants to lead the exercitant to love Jesus with the purest love of friendship. In this sense the exercises of the Third Week truly belong to the Unitive Way.

It may be added that though in all the points the exercitant should strive to grieve, and bewail, and lament, in the sixth point the Saint wants him to do something else besides. "The sixth point, he says, is to consider that He suffers all these things for my sins, etc., and what I ought to do and suffer for Him." It is the colloquy to the Crucifix (1st ex. of 1st week) animated by the feeling of compassion, which is thus prevented from being a mere sterile feeling. We see everywhere the masterly spirit of St. Ignatius. He wants the exercitant to conceive an ardent and deep love for Our Lord, but at the same time he is anxious that this love should be such as to lead the lover to do and suffer great things.

One word more. It is granted by all that the Fourth Week belongs to the Unitive Way. But not all have noticed how strikingly similar is the fruit we try to secure in both the Third and Fourth Week. In the Fourth Week we ask "to be intensely glad, and to rejoice in such great glory and joy of Christ Our Lord;" in the Third, to feel "sorrow with Christ, who is full of sorrow, anguish with Christ in anguish." In the Fourth Week we are told "straightway on awakening to place before my eyes the contemplation which I am about to make, wishing to be affected and to rejoice in the exceeding great joy and gladness of Christ Our Lord;" in the Third, "to strive to grieve and sorrow over such great grief and sorrow of Christ Our Lord." If, according to Father Nonell, in the Fourth Week the exercitant should be immersed in a boundless sea of joy, in the Third he is to be in one of grief. The motive in both cases is one, love and pure love for Christ Our Lord.

If the object of the Exercises of the Third Week is as above described, it may be desirable to make some changes in what would seem to be the ordinary way of giving and making the exercises, and especially the long retreat. The aim of the Third Week should be better explained and more time given to it in the annual eight-day retreat. This is all the more necessary for religious persons who mainly seek in it to increase their love for Our Lord and renew their fervor in His service. The contemplation of the sufferings of Christ, made as St. Ignatius desires, will achieve this better than anything else.

A. AMBRUZZI, S. J.
THE NOVICES' PILGRIMAGE

Copy of letter sent Pastors concerning the Pilgrimage.

SAINT ANDREW-ON-HUDSON,
POUGHKEEPSIE, N. Y.,
August 21, 1920.

DEAR FATHER LAVELLE,

I know that occasions often arise when a Pastor feels the need of extra assistance, and so am writing to you and to other Pastors in the vicinity of St. Andrew's to see if two of my novices might not be of help to you sometime during the coming year.

This year I propose to have one week pilgrimages, or "experimenta," which will be so arranged that the novices set out on foot from St. Andrew's Monday morning and reach their destination in the evening, remaining there till the following Saturday morning. During their stay with the Pastor they would be prepared to do any work of whatever nature his needs might suggest. Perhaps he has Sunday school children to be prepared for first confession, communion or confirmation; he might even like to have the novices give a little retreat or mission to the children; then, perhaps, he has some clerical work, not of a private nature, that has been piling up. There might be cleaning to be done in the church, altars to be washed, or work to be done about the house, for instance, the winter's wood to be chopped. Any of these or other tasks which conditions suggests, the novices will be ready to do. They are to receive absolutely no compensations for their services, the only remuneration being their food and lodging, for which, as this is a pilgrimage, and inconveniences are welcomed, any room with two cots or beds would suffice.

If you decide to receive two of the novices, I would be pleased to hear from you at your early convenience as to what week and month you would like them to come.

Sincerely in Christ,

P. F. CUSICK, S. J.

RECORD OF PILGRIMAGE TO AMENIA, N. Y.

Monday, September 20, 1920.—We got up at the usual hour and heard 5.30 Mass and received Communion. At 6.15, brother sub-manuductor met us in the clothes room, and we put the last things in our packs, said "goodbye,"
and proceeded to the kitchen to see the status of the food question, at the same time “weighing in” our packs at sixteen pounds apiece. Brother Nolan then sent up an appetizing and substantial breakfast which we made short work of, and we went outside to adjust our packs. We started out with the straps crossed in front of the breast, and did not change to the correct method of just putting them on over the shoulders until we had gone past Pleasant Valley.

We left at 7.10, and made a visit at Della Strada Chapel, where Brother McEvoy came out to give us the imprimatur, nihil obstat, etc. Not having as yet said the itinerarium we proceeded to invoke God’s protection on our trip. Meditation was begun at 7.20, and continued for an hour, followed by reflection. During this time we kept pressing on, facing the rising sun and enjoying the perfect weather with which we were favored. We made a false turn on the way to the valley which put us off the track for a short time, but we soon got back again and reached the town with no further incident. We said the preces, followed by beads and the litany of Loretto, as usual, omitting the prayer “En Ego” and stations. We made a stop of about ten minutes to rest, a mile or so beyond the valley. We reached Washington Hollow at 10.50, and entered Mrs. Paulus' bake shop and store without further ado. This good woman received us very cordially, and went to the trouble of getting us a good dinner. Both she and Mr. Paulus treated us with the utmost kindness and cordiality, and we consider ourselves very fortunate to have had such excellent people to go to. Mr. Paulus showed us his bake shop after dinner; he bakes about five hundred loaves a day—the mixing is done by machinery, but the cutting of the dough is done by hand, as each loaf has to be weighed.

We left them at 12.10, thanking them heartily for their kindness, and promising them, as the only recompense we could give, our prayers for their intention. Angelus and examen at 12.15 followed, and we united ourselves in spirit with our brothers who were performing this duty at the very same time. Nothing of note occurred on the road to Milbrook, except the views of magnificent estates along the way. We reached St. Joseph’s Church at 1.20, and paid a visit to the Blessed Sacrament, saying stations and the “En Ego.” Father Weir, the pastor, was in the door of his house as we came in toward the presbytery. Naturally a cold shower was just about in order now, and this was very kindly afforded us by the
pastor's welcome, which somewhat resembled that of a
tired housewife for a book agent. Cheered on our way
by this enthusiastic, not to say rousing welcome, we pro-
ceeded toward Amenia. Shortly after leaving Milbrook
we turned down our first and only offer of a ride. Out-
side of Milbrook we rested 35 minutes; no serious trouble
so far, and our feet not as sore as we had anticipated.
We now made one half-hour meditation (2.30 to 3), the
rules for pilgrims being read twice aloud to serve as
points. We passed through Mabbitsville at 2.50, and
proceeded, with one five-minute stop, to Amenia. About
this time we began to feel the effects of the hike,
especially when we figured on seeing the town from a
certain hill-top and saw instead a sign, “Amenia-5 mi.”
This last five miles was the longest stretch of five miles
that has ever been covered in the experience of either
pilgrim. Our feet were not devoid of blisters, and the
latter became painfully evident, and our gait began to
grow a bit less military than it had been hitherto. The
view on approaching Amenia is magnificent, and is worth
the trouble of getting there—it far surpasses all the other
views we saw on the road. We arrived at the Church
of the Immaculate Conception, Reverend Francis E.
Lavelle, Pastor, at 5.25, going at once to the church
for a short visit, then to the presbytery where Father
Lavelle was awaiting us outside the door. He had had,
he said, some foreboding as to whether we would ever get
to Amenia or not, due to the length of the hike, but we
reassured him. Before going to the priest’s house we
called by mistake at the convent, thinking it was the
presbytery, and the Sister who answered the door greeted
us cordially and offered us the hospitality of the house,
which we respectfully declined in favor of Father Lavelle.
She expected us, for she expressed wonder at our endur-
ance, etc., but said with a smile: “But then, you are
Jesuits—they are wonderful!” “Sister,” said we, “we are
nothing but novices—you ought see some real Jesuits.”
“Never mind,” was her reply, “you are Jesuits just the
same, and you have the spirit.” Thus giving another
example of how we subsist on the reputation of our for-
bears, and how common ordinary characters like Mr.
Frank Power and Mr. Glen Walsh have their dullness
relieved by the effulgence shining from the “N.S.J.”
after their names. Supper soon followed, both of us
feeling like the proverbial bull in the china shop, due to
the presence of cups with handles on them, cut glass
water bottles and fancy plates; our appetites resembled
that of this animal also, although the finding of occasional windfall apples along the route took the edge off our appetites. After supper we told our plans to Father Lavelle, i.e., that after fulfilling certain spiritual duties, chiefly in the morning and evening, we would be at his disposal to do any work he had for us, from giving the spiritual exercises to the parish in general to pumping the organ at benediction. He had several jobs on hand for us, he said, so we probably would not be at a loss for something to do; and after listening to his accounts of the town and his work among its people we went to the church about 8 P.M. for night visit (it is locked at 6, after Angelus), and made a half-hour of Rodriguez thereafter. A hot bath being now in readiness, we each took turns in the performance of this not unpleasant duty, after which we listened to the pastor’s further account of his work among the non-Catholics in the vicinity. One of his methods is to send bundles of Our Sunday Visitor, the Antidote, etc., to various addresses found in the telephone directory that have the appearance of being Protestant; another is to allow certain of the books in his library to circulate among the non-Catholics in the town, a plan which he says has done great good, and has even paved the way to several conversions.

At 9.30 we made points of meditation on the hidden life; we spent ten minutes in these exercises followed by litanies and examen. The latter was allowed ten minutes also, and we got to bed at 9.55. A large bed and a couch were provided, and Brother Power, being the less plump, took the latter, and Brother Walsh betook himself to bed strictly so called. We were ten hours and fifteen minutes on the trip, including eight hours and ten minutes walking time. Figuring on 26 miles, that is 3.2 miles per hour. Pretty slow. The trip was on the whole uneventful and very pleasant, and the trial consisted chiefly in the last five miles.

Tuesday, September 21, 1920—Rise at 6, visit in the church at 6.30, followed by an hour’s meditation before the Blessed Sacrament. Father Lavelle says Mass at 7.30, so we were able to arrange our schedule accordingly. We served the Mass. Our Thanksgiving lasted till 8.15, followed by stations and the “En Ego,” then a quarter hour of Rodriguez and breakfast. That is quite a while to wait for this important duty, but it is all the better when it comes. The work set before us was to sweep the church, clean the sills of the stained glass windows, fix up the little signs on the pews, oil the floor,
clean the aisles, sweep the stairs of the gallery, and other
little odd jobs, all of which we proceeded to do, begin­
ning with the sweeping at 9.15. This, followed by
cleaning the aisles, tile floors, with warm water, took up
till examen and dinner at 1 P. M.

Recreation with the pastor came next, after which we
finished our Rodriguez, said prayers and beads in our
room and went back to work, this time on the name
cards on the pews, which were all dirty, and even the
glass covering them being smeared with shellac. These
glasses soaked in ammonia and wiped off, the old cards
taken out and revised by the pastor, and new ones made
up on the typewriter. At 9 P.M., evening meditation
having been made from 6.15 to 6.45, and supper taken at
6.45, we made a visit, then a half hour of spiritual read­
ing, points, litanies and examen, which took us up to
10:10, then to bed—a real bed this time for Brother
Power in the pastor’s study, the “camelback” having
been removed by him unsolicited.

Wednesday, September 22, 1920—Rise at 5.30, visit at
5.55, followed by meditation from 6 to 7. Reflection
came next, then we went outside and said prayers and
beads, walking around the paths near the church. It
was now about 7.30, and we served the pastor’s Mass,
followed by thanksgiving. At 8.15 we made stations and
the prayer “En Ego,” then went to the room and read
Rodriguez for one half hour. About 9 breakfast came
along, but owing to the subsequent conference with the
pastor we did not get to work until 9.45. The main
task this day was the oiling of the floor, the oil being a mix­
ture of paraffine oil and stain, spread with ordinary paint
brushes. As this had to be done under the pews, it took
the rest of the day, one aisle not being finished. Many
pews and kneeling benches were found to be very loose,
and the tightening of these screws was still un­finished
at 6 P.M. We made examen at 12.30, followed by
litanies; after noon recreation, which lasted until about
2.45, we went back to our paint brushes and screwdrivers.
Evening meditation, from 6.15 to 6.45, was followed by
supper, and the evening was spent talking with the
pastor and writing part of yesterday’s diary; spiritual
exercises began again, with visit at 9, then Life of Saint,
points, and examen and bed at 10.15.

Thursday, September 23, 1920—O felix culpa! The
alarm silencer was by mistake left on and we did not
awake until 5.50. At 6.20 we were in the church for
visit and meditation. Mass followed, and thanksgiving
lasted until 8.10. At 8.15 we were making reflection, and then fixed up room and read Rodriguez from 8.30 to 9. At 9.30 we went back to work and got the oiling finished and all the pews and kneelers tightened up by noontime, and at 12.40 we made examen and said litanies. After dinner we were to go to Millerton and Pine Plains, Father Lavelle’s missions, to fix up some stations of the cross, but the machine did not show up until after 2, we meanwhile listened to the pastor’s victrola. We rode off to Millerton, sixteen miles to the northeast, the last church in the archdiocese of New York, where the stations of the cross were in storage. It was a beautiful ride, and we were wishing our brothers could see us rolling along in a big Buick through the wonderful scenery of the foothills of the Berkshires.

Father Lavelle’s Church at Millerton is a remarkably fine one for such an out-of-the-way place, and he takes great pride in it. The stations were paintings in frames, the crosses and hangers being put up in a separate package; it was the pastor’s intention to assemble them in the Pine Plains Church about ten miles away to the west. Again we were treated to magnificent panorama, the country being very hilly, yet not rugged, for all the elevations were of the drumlin type, and there were no ledges, crags, or precipitous cliffs; all was covered with grass or trees, the leaves of which were already beginning to put on their autumn brilliancy. The Pine Plains Church was rather small, yet furnished with the care and taste so characteristic of our host. We unpacked our impedimenta, and Brother Walsh started to clean up the pictures and fasten on the cords, while Brother Power, taking two dollars in real money, roamed around the town in search of hooks on which to hang the pictures. These having been obtained we proceeded to put up a couple, but it was now getting late, and we started for home, evening meditation being made on the ride back.

Supper was rather late, and we sat down with the pastor at 7.49. After supper Brother Power cleaned up a holy water sprinkler that was out of polish. The pastor had been reading some formulas for paint removers and so forth, and as one thing led to another, Brother Power was soon delivering a lecture on industrial chemistry, generally speaking, in a broad way, etc. Between the holy water sprinkler and the lecture, we did
not leave the pastor until 9.45. Points were made and examen followed; in lieu of litanies at night we said the "Te Deum," our night visit lasting only three minutes or so, spent in silence. Our points for morning meditation have been made from Father Andredy, S. J., Brother Power reading them over once aloud, afterwards summarizing them, then Brother Walsh reading them again, this took about twelve minutes on the average.

Friday, September 24—Rise at 5.30, followed by visit, meditation in our room, reflection, stations, prayers and beads. Breakfast at 9, and then a Ford belonging to one of the parishioners being in readiness, we trusted ourselves to the skill of Brother Walsh, who was to drive the expedition to Pine Plains. He proved a very able chauffeur, and we got to the town without incident. After buying a few supplies we drove out to the church, and Brother Walsh got down to business, putting a coat of shellac on the floor of the sanctuary, while Brother Power began anew on the stations of the cross. We worked at this until 11.30, when we made noon examen and said litanies in the church. It being so far from Amenia, the pastor had made arrangements to take our meal at the Pine Plains Hotel, and thus save the whole day for work. So we sat down in the dining room of the Stissing House and regaled ourselves on the bounty of mine host, a parishioner of Father Lavelle's. We went back to work directly after dinner, and by 4 P.M. had all the stations up, the sanctuary shellacked and the floor swept, and the pastor called it a day.

On our way home no incident marked the trip, and we reached the house at 5.30 o'clock, giving us plenty of time to make up Life of Saint, meditation, and write up the diary. Our Rodriguez had been made in sections before and after breakfast. After supper we paid a formal visit to the Sisters, accompanied by the pastor.

Saturday, September 25, 1920—Rise at 6, Rodriguez 6.30 to 7. Mass and thanksgiving 7 to 7.45, followed by breakfast. After breakfast we took our last look around, packed up and said goodbye, not without the pastor's blessing. The itinerarium was now read and meditation began, to last for an hour. At ten o'clock we rested twenty-five minutes and made reflection. It was very hot and muggy. At 11.50 we were in Milbrook, and paid a five minute visit to the Blessed Sacrament. We did not call on the pastor. About this time a blister on Brother Power's foot broke, and we pulled off the road for thirty-five minutes to rest and make repairs. Our
next stop was Washington Hollow. We were not hungry, but consumed with thirst. Our intention was to pay just a short visit to Mrs. Paulus, but the good woman had a lunch in front of us before we could argue the matter, and naturally we did not use any physical violence to dissuade her. All we had (and all we could have eaten anyway) was some milk and biscuits and a piece of cake. We left at 2:10, after a twenty-five minute stay, and proceeded on our weary march. Mile after mile of hot black concrete road stretched before us, unrelieved by any shade. We made a short stop to say prayers and read points for the P.M. meditation, which was made from 2:55 to 3:25, followed by reflection. One more stop was made, from 5:10 to 5:40, beyond Pleasant Valley, when we had met the house car with Father Minister and three other Fathers. By this time we were pretty well tired out, and just shuffled along mechanically in silence. We gave a feeble cheer when the towers of St. Andrew's came in sight, and a fervent "Deo Gratias" as we passed through the gate. After a short visit at Della Strada we walked in at the front door at 7 by St. Andrew's time, it having taken us ten hours and five minutes to make the trip, including seven hours and forty-five minutes walking time.

Copy of letter of Father Lavelle, Pastor of

CHURCH OF THE IMMACULATE CONCEPTION

AMENIA, N. Y., September 23, 1920.

REVEREND PETER F. CUSICK,
Saint-Andrew-on-Hudson, N. Y.

DEAR FATHER CUSICK—

"The Pilgrims" arrived in Amenia on Monday evening about 5:30, full to overflowing with religious fervor but woefully lacking in "pep." The last five miles from Litlgow to Amenia seemed fully as long as the other "twenty-three." Your choice of novices for the trip here was splendid. Brother Walsh, now known as the "Happiness in Every Package" candidate, and Brother Power, the "Chemically Correct Formula," make an ideal combination. If all the novices at St. Andrew's are like them then I say "the Jesuits in America are safe," "the Church is safe."

The young men told me the orders they had received—the pastor "was to find work for them or they were to find it." Accordingly early Tuesday morning the broom brigade marched to the church, and the transformation
that has taken place is truly wonderful. The novices are "all round" men—not physically but "secundum voluntatem," and they certainly make work a prayer. It is surprising the amount of ground they cover—and everything they do they do well. At religious exercises they are very prompt and faithful, and I feel grateful to you for allowing them to visit Amenia. Model young men they are now, and I look for great things from them in the future. They are now oiling the floor of the church—and I wish you could see it. This afternoon we go to Millerton and Pine Plains Church for a few repairs, and tomorrow we finish up with the Amenia Church.

Saturday morning, I understand they start for St. Andrew's—their visit here is all too brief—the people at daily Mass remark to me "how lovely" it is to see those young religious serving Mass. We are going to set up the Stations of the Cross at the little Church of Saint Anthony at Pine Plains today, and clean it up a little. We will give St. Patrick's Church at Millerton "the once over," and before we know it, as Genesis relates, we shall have the "evening of the fifth and the morning of the sixth day."

I shall write you again. I cannot thank you enough for sending these young men to help me.

Sincerely yours,

FRANCIS E. LAVELLE.

Second letter of Father Lavelle:

September 28, 1920.

DEAR FATHER CUSICK—

Brother Power and Brother Walsh left Amenia Saturday morning, after a week of splendid work here. I never met two young men more willing to work and more punctual in the performance of their devotional exercises.

They have many years ahead of them before going out as priests, but I sincerely hope they may be able to finish their course of studies as required by the Society of Jesus—and that God will grant them many years of service in the great work of saving souls. We need such men today more than ever. The trip to Amenia may be rather trying, but these young men have left an example of patience under difficulties, and may have inspired some of our young men with the thought of giving up the work and devoting their lives to the care of souls.
NOVICES PILGRIMAGE

You have every reason to feel happy with such novices under your direction. I wondered at them when I considered that they were only a little over a year in the novitiate.

What a change it works in young men.

I thank you again for sending them, I shall pray for them.

With best wishes I remain
Sincerely yours,
FRANCIS E. LAVELLE.

A LETTER FROM ALASKA

NULATO, ALASKA, Jan. 9, 1921.

DEAR BROTHER IN CHRIST,

P. C.

Your letter of September 20 reached me on December 22. Speed does not seem to be the postmaster general's middle name. The fact that your letter, after leaving Fairbanks, had to travel more than 1,600 miles to Nome by dog team, and then retrace about 700 more to get back to Nulato, accounts in part for the long delay. But I was happy to get it even at the late date, and was particularly pleased to hear from you. It was newsy, too, and Alaskans are more than keen for news.

Nome was not my original destination, but St. Michael, about 70 miles to the northeast on Norton Sound. I spent some time at Nome, however, before reaching St. Michael. There I met Father Ruppert. He is doing excellent work; and every man, woman and child, regardless of religious belief, revere him for the self-sacrifice he manifested when the town was stricken by the 'flu' epidemic two years ago. Upon reaching St. Michael on September 1, a wireless message was handed to me. It came from Father Sifton, our Superior, who was then in Seattle, and directed me to push on to Nulato, 700 miles up the Yukon, and about 800 from where I was. I left St. Michael two days later on a Yukon River stern wheeler, not unlike the type of boat on the Mississippi River in the eventful days of Tow Sawyer. The distance between St. Michael and the mouth of the Yukon is 90 miles. After traveling twelve hours, and resting cozily on the tops of sand bars for thirty more, we reached the big creek. Then began the cutting down of the remain-
ing distance to Nulato. The cutting was slow work, making a dent of four miles per hour, exclusive of long and numerous stops at nondescript Indian villages and upon the tops of some more sand bars. I never thought they were so many sand bars in the world. The evil genius who built those on the Yukon surely worked hard, and must have lived to be at least a thousand years old. But no one on board, least of all the crew, seemed to worry. Neither time nor distance figure in these parts, as I have since learned. But Nulato was finally reached. It has a very pretty location on the north bank of the river, and is well sheltered by broken ranges of foothills. My associate here, Father Rossi, a grand old gentleman, met me at the dock, and the several hundred natives came to stare at "the new Fadder." I have since found them to be a very simple and good people, more advanced intellectually, if that is the word, than the Indians I have come across in the States. Three-fourth of the older people understand and speak English, while the youngsters, all schooled by the Sisters here, are really bright, and compare favorably with the grammar school boy and girl of the outside. Most of the natives here are Catholics. About twenty of the twenty-four whites of the village were brought up in the church, but haven't worked at it very much since. There are also twelve United States signal corps men stationed at Nulato. They relay wireless messages to Nome and furnish me with daily Associated Press reports. You will gather from this last, but not the least important item, that my isolation is not complete. Moreover, mail from the States reaches us twice in the week, despite the difficulty and expense involved in getting it here.

The Indians of Nulato and the upper river are not Esquimaux, but of the Tena tribe. They do not mingle with the natives of the coast. From these they differ in language and mode of living. They live much like the white man. Their houses are well built and quite clean. They are, moreover, industrious. Besides engaging in fishing and hunting, not a few are good mechanics, devoting much time to carpentry and engine construction. During the Russian occupancy, the natives intermarried with the Russians, and as a consequence the Indian complexion and features have been almost obliterated in their descendants. From a religious standpoint they are very good. Our church is not large, but is well filled on Sundays and holidays. The Fathers who have labored amongst them did excellent work, and the fruits remained. The natives are well instructed and approach
the sacraments regularly enough. About 120 received Holy Communion at the Midnight Mass on Christmas. It must not be imagined that I am maintaining that all the Indians here are holy souls. Far from it—but they are quite good despite the bad example they have received from the whites for more than a quarter of a century and their own inborn tendency to evil. But those of the natives who do not live good lives seem to die in the best of dispositions, and this speaks well for the thoroughness of the work that has been done amongst them by our Fathers. What the future will bring God only knows. There are only a few Fathers here in the north, and the territory is a large one; and of these Fathers only a few are able to travel because of old age and of infirmities. We could do wonders if our number were augmented. A serious, well grounded Brother, possessing a fine sense of responsibility is as valuable as a priest. In several places he could relieve the priest of many duties incompatible with his priestly office, and give him more time to devote to the spiritual needs of the natives. We have an excellent lot of Brothers, but they are too few. When you consider that Alaska is thirteen times the size of the State of New York, you can readily understand that our small number can cover only a relatively small amount of territory. I shall tell you more in a later letter regarding the work already done by Ours in Alaska. I am too new in the field to venture an opinion on conditions, but hope in a few months to be in a position to give you some idea of what has been accomplished by the zealous men who have opened up the country, and what remains for those who come after. I am deeply interested in the little part that has been assigned me, and hope to increase this interest with years. It is consoling work, even though results are not always apparent to the eyes of men. My sole regret is that I could not give myself to it some years ago. We have not all the conveniences of life that you enjoy in the States, but somehow or other one does not miss them; nor have we as few as the several missionary periodicals would have you believe. The climate is a hard one, but we are not forced to live unsheltered in the center of the Yukon River. The mercury is sometimes frozen in the thermometer, but Superiors provide us with clothes to wear suitable to the climate; the food lacks the variety served at Davenports, but it is plentiful and substantial, and does not differ in quality or variety from what is provided in our houses in the States. I have met with no sickness among the whites, and I have ex-
A LETTER

experienced none myself—in fact, I never felt better. I have never heard any one complain of a cough or a cold. The government keeps a doctor here, but he tells me he has had no white man to attend to in the three years he has resided in Nulato.

Alaska and its ways cannot be learned in a day. The manner of living, the mode of travel, the climate, the dress, even the behavior of the stellar system, all appear strange to the new comer. Referring back to the last mentioned point, I may remark that even now at ten in the morning, the sun has not begun to peep over the horizon. It will do so shortly, but only to take a brief look around, and then to retire whence it came. It will become less shy as the days pass along and tarry for eighteen hours out of every twenty-four during April, and twenty-three out of the same number in June. This is the land of the Midnight Sun. At Los Gatos, I hugged the steam pipe and kept the gas stove burning when the thermometer registered 35 above zero; here at 40 below zero, I feel quite cozy and comfortable in my room, and only a moderate fire in the stove out in the corridor. The dry air of a cold climate accounts for this. All travel here is by dog team, and as we are obliged to travel much, we must know how to handle a dog team well, and the learning demands much patience and not a few bottles of liniment. Father Sifton sent me seven husky Siberian dogs. I looked them over. They were as playful as kittens, and I concluded that they were the personification of meekness, and were reared in Bethania. I harnessed them to the sleigh. This was a pleasure, and I knew that to drive them would be a joke. Going to the rear of the sleigh, I bid them: "Mush on." Out they shot in what seemed to be seven different directions, overturning the sleigh and dragging 180 pounds of clerical indignation through the deep snow for more than a hundred yards, where a stout fence post arrested further progress. In picking myself up I may have given vent to some caustic remarks, but I cannot recall the exact wording of them just now. But the matter and form of these utterances are irrelevant here. The seven dogs looked humiliated and even abashed—they would show me from now on that my verbal assault upon their characters was not well tempered with truth. As the sleigh was intact, and no dislocations of bones were evident, I again bid them "mush on". They went along nicely, for about forty feet, when two neighboring dogs began a noisy argument in the distance about a small
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matter of a piece of dry fish. My dogs yearned to become active participants, and lost no time in gratifying their ambition, upsetting the sleigh and giving their driver another undignified drag through more deep snow. Upon reaching the scene of combat, I thought it prudent not to attempt any amicable adjustment of the controversy, but rather to take a ringside seat and watch the progress of the fracas. Here was an opportunity to study the Alaskan native son in action. The code which prompts man to lend aid to the under dog does not appeal to this animal. His ethics are the very antithesis of this worthy principle. When two dogs begin fighting, the battle very quickly develops into one in which every dog in the vicinity is involved, and each deems it his duty to bite and rend with all his savage ferocity at whatever unfortunate animal happens to have been thrown to the ground. They are impartial in attack and absolutely devoid of filial regard. The prostrate canine might be their own unrespected father, but a little matter of blood relationship makes no difference. The mandate of Alaska dogdom is “keep your feet or your chances of survival are ruined.” Our dogs came out of the combat without a scratch, and the pithy remark of a native bystander: “Father Eline’s purps licked the hull bunch,” caused me to forget past delinquencies and take new pride in the team. The harness straightened out, I started off, and did almost ten miles in excellent style. I now grew very tender hearted, and resolved to give the poor creatures a rest and allow myself a few minutes to secretly gloat over the recent clean-up of the village dogs. After the appointed rest I took a look around. Three of the dogs had eaten all their harness except the buckles. Thankful that they did not eat the sleigh and the driver, I sent the wilful three home again in disfavor and unchaperoned. The four having shown some self-restraint were privileged to bring me to the haven of rest. This they did without further mishap. I have now acquired the difficult science (?) of driving a team and can move along with ease and some dexterity. Without these animals we can do little in Alaska. When my experience widens I may tell you of the long trips we are required to make, and the difficulties and dangers often met with in doing so.

We have plenty of work to do up here in the cold North, work that is serious and arduous. The difficulties are many, but the tasks must be met cheerfully.

S. A. ELINE, S. J.
OUR AMERICAN INDIAN MISSIONS
PROVINCE OF MISSOURI

What are they? Where are they? What is the precise nature of their work? These are questions that have been asked repeatedly by members of the province everywhere, and will be asked again if a satisfactory answer is not forthcoming. The News-Letter items will certainly lack point and frequently even interest until the proper setting has been supplied. Hence this bit of general information concerning the missions and their work.

IN SOUTH DAKOTA

Holy Rosary Mission among the Sioux Indians lies in the southwestern portion of South Dakota, thirty miles northwest of Rushville, Nebraska, the nearest railroad station, and five miles from Pine Ridge Agency, official headquarters of Pine Ridge Reservation. Stated briefly after a favorite method of Father De Smet, the mission is situated at about $43^\circ 6'$ north latitude and $102^\circ 36'$ west longitude. The surrounding country is made up for the most part of ridges and hills crowding closely one upon another, with gorges and canyons running in every direction, and no vegetation but a species of short grass and sparsely scattered pine trees.

Due to the opening of one county after another to home-steaders, the reservation has decreased during the past few years, until now it comprises only the three counties of Shannon, Washington and Washabaugh, with an area of nearly 3,400 square miles. Besides the church at Holy Rosary Mission, there are twenty-two chapels scattered over this territory at more or less convenient points, the nearest five miles from the mission, the farthest about sixty miles on a bee line, which means considerably more than a hundred miles by road. Father Louis Goll has charge of eighteen of these chapels; hence he is on the road the greater part of the year, traveling anywhere from five or ten to fifty miles a day, and covering between three and five hundred miles a month. Moreover, if he is to reach all his people, he has frequently to say mass in their homes, usually log houses or tepees, in localities where as yet no chapel has been erected.
For thirty years Father Lindebner has been engaged in this work, and even now, at the age of seventy-four, he has charge of four stations which necessitate frequent trips of from two to five days. Only lately he made a sick-call trip of 120 miles in the face of a keen blizzard that pulled the mercury fairly below zero.

*St. Francis Mission*, older by a year than Holy Rosary, lies one hundred miles to the east on the Rosebud Reservation. It is twenty miles from the railroad and eight miles from Rosebud Agency, in the southwest quarter of Todd County. As a postoffice, it is easily found on the map. Melette, Todd and Tripp Counties, and a part of Bennett County, altogether an area more than 5,600 square miles, make up the territory in charge of Fathers Grothe and Sialm, who, like Father Goll, spend most of their time "in the field," living and working among the Indians. Missionary journeys last from one to three weeks, sometimes longer, and are followed, as a rule, by a few days of rest and preparation at headquarters. For a few months during the year a Ford is the best means of conveyance on these reservations, and it is frequently the only sure means of transportation in hurried sick calls. Still, during the winter and a great part of the summer the use of a machine is out of the question on many of the roads. These latter scarcely deserve the name; they are merely marks in the mud or snow; their condition is indescribable. Hence a team and spring wagon must be relied upon to do most of the transfer work.

The schools are the most important element in mission work among the Indians. There are nearly 250 children at Holy Rosary Mission, and about 340 at St. Francis, representing about an equal number of boys and girls, ranging in age from six to eighteen years. These children are not only lodged and fed at the school from September to July, but they are likewise clothed at the expense of the mission, not a small item for the procurator when one remembers the "wearing-out" capabilities on shoes, e.g., of the average young American, particularly if he be aboriginal. The government, indeed, contributes $108 a year for the support of each child, from the tribal funds at Washington, but actual figures show that this sum does not cover the cost of the year's meals. Hence the need of the ranches owned by the missions, and of the other sources of income, benefactions and the like, upon which they depend.

As Superiors of their respective missions, super-
intendents of schools, pastors, ministers and procurators, Fathers Grotegeers and Buechel have more than they can do—and they are doing it! The schools are under government inspection, but that is a matter of no anxiety to those in charge. For the mission schools have actually set a standard which the government establishments have, thus far at least, vainly attempted to arrive at. This fact is openly admitted by teachers and superintendents of the state schools.

The Sisters of St. Francis, of Stella Niagara, N. Y., conduct all the girls' classes and the three lower classes of boys. Father Mennen spends five to six hours a day in the class room as teacher of the older boys at Holy Rosary Mission, while Mr. Martin fills a like position at St. Francis, replacing Mr. J. Zimmerman, who, after five years of successful labor, has entered upon his course of theology. Mr. Cunningham is prefect of the boys at St. Francis Mission. The prefect at Holy Rosary Mission is a young layman, a former student of Creighton University. Father Weis, besides his work as assistant pastor, has also a share in the prefecting.

And what of the Brothers? Without them the mission simply could not exist. Industrial training is one of the essentials of the course of studies as prescribed by the government, and is in itself a necessity for these children, who, in a few years, will have to depend upon themselves for a livelihood. Practically every foot of the two immense piles of mission buildings, from the cutting of the lumber to the carving of the altars in the churches and house chapels, has been the work of the Brothers. The bricks of the Holy Rosary Mission buildings were made on the grounds with the hired help of just one expert burner; the concrete structures at St. Francis, more than 1,000 feet long, were put up by the Brothers, with Indian boys as helpers. Their garden work has received special commendation on all sides, from the Commissioner of Indian Affairs down to the passing visitor. There is no question then but that the Brothers are well able to provide thorough instruction in the various trades. To obtain even one layman, with the requisite qualities, who would be willing to devote himself to this work is, under the circumstances, next to impossible.

At the present time about half the Indian population of Rosebud and Pine Ridge, 5,000-6,000 in number, is Catholic, not a poor figure when one remembers that owing to the Grant Peace Treaty, Catholic missionaries were not allowed on these reservations until long after
the Episcopalian and Presbyterian sects had thoroughly established themselves.

To Father Digmaun, more than to any other man, does St. Francis Mission, especially, owe its present flourishing condition. For thirty-three years he has labored among the Sioux with unremitting zeal and energy, with indomitable courage and a never-failing confidence in the Providence of God and the intercession of St. Joseph. Hardship and privation fell to his lot; enemies, openly hostile or deceitfully insidious, forced him to many a hard fought battle; but strong with the strength of God, he has lived to see at least some of the fruits of his long and devoted apostolate.

It would seem fitting to give expression here to an estimate formed of these two missions and their work by so eminent an authority as Mgr. William H. Ketcham, Director of the Bureau of Catholic Indian Missions. On several occasions, in public and in private, he has stated as his deliberate conviction, that history records no other example of such rapid and solid progress from barbarism to civilization as has taken place among the Sioux of North and South Dakota. And more than once he has expressed his firm determination to stand by St. Francis and Holy Rosary Missions to the last, and to make every sacrifice before permitting the doors of these two schools to be closed to the Sioux. Such testimony requires no comment.

IN WYOMING

St. Stephen’s Mission was founded by Father John Jutz, at the request of Bishop O’Connor, of Omaha, in May, 1884. The mission is on the Shoshone and Arapahoe Indian Reservation, which lies in the west-central part of the State of Wyoming. The work of the mission from the beginning has been almost exclusively with the Arapahoes, who, at the present time, number about eight hundred and fifty souls. Father Jutz remained at St. Stephen’s during seventeen months, suffering all the hardships and privations that accompany pioneer work in a country such as the West then was. In the year 1886, owing to the inability of the Superior of the German Mission to replace Father Jutz, who had been recalled to Buffalo, Bishop O’Connor requested Father Rudolph J. Meyer, Provincial of the Missouri Province, to send a priest temporarily to St. Stephen’s. Father Paul M. Ponziglione and Brother Kilcullin were sent out, and arrived at the mission on June 30, 1886. With the assistance of funds obtained from Mother Katherine
M. Drexel, Father Ponziglione began the building of a school for the girls, and a convent for some Sisters of Charity of Leavenworth, who came to the mission in September of 1888. Father Ponziglione was recalled to Osage Mission in April, 1887, and Father F. X. Kuppens finished this structure, a brick building three stories high. Brother Thomas Kelly, now stationed at St. Ignatius College, Chicago, worked from December, 1886, to September, 1888, in the capacity of teacher and prefect of the Indian boys, whose school building was a two-story log house, twenty-four feet square, that Father Jutz had built. In February, 1890, Father Ignatius Panken succeeded Father Kuppens as Superior of the Mission, and Father Ponziglione was again sent to St. Stephen's as missionary to the Catholics of the town of Lander and to the soldiers at Fort Washakie.

In July, 1891, St. Stephen's was transferred to the Rocky Mountain Mission, and until the year 1912, the Fathers and Brothers of this mission, later united to the California Province, carried on the work that had been inaugurated by Fathers Jutz and Ponziglione. During these years the church and boys' building were constructed.

In 1912, St. Stephen's was again transferred to the Missouri Province, and Father Placidus Sialm was appointed Superior. During the two years that he spent in Wyoming, Father Sialm, with the assistance of the Catholic Church Extension Society and the Marquette League, built three chapels, one at Arapahoe, five miles from St. Stephen's, another at Fort Washakie, twenty-eight miles to the west, for the benefit of both Indians and whites, and a third at Pilot, a Mexican settlement thirty-five miles northwest of the mission. In the summer of the following year, Father Aloysius J. Keel joined Father Sialm, and acted as missionary to the Indians and to the outlying stations, and in 1914 succeeded the latter as Superior, a position that he has since retained. Father Keel was worked with indefatigable zeal for the advancement of the school, which now has an average yearly enrollment of one hundred children, the maximum number that can be accommodated.

When Father Keel was made Superior of the mission, Father S. E. McNamara was appointed as missionary to the outlying stations and pastor of the church in the town of Riverton, six miles from St. Stephen's. On the first Sunday of every month he said Mass at Fort
Washakie, and conducted a catechism class for the Catholic Indian children who attended the government school at that place. On the second and fourth Sundays of the month he said Mass, conducted classes, and held meetings of his societies in Riverton, while on the third Sundays he visited Shoshoni, thirty-one miles distant, where, owing to the lack of a chapel, he was compelled to offer the Holy Sacrifice in the homes of his parishioners. Since it was impossible to go to Pilot on a Sunday, the trip to this place had to be made on some week day, unless a fifth Sunday occurred during the month. All these lengthy trips, until a few years ago, had to be made with a team and buggy, and usually occupied three or four days. During Father McNamara's second year at the mission, a Ford machine was purchased for him through the generosity of both Protestants and Catholics, even the Indian children contributing their mite to its purchase. A trip that formerly consumed three or four days can now be made in a day. About twice a year, when the condition of the roads permitted, a trip of nearly seventy miles was made to Lenore and Crowheart, where from day to day, during the space of a week, Mass was celebrated in the homes of scattered ranchers.

Last summer Father James V. O'Connor succeeded Father McNamara, and he has already experienced some of the hardships of his predecessors. Owing to the severity of the winter and the deep snows, which made the use of the Ford impossible, he has had to make several trips to Pilot and Fort Washakie with a team and buggy. One such trip to Pilot lasted four days.

Brother Joseph Paruzyuski has been at St. Stephen's since the spring of 1914. Besides teaching the boys shoe-mending, carpentry and gardening, he is engineer and general utility man about the mission. Despite the climatic conditions which render the raising of a vegetable garden extremely difficult, Brother Paruzyuski has met with such success in this work that he has gained the reputation of being the most successful gardener in that part of the country. A great variety of vegetables are raised by him every year, sufficient to supply the needs of the school and increase the treasury by five hundred dollars from the sale of the surplus.

For the past twenty-seven years the Sisters of St. Francis, of Pendleton, Oregon, have been engaged in educating the Indian girls and younger boys at St. Stephen's. The marvelous work accomplished by these
self-sacrificing women is noted in the marked contrast that exists between the girls educated at the mission school and those who have attended other reservation and non-reservation schools. The boys of the third grade and upward in the grammar course were taught by laymen, Sisters, secular priests, and Brothers of the Society, until 1917, when Mr. Joseph T. Lannon, the first scholastic of the Missouri Province to work at St. Stephen’s, succeeded Brother Timothy Holland, who was transferred to British Honduras. Mr. Lannon was replaced last summer by Father Michael J. Hoferer, who is very much pleased with his new home.

Thus the work has been carried on at St. Stephen’s Mission for nearly thirty-six years, and great good has been accomplished among the Indians, both in a spiritual and a material way. However, the greatest possible good has not been done, since only one missionary of all those who have worked among the Arapahoes was thoroughly conversant with their very difficult language. This was Father John B. Sifton, of the California Province, who is continuing his missionary labors in Alaska. It seems that, no matter how well the Arapahoes learn the English language, the truths of religion cannot be sunk deeply into their hearts without the aid of their own figurative speech. As long as the Arapahoes exist as a tribe, a knowledge of their language on the part of those who work among them will be a necessity, for they will never give up their own beautiful tongue in exchange for that of the white man.—The Province News-Letter.

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THE TERTIAN FATHERS LENTEN WORK

PROVINCE OF CALIFORNIA

Lent was a very busy time for the Tertian Fathers of the Province of California. The apostolic zeal, manifested by the reverend tertians of former years in evangelizing outlying districts in the various dioceses of the land of the “Golden Gate,” brought many requests from pastors for mission work in their extensive parishes and stations. Since this work was limited to the season of Lent some missions had to be deferred to the following year.
Owing to the presence of Fathers from the Spanish and Portuguese speaking provinces of South America, missions were given in these languages, and the long felt desire of reaching these peoples in their native tongue was realized.

**PORTUGESE MISSIONS**

The Portuguese speaking population of the Santa Clara Valley was well taken care of by Reverend Joseph Foulquier, of the Mission of Brazil. As a prelude to his missionary endeavors, the first Sunday in Lent found him assisting the Salesian Fathers of St. Joseph's Portuguese Church, Oakland, California. Thence he came to Saint Clare's Church, Santa Clara, California, where he opened a one week mission, beginning February 20. The mission had been well advertised, and the church was crowded at all the services. Over one thousand approached the Holy Sacraments on the closing day of the mission.

Decoto, California, was the next scene of the zealous efforts of our Portuguese missionary. The silvery tones of the small bell hidden away in the giant eucalyptus trees, that overshadow the modest church, had sent forth an invitation to the industrious inhabitants of the little village to be present at the opening of the mission. Men, women and children came to the services in great numbers, and an abundant spiritual harvest was reaped in this portion of the Lord's vineyard.

The following Sunday Father Foulquier was whisked away in a machine to Niles, California, where his third mission was begun.

During the first three days of Holy Week a triduum was given to the Portuguese part of the congregation of All Saints Church, Hayward, California.

**SPANISH MISSIONS**

The Mexican and Spanish speaking inhabitants of the southern part of the state enjoyed the privilege of attending missions given in their native tongue by Fathers Michael Ramoguino and Joseph Rinsche of the Argentine Province.

Father Rinsche's missionary work was confined to Santa Barbara, California, and immediate vicinity. A mission was conducted in the Mexican Church of Our Lady of Guadalupe, and frequent catechetical instructions were imparted to the parochial school children. Realizing the necessity of preserving the faith of the young,
the Reverend Pastor erected a school last year for the Mexican children, and on the opening day over two hundred children were present for class.

Father Rinsche prepared many of these children for their First Holy Communion, and gave instruction in Christian Doctrine at the General County Hospital of Santa Barbara. He closed his Lenten work with a one week mission at St. Joseph’s Church, Carpenteria, California.

Father Ramoguino spent the Lenten season laboring among the Mexicans who live in the Santa Paula Valley, midway between Santa Barbara and Los Angeles. The missions given at Santa Paula and two suburban stations were well attended. The parish of Santa Paula numbers about six thousand souls, of whom five thousand are Mexicans. Everywhere he found the people eager for instruction and anxious to receive the Sacraments, and although the Protestants, or to be more exact, the Methodists, use every means to pervert the faith of this simple people, their success is very small in proportion to their efforts. The Mexican family will very seldom have their children baptized in the religion of the sects, and will always call their Padre when dangerously ill. The great need at the present time is the priest with a sufficient knowledge of Spanish to enable him to catechize and instruct them. He will do wonders with this willing, hardworking, religious minded people who love and respect their Padre, and are devoted to the faith of their fathers.

DIOCESE OF SACRAMENTO

Reverend Thomas J. Flaherty conducted missions in the following parishes of the Diocese of Sacramento: Winters, Davis, Colusa, San Andreas and Angels’ Camp. At Colusa, California, the newly organized council of the Knights of Columbus took occasion of the mission to make their general communion, and about one hundred Knights approached the altar rails.

The missionary’s next stop was at San Andreas, Calaveras County, the scene of the miners’ feverish quest for gold in the days of ’49, and which has been rendered famous in song by the poet, Bret Harte. Father Flaherty, unlike the “Heathen Ah Sin,” was not there to heap up a golden store of nuggets, but with all the simple winsome ways of that far famed Oriental, endeavored to lead his hearers to amass treasures for life eternal.
The last mission was given at Angels' Camp, the site of the famous Coleman mine. Mr. Coleman, a Georgetown graduate of high standing, donated all the property for the church, residence and hall, and later paid off the entire debt. He died at San Francisco during the “flu” epidemic two years ago.

**SALT LAKE DIOCESE**

At the invitation of Right Reverend Joseph Glass, C. M., D. D., to give missions in rural districts of his extensive diocese, that embraces all of Utah and a greater part of Nevada, Fathers Edward Budde and Walter Fitzgerald were assigned to this field of labor among the miners and Mormons. Missions were given at Ely, McGill, Elko, Battle Mountain, Eureka, Austin and Las Vegas, in Nevada, and at Bingham and Provo, in Utah. Four school retreats were given in Salt Lake City and Ogden.

**ARCHDIOCESE OF SAN FRANCISCO**

Reverend John P. Mootz began his Lenten mission work in the modest little town of Milpitas. Then followed a triduum to the students of St. Joseph’s School, San José, California, and the following week found our missionary expounding the “Four Last Things” to the parishioners of St. John’s Church, Healdsburg, California. The following lines concerning the mission are taken from the San Francisco Monitor:

“The mission conducted by the Jesuit Father, Rev. John P. Mootz, has been a wonderful success. The clearness of his arguments and the easy way in which he expressed them, found the warmest reception by the congregation that every night thronged the church.”

The last mission was given in Alameda, California. As St. Joseph’s is the only Catholic Church in the city, the seating capacity was taxed to the limit at all services. The Pastor, Reverend A. Bandini, D. D., J. U. D., his two assistants, and the missionary Father, heard confessions on the day before the closing of the mission, from 9 to 12 in the morning, in the afternoon from 2 to 6, and from 7 to 10.30 in the evening. The following day great throngs crowded the communion rails at all the early Masses. The mission was closed with Solemn High Mass at 11 A.M.

Father John McAstocker gave a one week mission at Elmhurst, California, and another at St. Lawrence O’Toole’s Church, East Oakland. A triduum was conducted by the same Father at Manteca, and also at Atlanta, Cal.
Father Joseph Crowley began a mission on Ash Wednesday and closed it on the second Sunday of Lent, at Richmond, Cal.

Five retreats to large schools and colleges in San José and San Francisco were conducted by Rev. Alphonse Quevedo. This work is most important, especially in our day of social unrest and moral laxity, when the youth of the country need so much the guidance of sound Christian principles.

**DIOCESE OF MONTEREY AND LOS ANGELES**

Fathers John H. McCumiskey and Joseph R. Crowley were assigned mission work in the diocese of "The Angels." A very successful two weeks mission was given by them in San Bernardino, Cal.

Father McCumiskey also conducted a school retreat at St. Mary's, Los Angeles, and a one week mission at Los Pinos, Cal. The latter city is situated in a fringe of the "Great Desert," and was reached after a two day trip by automobile.

Father Crowley gave a one week mission at Barstow, Cal., about one hundred and fifty miles northeast of Los Angeles. It was the first mission given in this neglected spot, and many families that had grown up with little religious instruction, took occasion of the mission to renew the practices of their religion. Father Crowley's Lenten work was completed with a triduum given to the students of the Immaculate Heart College, Hollywood, California.

On the completion of a triduum given to the students of Ramona College, West Alhambra, Cal., Father John McAstocker opened a three day mission for the Catholic students at the State Indian Institute, of Arlington, Cal. There are over three hundred Catholic Indian children here at Sherman Institute, and their conduct and attention during the mission were exemplary. A large number made their First Holy Communion.
BOOKS OF INTEREST TO OURS

The Credentials of Christianity, by Rev. Martin Scott, s. J.
Published by P. J. Kenedy Company.

"The Credentials of Christianity" has great merit as a popular fundamental theology. It meets the errors of our day, not only of those who reject Christianity absolutely, but also of those whose acceptance of Christianity is agnostic or at least full of misgivings. The best weapon for the destruction of error is the presentation of truth, and of truth set forth in reasoning that is not valid only, but so developed as to command attention and to produce conviction amongst the erring masses. "The Credentials of Christianity" amply serves this purpose. Its wealth of solid argument presented in a pleasing and satisfactory manner, the sincerity of its tone, its clearness and brevity so tempered as to convince and yet to provoke thought and arouse interest; all these qualities make it well suited to safeguard the faithful and to lead many others from the darkness of error to the light of truth.

Evolution and Social Progress, by Joseph Husslein, s. J., PH.D.

This is a splendid book for our day. Father Husslein, a master in his chosen field, has done his work well. We quote from the dedication "To the Classes and the Masses."

"The significance of the subject treated here for the man in the street is no less than for the scientist and philosopher, the clergyman and student, the sociologist and journalist. It is of all questions the most fundamental as it is the most far-reaching in its consequences. It is at the basis not merely of our science and our popular literature, but also of our commercial transactions and our labor troubles, of our public morality and the welfare or ruin of nations."

Researches Into Chinese Superstitions, by Henry Doré, s. J.,

This "Chinese Superstitions" Summa, which is being published by the Kiang-nan (China) Jesuit missionaries, is not an unknown work to the readers of the Woodstock Letters. In a previous review we stated how important and interesting we thought this set of books was because of
the objective and extensive knowledge of the many various superstitions which make up the average Chinaman's life. In times like these when revealed religion is attacked by rationalism on the specious and deceiving ground of comparative religions, books like Father Kennelly's should be heartily welcomed by every Catholic apologist, who stands in need of positive facts proving conclusively what an infinite distance separates divine from any human religion. It is to be hoped that what the Jesuit missionaries are doing for China, other Catholic writers will do for the other heathen lands.

The present volume is the fourth one of the English set. Like the three previous ones, it deserves to be highly praised not only for its contents, but also for its elegant get-up. Attention should especially be called to the very artistic color illustrations which vividly put before one's eyes the superstition which is explained in the tent.

As for the contents of the volume, it might be enough to mention that it deals with fortune-telling, physiognomy, different kinds of divination, selection of lucky and unlucky days, good and evil omens, calendar vain observances, superstitious prints and characters, vegetarian sects, etc. Very special attention has to be called to the very learned preface of Father Kennelly on divination ( antiquity, authors, purpose, methods, effects of it), and to the articles on geomancy, the household altar, sparing of animal life (a Buddhist work), and Buddhist abstinence. The five artistic illustrations, 172-174, deserve much praise. All the notes are by Father Kennelly, and have required extensive reading and research, as is shown by the list of more than fifty works in Latin, French, English and Chinese, consulted for the composition of this fourth volume. These notes elucidate obscure or difficult facts, and criticize persons and doctrine. Father Doré's book has been much improved thereby.

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This number of the c. b. e. a classification of notes on preaching, based on the Spiritual Exercises, was first published for private use only. It has already been noticed in the Letters. But as many found the plan exceedingly suggestive, a first edition being quickly exhausted, Father Debuchy wisely decided to re-edit the brochure. He has added, however, to the classification, under the form of general rules, a capital summary of how preaching is to be done in conformity with the principles and methods of the Exercises. No. 65 is a most valuable help for our preachers.

missionaries in China, Ricci, Schall and others, will never fade. They were giants in character and energy of will and holiness and zeal for souls. Their spirit was truly Ignatian, and this spirit they imbibed in largest measure from the Spiritual Exercises. What use did these zealous workers of an earlier day make, under the circumstances, of the Exercises, in forming the valiant Chinese Christians, who, in spite of violent persecutions and an almost complete dearth of priests, preserved through the years the precious treasure of the Faith? About the year 1845, there were around Shanghai alone nearly 50,000 Christians. Father Vanhee has answered this question in No. 66 of the C. B. E. Unfortunately he had not many documents to help him in this study. He has made a careful investigation and analysis of works in Chinese, of letters and other documents, and from these has gathered evidence enough to show what an important part the use of the Exercises by our early Jesuit missionaries played in their apostolate. It answers the question why the Chinese Christians remained so steadfast in their Faith.

Father Debuchy has opened a new and most interesting study.

No. 67. St. Marguerite-Marie et les Retraites Spirituelles. Par le P. Henri Watrigant, S. J.—This number is by the veteran Father Watrigant. In the introduction, which in passing may be called a short treatise on prayer and the Exercises and St. Margaret Mary's method, the author treats of the harmony between the Exercises and the devotion to the Sacred Heart as practiced by the Saint. The brochure has two parts. In the first part, Father Watrigant lets St. Margaret Mary tell us her methods from the notes in her own retreats. In the second part, the writer shows us the methods of the Saint, as a directress of retreats to her novices and others, and as a true apostle of the Exercises in connection with the devotion of the Sacred Heart.

* * *


May the 8th marked the four hundredth anniversary of the birth of Blessed Peter Canisius. This little brochure of Father Bettin comes from the press, therefore, at a most opportune time. The sketch is well done, and pays a fine tribute to this apostle of modern Germany. We wish the plan of issuing Catholic Historical brochures, of which this is the first, all success.

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"The aim of this work is to afford genuine help to all who
wish to obtain a mastery of Ancient Greek. Its plan is outlined in the general introduction. This volume presents to the learner more than half the treatise on the 'Functions and Equivalents of the Subordinate Clause and of the Parts of Speech,' together with a corresponding 'Digest of Greek Idioms.' These large collections of examples are possibly unique. They are the fruits of many years devoted to the all-engrossing, if somewhat thankless, labor of teaching Greek."

"This work should prove serviceable to the ever-dwindling, though not inconsiderable number of students, who are preparing for university scholarships or for distinctions. The work is so planned that each chapter, while forming part of one system, yet constitutes a separate and complete treatise in itself, which may, with profit, be studied quite independently of the rest."

* * *

The Just Man, by D. J. Kavanagh, S. J.—This timely brochure of sixty-two pages, which professes to be "a little study of the great virtues of Saint Joseph," is a very welcome addition to the bibliography of the Saint. The reverend author has taken occasion from the jubilee of Saint Joseph's Patronage to weave together a chaplet of instructive and forceful sermonettes, which portray the holy patriarch exemplifying, in his obscure and toilsome life, the great fundamental principles of Christianity from which our twentieth century world has wandered, and to which it must return if modern society hopes for any permanent remedy for its many social and domestic evils. The charming simplicity with which Saint Joseph's virtues are set before the reader is sure to bring courage and comfort and inspiration to the great body of our Catholic laity, for whom the pamphlet is intended, and particularly to our American workers. In the contemplation of the holy and humble carpenter of Nazareth, they will learn to sanctify their daily toil, and with that sanctification will come contentment and peace and happiness. Father Kavanagh's little volume should be in every Catholic book rack; Catholic teachers and social workers will find much food for thought and study in its brief pages, and as an appropriate souvenir for pastors and sodality moderators to distribute to their parishioners and socialists during this jubilee year, nothing better could be suggested. It is bound to stimulate devotion to the Saint, and a devotion of the most practical sort. Copies may be had from the author at Saint Ignatius University, San Francisco, Cal.

* * *


Father Vath has given us a book worth writing and worth reading. It is full of interesting facts, which are told by one
who knows and who has himself, in part, made and lived them. The reader journeys along with Father Vath and goes through the trials and victories of the missionaries, gets a view of the Indians, individually and in groups, living in their native habitat, brought under the influence in grace, yielding to that grace or casting it aside, being converted to Christianity or remaining in infidelity. The book is more than a mere narration of events, it is like a breathing, living experience you are made acquainted with, i.e. Jesuit mission life covering sixty-six years in a land of glorious promise, and of frequently glorious, but, at times also, inglorious realization. The questions that are touched upon, are, many of them, at least, of more than ordinary interest. India, its pagentry and romance, the patronage rights of the Portuguese Kings, pre-mission history of the Vicariate Apostolic in middle India, the Goanese schism, the school question and the entrusting of the mission of Bombay-Poona to the Society of Jesus, the great Bishop, Athanasius Hartmann O. Cap., the beginnings of the Jesuit mission, the coming of the first German Jesuits, the concordat of 1857, the foundation-time, Bishops Canoz and Steins, the development of the mission, the question of religion in the Vicariate, the Novitiate, Scholasticate and Seminary, Bishop Meurin, life pictures of some Jesuit missionaries, the establishment of the Hierarchy, the last twenty-five years before the World War: if this is not an intellectual feast for the student, where is he going to find one?

From the entrance of our German Fathers into India until their expulsion therefrom a great missionary undertaking was developed that carries out the wish of St. Francis Xavier in a manner worthy of his brothers and zealous imitators. We heartily commend this book to our readers.

**Religieuses et Religieuses d'après Le Droit Ecclesiastique.**

In this work the author has embodied the entire legislation contained in the Code on religious of both sexes. Following the order in which the matter is treated in the section "De Religiosis," the author quotes the Canon on each particular point, to which he adds a short and lucid explanation, as the case may demand. The practical nature of the commentaries and the proper emphasis made on important points, even by the use of special type that cannot fail to attract the eye at once, make this little work very valuable for those who lack the time to consult longer treatises on the subject.
OBITUARY

FATHER CHARLES COPPENS

Perhaps there could be no better commentary on the long and fruitful life of Father Coppens than the following autobiography written with great simplicity at the bidding of his superior, and the account of his publications and of his last hours which follow it. For many years he was an example to all of industry, courage, zeal and religious observance; and it seems fitting that his own account of these virtues in action should be his bequest of us:

You have requested me to write some recollections of my life, and I am going to make an effort to do so. I was born on the 24th of May, 1835, in the little town of Turnhout, in Belgium. My father was at first well enough to do, being a master builder, with a number of masons in his employ. But to keep his men at work during a winter he undertook to erect an unnecessary building, and thereby ruined his little fortune. I was, therefore, sent to the public school, at a time when the Freemasons controlled public education in Belgium; and I remember distinctly how one of the teachers directly tried to pervert the morals of his pupils.

Happily the Jesuits came soon after to open a college in that town; and, though almost starving the first years of their labors there, gave a free education to all who desired it. I entered the college in my twelfth year, and applied myself so earnestly to my studies that, at the end of the six years' classical course, I was the leader of my class.

But the most precious advantage I derived from my college training, was the religious spirit which the Fathers developed in their pupils, chiefly by means of the sodality of the Blessed Virgin. Its exercises had gradually taught me to aim at higher things than worldly success. Still, while I had prayed to know the will of God with regard to my vocation, I had yet not deliberated upon my future career, when the good Lord suddenly seemed to decide it for me.

It was on the feast of St. Aloysius, 1853, that the decision came. I had received Holy Communion with my fellow sodalists, and was making my thanksgiving when a boy whispered in my ear that the great Indian missionary, Rev. Peter De Smet, s. j., had arrived and was actually staying at the college. I said to myself, "What is that to me? Why interrupt my prayers for that news?" But the next moment the thought came to me: "Why not go with him to America and become a Jesuit missionary?" At once I was enraptured with the project. The same day I called on Father De Smet,
and begged to be received among his recruits, though I was a very unpromising candidate. For in my sixth year of life I had suffered a severe attack of typhoid fever, which had left me a very frail and undeveloped little body, almost unfit for the ordinary games of childhood. Inflammatory rheumatism had further weakened me, and a bad cold had at one time brought on a copious spitting of blood. Yet the missionary put only one condition on my admission to his band, namely, that I should get my parents' full consent. My father, before granting this, asked me to go with him on a pilgrimage to the miraculous shrine of Our Lady at Montaigu. We walked all the distance of 29 miles, and back again, saying many pairs of beads along the way, and received Holy Communion at the celebrated sanctuary. But on our return home I was doubtful about my project. A young religious, a former fellow-student, whom I had visited at his monastery on the way, had seriously warned me against the rashness of my plan, saying my health was evidently so frail that I should die before I got half way across the ocean. So when I called the next day on the Rev. Father Rector of the College, I was ready to tell him of my hesitation, which would probably have made him discourage my project. But Providence so disposed, that before I had spoken a word, he bade me get ready to start the very next day on a trip to the Jesuit novitiate at Tronchiennes, in company with two young Jesuits, who were old friends of mine in former years, and who were just then returning from a visit of their parents to their novice home. There I made an earnest retreat to know God's holy will, and was definitely received to begin my novitiate on the 21st of the following September.

The beginning of November found me on the steamboat "The Humboldt," with Father De Smet, Bishop Miege and a band of a dozen recruits for the mission of Missouri Province of the Society of Jesus. Our voyage was stormy, and thereby so prolonged that we ran out of coal, and were forced, instead of making for New York, as we intended first, to turn aside towards the harbor of Halifax in Nova Scotia. Early on the morning of December the 6th, our vessel was guided by a pretended pilot on a huge rock, which knocked a large hole into its keel and threw the fire of our furnace upon the neighboring wood, setting it aflame, and thus adding the danger of burning to that of perishing in a watery grave. But our able captain saved us from both alternatives, and succeeded in saving all the passengers, and even their baggage, though the steamer was a total wreck.

Our Jesuit band arrived safe and sound in St. Louis on the 26th of December, and the following day at our destination, the novitiate of Florissant, where we set to work to study English. We were fortunate in having as our teacher a young Jesuit, who, in the course of time, became a renowned missionary on the Pacific coast, Rev. Father Beshor.
He was a son of an Indian chief, and had been educated in a Protestant seminary; but on casually entering the Jesuit Church in St. Louis, was so impressed by an instruction he heard there, that he examined further into our doctrine and became a Catholic and a Jesuit.

When I look back to the days of my novitiate, I cannot help realizing how unfit I was for the career on which I had entered. My frail health was soon utterly shattered by a severe cold, which settled on my lungs and soon brought on what the doctor judged to be consumption. Already the novice master told me that I should probably die of it in the course of the approaching winter. Remedies were simple in those early days; frequent doses of pure codliver oil, with brandy to promote digestion, built me up again. But in other respects also I was a unpromising subject. I learned later that one day, as the novice master happened to see the sluggish way in which I was cutting weeds beneath his window, he remarked to a Father who stood by him: “What will that little fellow ever be good for?” And in fact, instead of the thorough education customary in our Society, I was soon sent to St. Louis University to teach some elementary branches to little boys and perform some private studies for myself. I was well pleased to have thus an opportunity to render some little service, while I was delighted to be spared the long training which I thought would have been of little use for the short life I took for granted would be my lot. Next I was transferred to Cincinnati to teach Latin and Greek. I never had but two years of regular studies in a scholasticate. This was at Fordham, New York, where I attended classes in theology, at the end of which short course I was ordained, in 1865, and then employed for ten successive years in teaching, all alone, the juniorate at Florissant. Everything was very elementary in those early years of our province, and we were mostly well satisfied to do the best we could without any personal ambition. But meanwhile I felt my own unfitness for the work confided to me. The good Lord, however, assisted me, and during my professorship of the juniors I accumulated abundant notes on the science of rhetoric, which a few years later I ventured to publish as a text-book on the subject, chiefly because there was then no such work in English for the use of Catholic pupils. A few years later I published a companion volume to it on oratory. Both books were well received in Catholic colleges and academies, because they were the first text-books of the kind printed in America. They still have a fair circulation.

Subsequently I taught rhetoric for five years in St. Louis University until a bad cold compelled me once more to exchange the class room for other fields. For four years I was vice-president and president of St. Mary's College, Kansas, which was at the time rapidly increasing the number of its boarders and the capacity of its buildings. These, however,
were still in a very primitive and rude condition, as well as their furnishings and the food and conveniences of the students. Then the institution passed into abler hands, and it has ever since increased in elegance and popularity, so that it is now all that could be desired of a college.

After teaching at Florissant again for two years, I spent eight years at our Detroit University, partly as lecturer on philosophy and partly as prefect of studies. I had myself been taught a false system of philosophy, and I found that no suitable text-book on that science existed yet in the English language, at least for use in academies for girls. Father Walter Hill's correct volume being rather abstract for them. So I wrote and published a more elementary text-book on "Logic and Mental Philosophy," and later another on "Moral Philosophy," which course I completed in after years by writing a similar elementary volume on "The History of Philosophy." They seem to have answered the purpose, judging by their wide circulation, which continues to the present day.

While lecturing on philosophy for ten subsequent years at Omaha, I had occasion to explain to the students of Creighton Medical College the moral duties of physicians, which led me to publish a volume on "Moral Principles and Medical Practice." My series of educational works was at last completed by a text-book on "A Systematic Study of the Catholic Religion."

My want of early opportunities to acquire knowledge had accustomed me to a life of constant application to study, and later on I was ever writing articles for various periodicals, some series of which were afterwards published in such booklets as "The Mystic Treasures of the Holy Mass" and "Origin of the Protestant Reformation."

Meanwhile, during fifty years and over of my priestly life, I was ever eager to be engaged in various labors of the sacred ministry, such as preaching in churches, giving religious instructions and yearly retreats in colleges, academies and convents. In later years, lectures on university extension courses were also added, and a volume was published, styled "Spiritual Instructions for Religious."

These occasional productions and other labors never interfered with what was the main work of my career, which was the daily teaching of class in various of our colleges, continued for much over fifty years. During all this time the good Lord granted me such a state of bodily health that I was able to do my work, and especially to offer the Holy Sacrifice of the Mass on almost every day.

On March 27, I was suddenly struck down with pneumonia, and received the Viaticum and Extreme Unction. But I gradually recovered my health, and may, perhaps, be strong enough next September to resume some work in the classroom.

CHICAGO, July 15, 1920.

CHARLES COPIENS, S. J.
OBITUARY

During the summer of 1920, Father Coppens grew weaker, and in September his condition was such that he was not able to undertake any class work at the re-opening of the school year. After nearly sixty years of teaching—a record longer than that of any other teacher in the history of the province—he gave up his life work with the same ready acquiescence in the judgment of his superior that had always characterized him. During the autumn, though noticeably weak, he attended the various religious exercises with scrupulous fidelity and exactness. He realized that the end was near, and often expressed a desire to die, as his work was finished.

At the end of November he was confined to his room with a cold which gradually developed into lobar pneumonia. He received the last Sacraments early in December, while in full possession of all his faculties. During the first two weeks of December he remained in a critical condition, and though at times temperature, pulse and respiration seemed to indicate that he had only a few hours to live, he survived these various crises and seemed to have a fair chance of recovery. On the day of his death, Tuesday, December 14, Father Rector called at his room early in the morning to see whether he would be able to receive Holy Communion as usual. The night nurse thought it would be too difficult for him to swallow the host, but Father Coppens was so eager for Communion that it was brought to him before the community Mass. At eight o'clock in the morning he began to fail, and prayers for the dying were said. At half-past eight, he rallied a little, and asked Father Rector, who was present, what day it was and what was the time of the day. On learning that it was the morning of December 14, he said: "I believe I shall die today." At 10.45 he began to sink rapidly, and died quietly at 11.05, while the prayers were being recited.

The funeral service, though simple, was impressive. The big church was filled with the college boys, the upper classes of the parish school, a large delegation from St. Mary’s High School and the religious from the various orders of Sisters in the city. In the sanctuary about fifty priests from the various parishes in the city joined with the community in singing the Office of the Dead. All the religious orders of men were represented in the sanctuary. Numerous letters and messages were sent to the college testifying the respect and veneration in which he was held.—R. I. P.

FATHER CHARLES KING

On Sunday night, January 9, 1921, at 8 o'clock, in St. Mary's Infirmary, Galveston, Father Charles King entered the ranks of the Society triumphant. His illness was a brief one and his passing swift.
By way of prelude to a letter which was written by one of the Galveston community to a Father of the New Orleans Province, at Woodstock, telling of the fatal sickness, a short biography of the dead priest is given here.

Father Charles King was born at Glen Cove, L. I., July 8, 1870. He was the first child of four who were sent by God to his Catholic Irish and Irish Catholic parents. In those far away days there was no Catholic school in Glen Cove. His early schooling, in consequence, was gotten in the public school. After the death of father and mother, which took place while he was yet only nine years old, he was brought to New York by his uncle. The Sisters of Charity were his new teachers. When he passed from their hands he entered the grammar school of St. Francis Xavier's. While at the Sisters' school he felt the call to be a priest. His years at St. Francis Xavier's made his vocation a call to be a Jesuit. In the fall of 1897 he went to Fordham. He distinguished himself there by his application to study, and won the freshman medal for proficiency at the end of the year. At the suggestion of Father René Holaind, he entered the Society, at Macon, Georgia, July 31, 1898. After the novitiate and juniorate at St. Stanislaus, he went to Woodstock for philosophy. The splendid health which he brought with him when he entered had been seriously impaired by the fever-saturated climate of Georgia. He sacrificed this, along with memory, understanding and will, when he pronounced his vows. The consecration of the powers of his soul to Christ's service did not bring to him the sufferings which the holocaust of health inflicted on him. A disordered stomach, which occasioned constant headaches, was the cross which he bore until he died. This continual state of ill-health made him forever miserable; yet he fought bravely and uncomplainingly against it. Because that was his share in the passion of Christ, he accepted it while he prayed, as did his Lord, to be freed from it. He scarcely ever let his illness be the reason for giving up his work, either as scholastic, teacher, prefect or priest. A by-product of his ill-health was a depression of soul and a weariness of body. But the fortress of his cheerfulness and optimism never surrendered to the sickness.

At the end of philosophy he was assigned to teach and prefect in Spring Hill College. In the last year of regency he taught in the Jesuit High School in New Orleans. He began theology at St. Louis in the fall of 1910. This Missouri city's climate proved any enemy to his poor health, and he began his third year at Woodstock, where he was ordained in the summer of 1913. His tertianship was made at St. Andrew's. At its close he was again assigned to New Orleans. Later on he taught a year in Tampa. His next post was Galveston. The flight of years brought him no improvement in health. No change of climate changed his
ill-health. He had tried doctors and treatments in the northern and southern states, but at the end he found himself no better. Ever desirous to do the maximum service in the maximum way and with the maximum success, he grew discouraged at his falling short of his longing. Death was, therefore, a thought of joy to him, inasmuch as it would mean to him the "Euge" of the Master. He listened for that cheering word in his fatal sickness, and hastened in gladness to hear it distinctly from the lips of Christ when death brought the message of Martha to Mary—"The Master is here and calleth for thee."

A letter written by Father H. R. Fleuren, of the Galveston house, records the beginning, the progress and the end of the fatal illness: "I can hardly tell you how much we miss good Father Charles King. His death cast a gloom on the whole community. You knew his jovial disposition and hearty laugh. Even now, while passing by his door, I cannot realize that he is gone; it seems to me he is in his rocking chair by his lamp, correcting exercises or saying his office. He was to have given the New Year's Triduum to the Ursulines at Bryan, but counting on the holidays for the rehearsing of the half-session play, he gave the triduum to me. I left Galveston by the early train on Tuesday, December 28; that same morning he was operated on for tonsilitis by Dr. Harris, in the doctor's office, and from there ordered to St. Mary's Hospital. He was assigned to a comfortable room on the third floor, which room, by the doctor's directions, was kept very warm. Towards evening, feeling homesick, he determined to return to the college. He dressed, went down stairs, and the Mother Superior, Mother Theresa, meeting him at the door, expostulated with him, insisting that he stay at least twenty-four hours, so that the wound in his mouth might receive necessary attention and heal completely. Just then Father Cronin happened to enter and added his entreaties to those of the Sisters. "All right," he answered, "I'll stay and go home tomorrow." With Father Cronin he returned to the room. This going from a warm room into a cold corridor, and especially into the cold draught on the lower floor, is thought to have been fatal to him. Be that as it may, the next morning he was unable to leave his bed, and he complained of a severe pain in the right side. This pain, which the doctor declared to be pleurisy, did not leave him until two days before his death. It caused him a great deal of suffering and uneasiness. He could not turn from right to left except with the greatest difficulty, and but for a little warm soup took no food whatever. Whilst the doctor was most optimistic, Mother Theresa repeated to us—"Father King is a very sick man . . . Father King is seriously sick." On Thursday, Father Gaffney offered to bring him Holy Communion as viaticum the next morning, which was the first Friday of the month. Father
Schuler, who was his confessor, prepared him for Extreme Unction, which he received with the greatest resignation and piety. No one told him positively that he was in danger of death, but our good Father realized his condition. Father Schuler asked him once, "Father, did you put yourself in the hands of God?" "Yes, Father," he answered, "I did, but I want to do it again; please say the prayers."

I returned from Bryan on Saturday night, and went to see him on Sunday; I saw him again on the following Wednesday; a terrible change had come over him. His breathing, though not labored, was much shorter; his eyes were glassy, and whilst they stared fixedly at me, I could notice they did not see me. When they recovered their brightness (which was only for a short period) he recognized me and smiled. He asked what the doctor said about his condition, and when I tried to give him an answer he fell asleep. He lingered that way during the rest of the week. We relieved one another at his bedside; the crucifix and the blessed candle stood on the little table, and we had the ritual open, ready to say the prayers for the departing soul. Father Schuler spent the night in the hospital—Saturday. The next day we took turns as we had done on the previous days. It had been arranged for Father Gaffney to stay with him during the night of Sunday to Monday. That evening Father Cronin returned from Beaumont, and Father Rousseau from Houston; both went to the hospital together; though good Father King was then fully conscious, and recognized them and spoke to them, yet both left the room with fear and sadness, and Father Rousseau remarked, "nothing but a miracle can save that man." They were not two blocks away from the building when Father King remarked to Father Gaffney; "I find it so hard to breathe, will you please raise me up in bed?" Father Gaffney, with both his hands, lifted him from the pillow; but he said, "I feel more uncomfortable this way ... I guess it is all up with me, I will say an act of contrition." Father Gaffney lowered his head back on the pillow, and gave him absolution, while Father King was reciting the act of contrition. Father Gaffney said—Ego te absolvo a peccatis tuis, in nomine Patris et Filii et Spiritus Sancti ... good Father King gave a deep gasp, which was his last. It was exactly 8 P. M.

The news was telephoned to the college, and was received before Fathers Cronin and Rousseau had come back. I can't describe the sorrow and gloom it caused the community; it is useless to speak about it further. Rev. Father Rector had been with the patient from the beginning. He visited him every morning, returning again to him in the evening after dinner. He was not a little worried. On Wednesday he asked the doctor his opinion, as he wished to inform Father
Terence, his brother, in Florida. The doctor replied that there was no immediate danger; that he knew the crisis three days before it would set in; that there was nothing alarming as yet. However, in spite of this assurance, that same day, Wednesday, Father Rector sent a telegram to Father Terence: "Your brother Charles, dangerously sick." We received a telegram from Tampa—"Father King on the way; will reach Galveston by the Monday evening train." Father Terence passed through New Orleans, and having to go from one depot to the other, had just time to stop at Baronne Street. Meanwhile, Father Rector had sent telegrams to Rev. Father Provincial in Miami and to all our houses; hence when Father Terence arrived at the Immaculate Conception he was informed that his brother Charles had passed away.

The funeral took place from our church on Tuesday morning, January 11. Father Terence King said the Mass of Requiem. Present in the sanctuary were Bishop Byrne, of Galveston, Josephites, secular priests and Jesuits. The office of the dead was recited before the Mass. The readings were so apportioned that all the priests present took part in it. After the Mass, Bishop Byrne read the absolution over the dead priest. No eulogy was delivered. The dead Jesuit's life was the best and truest oration that could be preached. His life, like that of so many other Jesuits, is told in the words of Holy Writ—*Placebo Domino in Regione Vivorum*. Psalm 114.

Assembled in the church were many parishioners who knew Father Charles King as "just one of the Jesuit Fathers of Galveston." That was fame enough for one who made many friends in the Society, and very few outside of its circle. His class was there to listen to his silent teaching in that last class room of us all. The boys who served the Mass were also from his class. Ursuline and Incarnate Word Sisters brought their pupils and wards to swell the intercession of those who prayed "*requiem aeternam dona ei domine*.

Many of these faithful souls followed the body to the graveyard. Beneath a gray January sky, within sound of the sea, the voice of a Jesuit priest, committing the mortal remains of his Jesuit brother to their last resting place, was heard. Many an eye was dimmed by the tears of sympathy. Many a mind saw and understood the message of that morning, for it is an unusual thing, and a solemn, for a priest to bury a brother who is a priest forever, even though he be dead.

Father Charles King had so won the Sisters, doctors, nurses and attendants at the hospital during his brief illness, that charity urged his brother to visit and thank them for their devotion. The two doctors who had the case were non-Catholics. It had never fallen to them before to attend a dying priest. Although their eyes were held so that they saw not clearly, yet they were aware of the supernatural in
the priest's life. They bore witness to it in their own unskilled language. They manifested it by their friendship, and even love for him. When they met his brother, they gripped his hands, tried to say their words of admiration of the dead priest and sympathy to the living brother, but the tongue failed, giving place to the eye and the tears. When Protestant doctors weep over the loss of a dead priest one feels fully the force of a life consecrated to Christ. That the two Catholic nurses should weep does not surprise us, who are of the household of the Faith.

The sorrow which his passing brought to his brethren in the Society, both in his own and other provinces, was told in letters to his surviving brother. A Father of the New York Province wrote: "My memories of Father Charles were holy and wholesome. He was always a tonic to me in the hard life at Woodstock. His good cheer, optimism and simple piety were an inspiration, and his patience in constant ill-health was ever an edification." Other Fathers wrote substantially the same summary of his life, as they remembered it, when they were scholastics first and priests afterwards. Cheerfulness, simplicity, devotedness and piety tell all that they knew of him. The humility of Father Charles King hid the rest. God be thanked that He gave us such a loved brother in life, and such a dear memory of him to be our joy now that he is gone. May he rest in the health of heaven who knew so little of the health of earth!—R. I. P.

FATHER REDMOND J. WALSH

Great was the shock to all members of the parish, and to many Catholics in other parts of the city, when the newspapers of January 21 announced the sudden death the day before of Father Redmond J. Walsh. Only five weeks previously, on account of illness, he had been relieved of the burden of responsibility, which he had borne for a little more than three years, and it was confidently expected that rest and freedom from the cares that had broken him down would ere long restore him to health and strength. But God had ordained otherwise. His respite here on earth was to be short. His labors were ended and he was called to his reward.

Father Redmond Walsh was born in New York City on March 30, 1875. It was in the parochial school of his native parish of St. Francis Xavier that he received his first training, and subsequently he entered the high school department of St. Francis Xavier's College. The intellectual powers that were so marked in his later years, manifested themselves in no uncertain manner even at that early age, and in two years he had successfully completed the high school studies, which, at that time, usually extended over a course of three years.
In 1891, at the end of his first year of college work, he heard the call of God to higher things, and interrupted his studies to give himself to the service of the church in the Society of Jesus. He entered the novitiate at Frederick, Maryland, on August 13, 1891. On August 15, 1893, he pronounced his first vows as a Jesuit.

After two more years at Frederick, during which he was engaged in the study of poetry and rhetoric, he was sent to Woodstock College, Md., to take up his philosophical studies. In 1898, at the close of a very successful career in philosophy and the natural sciences, he began the period of teaching that is customary in the life of a Jesuit scholastic. Boston was assigned to him by superiors as the scene of his labors, and here he was occupied for the next five years in the teaching of the classics and mathematics in the high school department of Boston College.

In 1903, he returned to Woodstock, to enter on the final period of preparation for the priesthood. Here, after a course in theology and sacred scripture, signalized by the same success that had attended his studies in philosophy, he was ordained by Cardinal Gibbons, on June 28, 1906. The following year was spent in the completion of his theological studies, after which he returned to Boston College, where he spent one year as professor of rhetoric and moderator of the Fulton Debating Society. The years 1908-1909 were devoted to the exercises of the third year of probation, at the novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y.

The long preparation was now complete, and henceforward the life of Father Walsh was, as far as externals were concerned, in no way distinguished from that of his brother Jesuits who lived and labored with him. He was again appointed to the faculty of Boston College, this time in the capacity of prefect of studies. He fulfilled the duties of this office until 1912, when his long association with Boston College was broken by his transfer to Brooklyn College, Brooklyn, N. Y. During his last stay in Boston, on February 2, 1911, he had the happiness of pronouncing his final vows in the Society of Jesus.

A new field was opened to him in Brooklyn by his appointment to the chair of philosophy. His success in this position evidently attracted the attention of superiors; for shortly after the beginning of his third year in Brooklyn, in the autumn of 1914, he was called to Woodstock, to lecture on philosophy to his younger brothers in religion. In Woodstock he spent the last three years of his teaching career. But his work as a professor was brought to a close by his appointment, on October 18, 1917, as Rector of the Church of the Gesù and of St. Joseph's College, Philadelphia.

Of Father Walsh's life and labors as Rector of our parish we need say but little here, as they are well known to all our people. At the voice of authority he gave up the work of
teaching, so dear to him, and devoted himself energetically to the performance of the duties laid upon him by his new position. But his health, never as robust as it seemed outwardly, could not withstand the strain, and in little more than two years it became evident to all that he could not continue to bear the burdens and the responsibility of his important post. In September of last year he was practically relieved of his duties, and in December the appointment of his successor officially terminated his career as Rector of the Gesù. Though deep regret was felt at his departure, it brought with it no thought of the impending fatal termination of his illness. All knew that it would be long before his old-time vigor would be restored, yet it never occurred to anyone that in a few short weeks he would be summoned by God to his reward. After brief stays at Georgetown and at Fordham, he went to the sanatorium at Summit, N. J. And here, only a week after his arrival, the end came suddenly and unexpectedly. He was found dead by his nurse, who, only a few minutes before, had left him resting quietly.

The Requiem Mass over the remains of Father Walsh was said in St. Francis Xavier's Church, New York, on January 22. He was laid to rest where he longed to be buried, in the little Jesuit graveyard at St. Andrew-on-Hudson.

By all who knew him, during his comparatively short stay in Philadelphia, Father Walsh will be long remembered for his zeal and for his devotion to the interests of others. His love for the souls entrusted to his care found expression in his own personal labors in pulpit and confessional, for their spiritual welfare, in his efforts to foster and spread the spirit of Faith, which he found strong and vigorous in the hearts of his people, and in the painstaking care with which he attended to the countless details which are inseparable from the direction of a parish. This same spirit of zeal inflamed him with a desire for the external beauty of God's house, and moved him to take up energetically the work of renovating our church, which had been begun by his predecessor, Father Davey. It was not given to him to see the result of his labors in this direction, but, when the process of decoration, now being rapidly pushed forward, has been completed, the church in its renewed beauty will stand as a monument to his ardent zeal and his patient and uniring devotion.

Father Walsh had a warm heart and a kindly disposition. A true priest of God, he was ever ready to comfort the sorrowing, to strengthen and encourage the repentant sinner, to guide and enlighten the troubled soul. All who had dealings with him, all who came under his influence, whether in the confessional or in the ordinary intercourse of daily life, will long remember him as a zealous pastor, a devoted friend, a wise counsellor, a faithful minister of Christ. And undoubtedly their prayers, the only tribute of gratitude now in their power, will rise to intercede for him before the throne of the God he loved and served so well.—R. I. P.
Father Alphonse E. Otis

Father Otis died at the Hotel Dieu, in New Orleans, February 23, 1921. He was removed to the hospital on Tuesday evening from Loyola University in the hope that the superior medical attention and nursing which he would receive would restore his wonted strength and energy. But death had marked the great and good priest for his own, and surrounded by his devoted confreres, sweetly and peacefully he breathed his last at 9:45 A. M. on Wednesday.

Father Otis arrived in New Orleans last Friday week, in company with the Very Rev. Father de Boynes, S. J., the Visitor General from Rome, who is now making the visitation of the Jesuit houses in New Orleans. When Father de Boynes arrived in New York some weeks ago, Father Otis, who recently received the appointment from Rome of assistant and secretary to the Visitor General for the visitation in the Southern Province, immediately left Macon, Ga., where he has lately been serving as professor in the Jesuit Novitiate and House of Studies, and meeting Father de Boynes in New York he accompanied him to New Orleans. Father Otis was warmly welcomed by many old friends in this city, especially at Loyola University, where he so lately served for six years as president.

On Sunday Father Otis suffered from an attack of acute indigestion. For some years he had suffered from valvular heart trouble, and this was so augmented by the attack of indigestion that on Monday evening, at Loyola, all the last Sacraments were administered to him. On Tuesday, his condition continuing so serious, he was removed to the Hotel Dieu, where the end came on Wednesday morning.

Father Otis was fully conscious of his condition, and with great faith in God and reliance upon His mercy, he renewed his vows as a Jesuit, gave his dying instructions and joined to the end in the prayers of the church for the departing soul.

As the news of his death spread, a great wave of sorrow swept over this city, for few priests were better known and none more truly esteemed and loved.

Father Alphonse Elmer Otis was born at Columbus, Ohio, in 1864. He came from distinguished revolutionary and military stock. He was the son of Colonel Elmer Otis, of the Eighth Cavalry, U. S. A., and was a cousin of General Otis, of Philippine Islands fame. His great-great-granduncle, James Otis, has gone down in history as one of the first who pleaded in colonial days for the separation of America from England's rule. James Otis was the father of Harrison Gray Otis, of noted revolutionist record. Father Otis is a direct descendant of Harrison Gray Otis. His mother was a Miss Boone, who was the great-granddaughter of the famous Daniel Boone. One of his brothers is in the
United States Navy, and one of his sisters is the wife of General Cabell, of the United States Army, who was the Chief of Staff to General Pershing on the Mexican border. Mrs. Cabell is now in San Diego, Cal., and other members of the family are in Denver.

But deep down in the heart of the young student lay the desire, cherished from boyhood, of consecrating his life to the service of God in the holy priesthood, and he elected to enroll himself forever among the sons of Ignatius Loyola. He entered the Society of Jesus in Macon, Ga., in 1889. He made his studies in philosophy at Grand Coteau, and his theological studies at Woodstock, Maryland. He was ordained at Woodstock in 1901, by His Eminence, the late Cardinal Martinelli, then Apostolic Delegate to the United States. He was stationed for a while after his ordination at Woodstock, and was then sent for one year to Tampa, Fla. In 1891 he was sent as a professor to the College of the Immaculate Conception, New Orleans. From 1902 to 1905 he was the prefect of discipline at the college. He was then sent to Galveston as president of the college there and pastor of the church. He served in this position from 1906 to 1912, and in March, 1913, was transferred to New Orleans to succeed the Rev. Albert Biever as president of Loyola University and rector of the Church of the Holy Name of Jesus, in St. Charles Avenue.

He continued the splendid work of the founder of Loyola; the beautiful new church was erected during his administration, and embellished with magnificent altars, statuary and stained glass windows, and dedicated.

Eminently an educator, he threw himself into the great work of the University with all the zeal and earnestness of his ardent nature, bringing to it his vast store of learning and experience.

The work accomplished during his administration of six years stands out in the history of Loyola. When our country entered the World War, Father Otis made the University a center of patriotism and devotion to country. The services of the institution were offered to the United States, and were accepted. The halls were turned into barracks for the training of soldiers.

Father Otis had brought to Loyola the ripe experience of years of study and work in the colleges of the Order, and after the close of the war this shone forth in his earnest efforts to build up and restore the true life of the University. Departments already planned were broadened out, such as the pre-medical, law and engineering departments, and the college of pharmacy, which had become a part of the University.

On January 9, 1919, having served six years as president of Loyola, Father Otis was transferred to the Jesuit College at Macon, Ga., and in this hidden, humble life, where Father Otis' talents, ability, leadership and his wisdom in council
shone forth so conspicuously, that when the announcement was made that the visitor from Rome would make the visitation of the houses in the United States, Father Otis received the distinguished honor of being made his assistant and secretary. The work was just beginning with the arrival of Father de Boynes in New Orleans on Friday week. One week of service in this field when the summons came to "go higher up." The Master called to His faithful son and servitor of many years, "Well done! thou good and faithful servant: Enter thou into the joy of thy Lord!" And so the noble life of Father Otis closed. The priestly hands, folded forever in that last tryst with death in the coffin, held the sacred chalice, the symbol of his office, robed as a priest for the offering of the Divine Sacrifice, Father Otis lay on Wednesday night before the sanctuary in the church which he had erected, and around him gathered his brother priests to chant the office of the dead, while hundreds of his friends and former parishioners thronged the church.

Father Otis was not only a priest of scholarly attainments, but he was known as a pulpit orator of force and magnetism. He was a man of large heart and deep sympathies, of tender charity, that went out not only in the words of hope and consolation, but in deeds of helpfulness for those in sorrow and distress.

Father Otis leaves two sisters, Mrs. Cabell and Miss Mary Otis, and four brothers, Albert J., Frank, Elmer L. and John Vincent. His venerable mother passed away while on a visit to New Orleans several years ago.

The remains of Father Otis lay in state before the altar of the church which he erected from Wednesday evening till Saturday morning, pending the arrival of his sister, Miss Mary Otis, from the West. During the interim the Holy Name of Jesus Church was thronged at all the Masses, and at all hours of the day there were many kneeling and praying for the soul of the great and good Jesuit, who honored his priestly calling by every act of his beautiful life. The grief of his passing was profound.

Miss Otis reached New Orleans on Friday night, and the funeral took place on Saturday morning. In accordance with the expressed desire of the dead and the wishes of his sister, the funeral was very simple, according to the Jesuits' custom. An immense throng of sorrowing friends gathered at the funeral, for the office of the dead at 9:30 A. M., and the Requiem Mass which immediately followed. The celebrant of the Requiem Mass was the Very Rev. Norbert de Boynes, S. J. His Grace, Most Rev. Archbishop John W. Shaw, D. D., presided at the office of the dead and gave the last absolution. Among those present in the sanctuary were: Most Rev. J. W. Shaw, D. D., Archbishop of New Orleans; Right Rev. J. M. Laval, D. D., Auxiliary Bishop; Right Rev. Paul Schaeuble, O. S. B., Msgr. L. J. Kavanagh, Msgr. J. F. Prim, Msgr. J. P. Solignac, D. D., Very Rev. Canon Racine,
OBIITUARY


At 4 p. m., to the solemn chant of the “Benedictus,” the remains were borne from the church by the following six deans of Loyola University: Hon. Judge Cage, Dr. Joseph Danna, Dr. Vignes, Colonel Owen, Dr. Grasser and Major Shaw.

Rev. F. X. Twellmeyer accompanied the remains to Spring Hill, Mobile, where interment took place on Sunday morning. Miss Mary Otis, the sister of the deceased, and Mrs. Scott, of Galveston, an old friend of the Otis family, who came from Galveston to be present at the funeral, also accompanied the remains to Mobile.

Arriving in Mobile, the body was kept over night (Saturday) at the undertaker's parlor's, and on Sunday morning the funeral cortège again started for Spring Hill College. It was accompanied by sixty members of the Knights of Columbus of Mobile, six of whom acted as pallbearers. On arriving at the college, Requiem Mass was said at 9 A. M., after which the final march took place to the college graveyard. The faculty and students of Spring Hill College were present. They laid Father Otis to rest under the murmuring pines of Spring Hill. May he rest in peace.—R. I. P.
Austria. Diamond Jubilee of Father Noldin, the Moralist.—Father Noldin, s. j., celebrated the diamond jubilee of his priesthood on March 31, 1921. Countless priests have reason to recall with gratitude the help he has afforded them in their pastoral life and duties. Jerome Noldin was born at Salurn, in the Tyrol, January 30, 1838, and was ordained to the priesthood in 1861. He began his career as a seminary professor at Innsbruck in 1885. His practical learning and classroom experience were soon to be made available to many thousands far beyond the reach of his voice by his excellent volumes on moral theology. He is well known, too, for his book on the devotion to the Sacred Heart, which has been translated into English from the original German. He is at present stationed at Freinberg, in Linz, Austria. He is still in good health, and was able to offer up the Holy Sacrifice on the sixtieth anniversary of his priesthood.

Pitiful Conditions in Austria—(From "The Holy Cross Purple.")—The following brief account of conditions in Vienna, taken from a letter by Father Swickerath, s. j., former professor of history and pedagogy here at Holy Cross, will surely prove interesting to your many readers, and at the same time shed much light on the true conditions in Austria.

"Over a month ago I came to Vienna, and I am going to stay here all winter for reasons I shall mention later. From Holland I traveled with four hundred children to Vienna; a most interesting experience, which I shall describe in a separate letter. Today I wish to speak about the general conditions here and about my own activities.

"Vienna is three times larger than Boston, ten times more beautiful, and a hundred times more wretched. . . . Today I shall mention only a few conditions which are found universally, and which I experience to a small degree, myself, every day.

"Hunger is not the only difficulty here. It is especially cold. Ever since I came here it has been very cold, one of the earliest winters people have had. The temperature has almost constantly been around the freezing point, and very often about ten degrees below, according to the American way of reckoning.

"That may not sound so awfully cold, yet it is very cold here, because there is hardly any coal to be had. People are allotted fifteen pounds a week for one family.

"Food is very scarce. Nearly all articles are under strict
government control and rationed. There is one small loaf of bread a week for every person. It is a kind of black bread, made of a little ordinary flour, but mostly corn, often bran, barley, etc. I have seen no butter yet in Vienna, viz.: in our house. There is some to be had, but at an exorbitant price. . . . With that slice of bread we get what they call here by courtesy "coffee," not the least particle of that precious stuff is in it, but people buy or make all sorts of substitutes.

"Here in Vienna I have seen how happy some people were when they received the sweaters and stockings which were so kindly made by my dear friends in New England. One man, a lay brother in a large community, almost jumped for joy when I gave him one of the sweaters. For over four years he was a prisoner of war in Siberia and suffered terribly from the cold. "This is the first time in five years that I really felt warm," he told me next day, with a happy smile.

I work along three lines. First I tried to reach a number of the very poorest people. A prominent and very active member of one of the twenty-one Conferences of St. Vincent de Paul took me to the very poorest homes. What misery I found there!

"There is a second class of needy people, the former middle class, or even higher classes, persons who have to live on a little salary or pension. Most of them, some even of former rank and nobility, are now destitute; they sell one thing after the other, first jewelry, etc., often heirlooms of the family; then clocks, watches, furniture, until the rooms are almost bare, as bare as they are cold.

"The third class in which I am especially interested is, of course, the children. In various ways I have tried to help at least a few. Let me describe from one example the way I go about it. In one of our three Jesuit churches here in Vienna exists a sodality of young women, some of them kindergarten teachers. These latter I asked through the superior of the church to find the twenty-five neediest children they could discover. I gave them some money, and they bought each child a dress or a little sweater and a pair of stockings, all these for less than forty dollars.

"You can see how much can be done with relatively little money. Just think of it, so many mothers and children made happy with forty dollars!

"To live in such an atmosphere is a great school of character. One learns not only to exercise charity, but also many other things. One learns, above all, to be content with fewer things than are usually considered absolutely indispensable. Supposing for a moment that I should fret under the small privations which I myself have to suffer here, the thought of the real misery which I have seen, and of the great patience with which people here bear their sufferings would fill me with shame."
"As it may interest many Boston people to hear more of conditions 'over here,' I shall write from time to time, especially as His Eminence, Cardinal O'Connell has urged me to write. In all probability I shall send some articles to the Pilot or some other Boston paper.

Faithfully yours,

ROBERT SWICKERATH, S. J.,
Canisius-Casa 16,
Wien, IX.

Baltimore. The Late Cardinal Gibbons.—The story is told of an eastern prince to whom the United States meant three things, and three only. The first was George Washington; the second, the Rocky Mountains, and the third was Cardinal Gibbons. The comparison is not grotesque, for the late Cardinal was as characteristically American as the Father of his Country, or the rocky peaks of the Far West. Unique in his day and generation, he will have successors, but no one can quite fill the extraordinary place which he held in the respect and affection of the American people.

As the last survivor of the Vatican Council, he was truly a link with other and historic days. But he was never an antiquarian. No one dreamed so little of the past; his life was lived in the present, with an abiding hope for a better future. At an age when it is no reproach to think of rest and leisure quiet, he kept steadily at work. He never grew old, for his heart and mind belied the count of years. Youthful to the end in its attitude of hope and inquiry, his mind was quick to search out what was good in each generation. There was no public event on which his opinion was not solicited, and as time went on, the American people learned to prize more deeply the utterances of a spirit singularly serene and charitable, keen to discern in every new manifestation of the truth yet another way into the Kingdom of God. He was not blind to the evils of his time, yet because he believed in God the Creator of man, he could never lose hope in man, God’s choicest creation and His image.

Priest for but ten years less than man’s allotted life, Bishop for more than half a century, and Cardinal of the Holy Roman Church for nearly two score years, the late prelate was in all things a true ambassador of Christ. But he was likewise a great American. If the foolish statement that a good Catholic cannot be a good American is now confined to the ignorant and malicious, the destruction of that once common calumny is due almost entirely to Cardinal Gibbons. His last public utterance, issued only a few weeks before he passed to his eternal reward, began with the words, "As the years go on, I am more than ever convinced that the Constitution of the United States is the greatest instrument of government that ever issued from the hand of man," and ended with the earnest hope that through loyalty to its principles Americans might enjoy the peace and liberty which it proclaims.
His loyalty to God and country through sixty public years, the most troublous the world has ever seen, his spirit, so like Lincoln's, of charity for all and malice toward none, and of unfailing hopefulness, are not a precious heritage to be guarded with jealous care, but a call to us who remain, to press on where he so long pointed the way and led. Through his spoken words and writings, and by his life devoted without reserve to God and his fellows, he opened to many the paths of righteousness and peace. May the perpetual light now shine upon him, and the peace which surpasses all mortal understanding, be his with God.—America (Editorial), April 2.

The Novena of Grace.—This year’s Novena of Grace in honor of St. Francis Xavier will go down in the history of this old church as the greatest in point of numbers we have ever had. The week-day Masses were attended almost as well as on Sundays, and the communions received were very numerous. Eleven services were held each day; the church was filled beyond its normal capacity, the congregation occupying even the aisles and overflowing to the sanctuary and sacristy. Automobiles lined both sides of the streets adjoining the church, and extra cars were put in service by the trolley company. From the fact that 8,800 novena books were disposed of; that 1,000 copies of the hymn to St. Francis Xavier were distributed to those who had kept their books from last year, and that many did not have books, we may form an idea of the daily attendance, 10,000 present each day would be a conservative estimate. More than 8,100 confessions were heard. Twenty-one other churches in the city had the novena exercises, some of them holding several services each day.

On the Sunday following the Novena of Grace, the congregation was asked to offer up their Holy Communions and prayers in thanksgiving to God for the manifold blessings of the novena. Acknowledgments of more than 100 noteworthy favors received were announced at the different services. Among the petitions granted were the return of many to the practice of their religion who had been away from the sacraments for years. A non-Catholic writes: “I am thankful to say my prayer has been granted. My father lost his speech 30 years ago. He can now talk as well as anyone.”

Acknowledgments of numerous other temporal favors were also received.

May we not piously believe that dear Father Brady, especially this year, the tenth anniversary of his death, which took place a couple of hours after he had closed the great novena of 1911, was praying for the success of our novena? His heart was in this work during life; surely he has not lost his interest in it in heaven.

The Brother McGrogan Scholarship.—A year ago the ladies
of the Thread-Needle Club planned to perpetuate the memory of our late devoted sacristian, Brother James McGrogan, s. j., by establishing a scholarship in the college. Three-fourths of the amount was quickly subscribed.

Learning that the fund was still incomplete, some good friends who had already subscribed to the scholarship, made up the deficit. The scholarship is now established, and will remain as an enduring memorial to the devoted life of the good Brother and the high esteem in which he was held by all our parishioners.

BELGIUM. Brussels.—The old college, known as Collège St. Michel, after August, 1921, will be called Collège Saint Jean Berchmans.

FAYT. Retreats for Laymen.—In 1920 there were 521 retreatants. Since last July 400 have made retreats. This is a large increase, as there were only 300 retreatants from July, 1919, to July, 1920.

The Third Centennary of Saint John Berchmans.—Under the patronage of the Cardinal Vicar of His Holiness, Basilo Pompei, and His Eminence, Cardinal Mercier, of Malines, an Italian-Belgian committee has been appointed for the celebration of the third centennary of the death of St. John Berchmans, which took place in Rome, August 13, 1621. Father Veermersch, s. j., is the energetic head of this committee. The Roman committee has opened a subscription list among the Italian youth for the purpose of erecting a statue to our saint in the church dedicated to him in Rome.

The jubilee year opened on November 20, and will end November 21, 1921, the feast of the Saint. The Belgians have organized special celebrations during the jubilee year in Rome, Diest-Montagu, Malines and Louvain. The various institutions, colleges, seminaries, schools, etc., will hold triduums. A great literary feature will be organized in all the religious establishments of both sexes for making an album or golden book of the third centennary of St. John. A subscription has also been opened to commemorate in a worthy manner this jubilee year by the building of a church in honor of the saint at Diest-Montagu, and for an altar or statue to be placed in the national basilica of the Sacred Heart at Koekelberg.

Sommervogel’s Bibliothèque.—Father Joseph de Ghellinck, s. j., librarian at Louvain, wrote February 12, that Sommervogel’s “Bibliothèque des Écrivains de la Compagnie de Jésus,” third and latest edition, nine volumes, with an additional volume of tables, published at Brussels and Paris, 1909, is available at reduced rates: 500 francs, with 30 per cent. discount for Ours.

Orders may be sent to Direction de la Bibliothèque Collège, Philosophique et Théologique, Louvain, Rue des Récollets, 11 (Belgium).
The Work of the Bollandists in Need of Aid.—For about 300 years the Bollandist Fathers have devoted their labor of study and research to one of the most scholarly and famous historical tasks that has ever been undertaken. In 1910 was published the sixty-fifth volume of their great work on the lives of the saints, the Acta Sanctorum. Beginning with the saints commemorated in January, this series of volumes has dealt exhaustively with all available original material regarding the saints in the church's calendar down to November 8. There is question now of making possible the continuance of this most important of research works begun three centuries ago by the Jesuit scholar, Heribert Rosweide. Its nature and value are thus briefly set forth by Dr. J. F. Jameson, editor of the American Historical Review:

“What with the multitude of texts relating to the lives of more than 10,000 saints, with the introductions, annotations and disquisitions on many matters of early Christian and medieval history and life connected with the saints' lives, the Acta Sanctorum is a wonderful treasury of materials for the history of the church and of the world. Churchmen and laymen, Catholics and Protestants, have united in so regarding and using it.

“The churchman has appreciated that the chief temporal glory of the medieval church lay neither in the power which it wielded in the world, nor in the magnificence of its buildings, nor in the beauty of its writings, but in the lives of its saints, the elect of Christian men. The lay historian has perceived that such a collection of lives of thousands of men of all ranks and conditions forms a storehouse of information concerning all aspects of life in the middle ages, to which there is no parallel in any other class of writings. All, too, have joined in praising the scholarship and talent and candor of the Bollandist Fathers.

“Besides continuing the age-long labor of their group by working on the folio volumes of the November saints, they have published for the benefit of all scholars, learned catalogues of the materials for saints' lives, found in the manuscript collections of European libraries, inventories of material already printed, and a learned journal, the Analecta Bollandiana.”

During the World War the Bollandists suffered greatly in the accomplishment of their patriotic duties. At present their labors cannot be continued unless means are forthcoming to replace the resources which have been destroyed. Catholics and Protestants have, therefore, combined to aid in the promotion of this scholarly and invaluable work. The appeal sent out by them bears the signatures of the Rector of the Catholic University of America, Bishop Shahan; of its former Rector, Bishop O'Connell, of Richmond; of the Rev. Richard H. Tierney, editor of America; of Dr. Maurice F. Egan, former Minister to Denmark; Dr. George L. Burr,
professor of history at Cornell and formerly president of the American Historical Association; Dr. Dana C. Munro, professor of medieval history at Princeton, and Dr. J. Franklin Jameson, director of the Department of Historic Research in the Carnegie Institution of Washington, and editor of the American Historical Review. It is to be hoped that American Catholics will show a practical appreciation of the great work accomplished by the Bollandist Fathers.—America.

BOHEMIA-SLOVAKIA (Czecho-Slovakia)—Notes from Father Rudolph Steskal, Socius of the Czecho-Slovak Province.—During his tertianship at Florennes, Belgium, Father Scholler was asked to give a mission at Strassburg. It was suggested that he stop over at Valkenburg for a fortnight to write a few German sermons (for he was to give a German mission), and then proceed to his destination. He willingly accepted the offer. In his own words, I’m sending Father Steskal’s account (dated March 14, 1921) of his trip from Florennes to Valkenburg; and then to Strassburg, his missionary centre.

Dear Father Socius: “Today—the close of the first week of the mission—I have a few spare moments to tell you of the obstacles I had to surmount in getting here from Valkenburg through Namur, Charleroi and Luxembourg. The Belgian authorities refused to let me out; Holland refused to receive me; France—well, the less said the better. The Czecho-Slovak Legation, at Brussels, gave me a pass that would admit me (as I was told), even to the moon. Of course I had to part with half of my wallet before I could call the pass my own. But to my sorrow this pass lost all its lustre as it came in contact with my fingers.

“At Namur the Belgian Government asked me for my ‘celebre.’ Fortunately I received it from Father Rector at Florennes. As I approached the Consul from Holland he blandly remarked, washing his hands with invisible soap: ‘Well, if you were a Frenchman or a Belgian or a Swiss I’d immediately hand out a pass, but to a Russian I cannot!’ ‘Just a second,’ I interrupted, ‘just a second; I’m not a Russian, I’m from the Republic of Czecho-Slovakia.’ ‘That makes no difference: Russians, Slovaks—they’re all alike from that corner of the world. If you wish you may present your case to the Minister from Holland!’

‘Nothing daunted me—I rushed to the Minister’s office. The doorkeeper absolutely refused to admit me to the office. ‘That’s no place for passes,’ he said. After using all the form of Barbara Celarent on the poor fellow, I finally convinced him that that was just the place for passes. I was admitted. The Minister was willing to give me a pass provided I secure a recommendation from the Czecho-Slovak Legation, and a French visum as a pledge, that I’ll not make Holland my permanent abode. I received the required recommendation from the Czecho-Slovak Legation, and a cold reception from the French Consul. He sent me to
Namur for my visum. My time and money were fast slipping away; this wild-goose chase through Belgium did not appeal to me. So I decided to return to the Minister with only my recommendation. This Minister from Holland evidently had a good faculty of forgetting. As I handed him only the recommendation, he said: 'Just what I've been looking for!' He never inquired about the French visum. Soon I was in possession of my papers. The Belgian Government was willing to give me my 'exeat' but by no means my 'ineat.' I took my leave February 15. I telegraphed to Father Rector at Maastricht (Coll, Max. Neerlandiae), and on my arrival two of Ours were awaiting me at the station. The next day I arrived at Valkenburg.—Ours gave me a princely reception there."

"My stay at Valkenburg was most profitable; I spent some time in the library—the like of which I have never seen. Before my departure I procured a visum that would allow me a clear passage through Belgium into France."

"March 2, I slipped into Namur for my French visum. This day was Thursday morning. Friday evening I was due at Strassburg. To my distress the consul here sent me to Charleroi. He was very sorry, but if I were a Frenchman or a Belgian . . . the same record over again. I did not wait till he finished. I took my hat and walked out of the office. I headed straight for the railroad station—this time with drooping hopes. Little stock was placed in my Czechoslovak pass. Luckily the Bohemian Legation gave me a written recommendation for the French Consul at Brussels. Why not turn towards Brussels? I did. From Brussels I was shipped to Namur; from Namur to Charleroi, and from Charleroi to Brussels, and then the same 'in-again' and 'out-again' game over again. All these officials and sub-officials and self-important consuls, fearing incipient bolshevism, haben den Narren gefressen, as the saying goes in Alsace. Patience with me was reaching its other extreme. I came to the final conclusion that my much desired pass would ever remain neque quid, neque quantum, neque aliquid eorum quibus eius determinatur."

"Father Van Gorp, a Jesuit at Charleroi College, stood security for me. He swore that I was not a spy! Without the good Father's help I'd still be chasing my pass. The next day—Friday noon—I found myself comfortably seated in a Brussel-Bale-Basile express making double quick time for Strassburg. I thought it was but a dream. I had five sermons in my pocket for immediate use, and four books in my valise for remote use. At ten o'clock Friday night, I presented myself to the pastor at Strassburg. The aged priest was an Alsacian by birth, but a Frenchman at heart. Saturday I took my much needed rest. Sunday, at 3 p.m., I opened the mission, drawing upon the first of my five
sermons. I feared that my voice would not carry in this large church—its seating capacity is 1,200,—next in size to the Cathedral of Strassburg. But my voice improved with use. In my younger days I'd give a twenty minute sermon, and then ask for a two weeks' rest. Today I can get up twice a day in the pulpit—45 minutes each time—and not feel the least fatigue."

"Friday evening I was about to enter the sanctuary for one of the mission sermons, when suddenly I was stopped by the pastor, who whispered gently: 'The Bishop is seated in the sanctuary; good luck to you!' There was no time for thought; _nolens volens_, I had to preach _coram Episcopo_. To my surprise the Bishop remained in the sanctuary during the entire sermon."

"Sunday morning I closed the women's week. Sunday night the men's mission started. The pastor expressed delight in my fluency in the German tongue. 'For,' he remarked, 'many of the priests from the French provinces cannot speak German well enough for pulpit work.'"

"After this mission experiment, I'm to return to the _tertianship_, where other trials are awaiting me. How will I get back to Florennes? The land route is almost impossible; so I must have recourse to the air."

_We cull the following from a letter from Father Godfrey Spacil, of the Czecho-Slovak Province, now professor of History of Dogma, at the Papal Oriental Institute, at Rome:_ "Here in Rome we have a young nobleman—a Russian convert, nephew of Prince Iva! He is anxious to make a retreat as a first step in deciding his vocation to the priesthood.—March 7, a reception was given at the Czecho-Slovak Legation, in Rome, to celebrate the re-election of the President of the Republic. I was invited, but sickness prevented me from going.—The second 'first-class miracle' was brought forth here in Rome in advancing the cause of Bl. Peter Canisius. His canonization will soon take place."

_Father Rozkosny, Director of the Meteorological Station on Mt. Hostyn, sends this interesting item:_ "Dr. Rudolph Schneider, the director of the State Meteorological Station at Prague, has taken keen interest in our station on Mt. Hostyn. He wants us to keep records of barometric pressure, currents, maximum and minimum temperatures, humidity, dew point, amount of precipitation, kinds and directions of clouds, direction and velocity of winds, unusual phenomena, such as exceptionally high winds, thunderstorms, frost and fog. He also requests that we also introduce up-to-date wet, dry, maximum and minimum thermometers, mercurial barometers, wind vanes, anemometers and automatic rain gauge. Reports are to be telegraphed, in cipher code, of all these meteorological and climatic data daily, not only to the main station at Prague, but also to a number of special display stations."
From Father Dreisetel, Superior at Opava: "I’ve just finished the third mission—all alone. Four big sermons a day, with an instruction, was indeed a drain on my system. Four Fathers of solid piety and good health would be of great help here for mission work. . . . During the last mission, in a parish of 300 souls, over 3,000 communions were recorded: the entire parish approached the Holy Table at least three times during the mission.

"The unveiling and blessing of a large crucifix was indeed a triumph in this parish. A day before the mission, a few mad men hammered the cross and corpus into a thousand pieces. In reparation seventy young men solemnly carried a new large cross in procession of over a thousand people. The aged pastor remarked: "'Tis miraculous! That man, foremost in adoring the cross, only yesterday was a blasphemer, and for ten long years refused to bend his knee in adoration!' Thousands of onlookers adored the cross after its blessing with the greatest respect and piety."

From the Papal Institute at Velehrad, Czecho-Slovakia: "The newly consecrated Archbishop Stoyan, before his consecration, made a retreat at our institute. It is a spot near and dear to his heart, for it is the cradle of the Faith in our Province and Republic."

The Consecration of Archbishop Stoyan: "The consecration of the Archbishop—a worthy successor of St. Methodius, and in the 1000th year of the venerable saint’s death—was the most splendid and impressive ceremony in the archdiocese of Czecho-Slovakia. All through the centuries a long line of bishops, archbishops and cardinals witnessed gorgeous consecrations, but none could compare with the ceremony that took place Sunday, April 3, 1921, in the town and episcopal seat of Olomouc. Countless bishops and priests, and nearly 80,000 people were present at the consecration. Representatives were there from all the surrounding lands. The Apostolic Nuntio filled the throne of honor. Every heart present throbbed with love for the fatherly Archbishop; every lip pronounced his glory; every thought, Catholic and non-Catholic, was aglow with the deepest respect and reverence; Catholicity on this day came to the fore—fearlessly! It is showing its strength in this land of vicissitudes!"

BOSTON. The College—The Great Drive for $2,000,000.—The splendid response given to the Boston College Fund Campaign will more than ever draw the eyes of the entire country towards this institution, which is "a monument of esthetic value" not merely to Boston, but to the entire country, while from its halls "have come forth men who are an honor to the community, an asset to good citizenship." Such is the view rightly taken by the leading Boston journals. To impress upon our readers what has really taken place in Boston, and to indicate the cultural significance of the buildings
being erected there by this Catholic college, the following opening paragraphs of a descriptive article by Ralph Adams Cram deserve to be quoted entire from the Boston Evening Transcript:

"For some years everyone who has seen the beginnings of the new Boston College—and who has not?—has realized that something was happening here in Chestnut Hill that was immensely significant. The extraordinary beauty of the site and the striking qualities of the architecture make a combination that not only gives immediate satisfaction to the eye, but stimulates the imagination as to the future. Certainly, here is a scheme under way which promises to work out into one of the greatest artistic features of Massachusetts, even of the United States. Higher education demands, and has by no means always received of late, the finest possible architectural embodiment, for the silent influence of good art is perhaps quite as potent along educational and cultural lines as is the scheme of studies and the discipline involved. When this higher education is knit up with religion, the demand becomes even more insistent, and when, by chance this religion is the ancient Catholic Faith of the world, then indeed we have not only the greatest possible opportunity, but the most imperative demand for the best that men of today can provide.

"Every architect knows, and I should say every layman as well, that in this particular case the institution itself and the architects are meeting the evident necessity in the most appreciative, intelligent and brilliant fashion. The great tower has been a landmark and a joy to the eye ever since it was erected. The faculty building began to indicate future possibilities, and now the designs that have been made by Maginnis & Walsh for the chapel, the library, the science building and the gymnasium go still further in their stimulating promise. Usually one gets in American colleges one, or perhaps two, structures conceived in the right spirit, worked out in logical style and admirable design, mixed up with heterogeneous edifices of very varied value. Occasionally, as for example at Princeton, this number is increased to a preponderant majority. Seldom, however, does the opportunity offer itself for a complete and consistent group of all the educational buildings, planned by one hand and forming a consistent whole. Boston College is one of the exceptions, and from every possible point of view the general public must look with interest on the working out of the project, at the same time giving it every possible support, financial and otherwise. There are no limits that can be set to the cultural and civilizing value of such a power as this."

Fulton Facts.—The history of the Fulton Debating Society has been in reality the activity of the lecturing teams in refuting publicly the fallacies of the Smith-Towner Educational Bill. Members of the three lecturing groups have journeyed
to every quarter in their endeavor to present to the public the fundamental, underlying principles of the bill, which are cleverly hidden in a network of perplexing, though meaningless, verbiage.

Without a shadow of doubt, the presence of the lecturers at the New England Educational Conference, Saturday, January 29, 1921, was responsible for preventing the adoption of resolutions favoring "federalized education." These resolutions, if they had been adopted, would have been sent to Washington as the embodiment of the sentiment of New England educators—an example of deliberate "railroading." Accompanied by Father Ignatius W. Cox, s. j., moderator of the Fulton, the lecturers quietly sifted themselves among the spectators and awaited the opportune moment. Mr. Clarence H. Dempsey, Commissioner of Education in Vermont, while offering a set of harmless resolutions to the conference, thought they had exploded in his hands when he came to the terms "federal aid" and "federal control." The mention of these "Prussianizing" terms caused an uproar in the audience, and the action of the conference in drawing up such resolutions was vigorously denounced from the floor by bishops and priests present.

Father Cox, s. j., then sounded the war-cry, after having vehemently flayed the impertinence of an unrepresentative group to go on record as representing this vicinity. The Fulton lecturers followed immediately, driving home points which those in the audience had never before considered. Not to fag you with details—the resolutions were withdrawn, and having been fittingly revised, were adopted without further dissension. This brilliant achievement brought deserved glory to the college, since it reflected the alertness of our men to recognize infringement of their personal rights, and to stand out boldly against such tyrannical procedure.

The lecturers have appeared recently before the following Knights of Columbus Councils: Alhambra, Brighton, Dedham, Wakefield, North End, Ozanam, Quincy, Canton, Rockland and Hyde Park. A lecture was also given before members of the St. Alphonsus A. A., Roxbury, and likewise in St. John's Parish, North Cambridge.

Father Donnelly's Lectures.—Father Francis P. Donnelly, s. j., author of the recent publication, "The Art of Interesting," has been giving a series of lectures under the auspices of the John Boyle O'Reilly Reading Circle. These lectures, given in the Cathedral School Hall, are clear and interesting, and represent the choicest selection of a modern lecturer, who, abreast of the times, has mastered the art of holding the attention. The first lecture was given Monday, January 31, and a lecture will continue to be given each succeeding Monday until the course is completed.

BUFFALO. Canisius High School—Western Debate Trip a Success—Victories at Cincinnati and Chicago.—Fresh from victories in Cincinnati and Chicago, our debating team
landed safely again in Buffalo on the morning of Wednesday, April 6, after their ten-day trip. The good wishes of Governor Miller, United States Senator Wadsworth, state and city authorities have come to our debaters, and we have every reason to be proud of them.

The tour was a distinct success in every way. In view of the purpose they set out to accomplish it was a triumph. For they went into the Middle West to explain that New York State opposition to the St. Lawrence ship canal project was not selfish, sentimental and provincial. Theirs was the first appearance of a Buffalo team in the cities they visited, and they won from the press and western officials a tribute to Buffalo schools. This commendation is especially noteworthy because the young debaters spoke against a project which is dear to the West. They opposed what chairmen of debate, on the very platform where the debaters would speak, called—"the dream of the West," "the realization of western hopes," "the Open Sesame of a New Life," "the answer to all western needs." The audiences had been fed with propaganda favoring the project and had heard no arguments against it. In fact, the prevalent opinion was that only New York State is opposed, because "the selfish State" feared it would mean business loss.

The press had written up the coming debates, with pictures and stories, and crowded halls were the result. The Canisius debaters were opposed by the best high school talent of Detroit, Cincinnati and Chicago. At Detroit the Board of Commerce Auditorium was packed to the doors. The great crowd greeted every well-known argument of the affirmative with noisy applause. The Buffalo debaters, however, gradually won in their appeal to justice. It was an anxious time while the judges deliberated. No one left the hall for over twenty minutes while the judges were in conference. First, it was a tie decision. Then former United States Senator Frank E. Doremus mounted the platform and paid a tribute to Buffalo and Canisius which her young debaters will never forget. But the decision went to Detroit two to one by the narrowest margin.

Victory in Cincinnati.—But Canisius conquered in Cincinnati and Chicago. In both cities the halls were packed. In Cincinnati the debate took place in the great Union Central Building Hall of the Board of Commerce. A huge map with colored proof of the project's advantages for the west hung over the platform of the speakers. The audience was as convinced as the map. But Canisius was undaunted. The debate was well fought. Progress was by inches. But the five judges deliberated only four minutes, and the victory was then announced by the president of the Board of Commerce, J. A. Reilly.

Victory in Chicago.—The Canisius victory in Chicago was even greater. The huge De Paul Auditorium, the largest of
its kind in Chicago, was the scene of the debate. Mr. H. C. Gardner, president of the Great Lakes-St. Lawrence Tidewater Association, was chairman of the debate. Chicago wants the project and they let the opposing debaters know their wish. Time and again the appeals of the Chicago debaters won rounds of applause. But the judges deliberated this time only three minutes, and their decision was unanimous. Former Governor of Illinois, Edward P. Dunne, announced the decision—a unanimous victory for Canisius of Buffalo. The former governor said: "Go back to Buffalo, young men, assured that Buffalo will be proud of you."

Besides the debates the Buffalo boys had other chances to speak. They were royally entertained wherever they went, and received many invitations to speak at schools in the Middle West. At Mt. St. Joseph Academy, on the Ohio, the student body assembled in their honor and listened with interest to the debaters. The same took place at Villa Madonna Academy in Kentucky and the B. V. M. School in Illinois.

Royally Feted.—The hospitality accorded the debaters everywhere was spendid. There were theatre parties, banquets, parties and sightseeing tours for the debaters from Canisius. The boys at Detroit arranged motor rides which went over four hundred miles through Michigan. The boys at Cincinnati did their part, and there were long rides up and down the Ohio and far into Kentucky. At Chicago there was a great banquet at the Great Northern Hotel and a trip to Wisconsin.

An offer has been made to have the Canisius debaters tour the Southern States at the expense of an Ohio banker who heard the debate in Cincinnati.

CALIFORNIA. Hillyard—Mt. St. Michael’s—Tercentenary Year of St. John Berchmans.—The following is a brief outline of what is being done by the scholastics at Mt. St. Michael’s in preparation for the coming tercentenary celebration in honor of St. John Berchmans.

Beginning on the 26th of February last, we planned to set aside the time that would elapse until the feast, November 26, as a novena of months especially consecrated by various devotions to the memory of our saint. First we have offered an uninterrupted series of Holy Communions in his honor. These communions are grouped in a succession of novenas, three scholastics being appointed daily to receive in honor of St. John. Thus thirty novenas will be made in all, the last one ending three days before the feast itself, and so offering all an opportunity of celebrating these last three days as a special triduum of devotion.

We have chosen the thirteenth of each month as a day particularly dedicated to the honor of St. John. On the preceding evening the points for the morning meditation are given to the scholastics by the spiritual Father on some
virtue especially illustrated in the life of our saint. Mass is celebrated with special music for the occasion, rendered by the scholastics, and Holy Communion is received by all in honor of our glorious patron. In the evening one of the scholastics gives a short sermon in the refectory dealing with some particular period of the life of St. John Berchmans, or with some particular virtue for which he has been remarkable.

Besides carrying on these, our own monthly exercises, in honor of our brother saint, we are striving in our little way to spread his devotion among the people at large. Articles are being written by some of the scholastics with a view to their publication in local Catholic papers, or even in some of the national Catholic magazines. These literary contributions will either be short extracts from the life of St. John, or else refer to the meaning and importance of the coming tercentenary celebration.

We have planned, in addition, to publish a brief life in pamphlet form to be spread among the students of our Catholic schools. An endeavor has also been made to stir up the moderators of our St. John Berchmans sanctuary societies to unite with us in some suitable preparation for the tercentenary, and to make St. John Berchmans better known among the altar boys as their special patron and model.

Let us hope that our feeble efforts to render some little honor to our dear saint will bear fruit in making him more beloved among our own and better known among our Catholic people.

The following are the subjects and speakers for the sermons in the refectory on St. John Berchmans: March, A Model for American Scholastics, Mr. Maline; April, The Faithful Guardian of the Rules of the Society, Mr. Elliott; May, A Model of Devotion to Our Blessed Lady, Mr. Duce; June, His Devotion to the Blessed Sacrament, Mr. Schmal; August, The Magnet of Souls, Mr. Luther; September, Ardent Lover of the Crucified, Mr. Smith; October, Exemplar of Fraternal Charity, Mr. Joseph King; November, St. John's Spirit of Prayer, Mr. Janssen.

Mount Saint Michael's Missionary Society.—The scholastic year 1920-21 was a successful one for the Mount Saint Michael's Missionary Society. Early in the year, Father Hipp, s. j., the spiritual Father, gave the society several interesting talks on the Catholic missions in India. These were followed by the regular semi-monthly meetings at which various members lectured on different missions. During the year, Father Buerschen, s. v. d., gave a very enjoyable illustrated lecture on the missions under his charge in the Philippine Islands; Father Vreboisch, s. j., entertained the society with a spirited talk on the Jesuit missions among the Crow Indians of Montana, and Father Griva, s. j., gave an account of his many years experience as a missionary.
At Christmas the society collected a sum of $105. Of this it sent $35 to each of the Jesuit missions of Trichonopoly, India, and Wamboli, Belgian Congo, and $25 to the convent of the Virgins of Purgatory, Nangpo, China, and $10 for the redemption of Chinese babies. During the year the society collected and sent to the missions $117.50 worth of stamps, $3 worth of tinfoil, $3.50 worth of coupons, and $6.50 from the sale of waste paper. Lastly, the society has sent out an extensive appeal for clothing and accessories in behalf of the Jesuit missions in Alaska.

Throughout the year the catechetical branch of the society has devoted its efforts to the catechising of some twenty Italian children, and ten negro families having Catholic members. One negro boy was sent to the seminary at Greenville, Mississippi, where he has successfully entered upon his studies for the priesthood. The society has also carried on an apostolate among non-Catholic negroes, which has resulted in one baptism. Eight catechumens are under instruction. It has succeeded in having Sunday Mass celebrated, at the old mission chapel at Saint Michael's, for the neighboring farmers, and conducts a Sunday school there for children, with an average attendance of ten.

Golden Jubilee Celebration—St. Joseph Solemnly Declared Patron of the Universal Church—Mt. St. Michael's, Hillyard, Wash., April 13, 1921.—The Golden Jubilee celebration at Mt. St. Michael’s on St. Joseph’s Day, was in every way a fitting tribute to the glorious patron of the church. His Lordship, Bishop Schinner, of Spokane, was present for the occasion, so the day started off with a Solemn Pontifical Mass, beautiful as all Pontifical Masses are bound to be, since they represent outwardly the majesty of the church, and very orderly, thanks to our able master of ceremonies. Rev. Father Provincial acted as assistant priest to the Bishop, and Father Chianale and Father Purcell as deacons of honor. Father Kiely was the deacon of the Mass and Father Galtes the subdeacon. The singing of the choir was excellent. Our Rector, Rev. Father Benn, and the other priests assisted at the Mass in the sanctuary. A pleasant feature of the Mass, and of Solemn Benediction in the evening, was that on both occasions all the torchbearers bore the name of the saint of the day.

During the course of the morning the community picture for the silver jubilee year 1920-21 was taken, and His Lordship kindly consented to sit in the picture. It was the largest community that has as yet posed for a picture in our scholasticate. Owing to circumstances the picture had to be postponed from the jubilee celebration in September. As the Bishop and Father Provincial left after dinner, Father Chianale officiated at Benediction in the evening.

One of the features of the days activities was the polyglot entertainment given by the members of the French, German,
Spanish and Italian classes in the evening. That our own sweet tongue might not be forgotten altogether, the entertainment was started with an English poem to St. Joseph. The Italian class also gave us a poem in honor of St. Joseph, while the French, German and Spanish classes each contributed plays or parts of plays.

The Spanish play was the combined work of three scholastics, and was highly amusing and instructive. An interpreter, cleverly worked into the play as one of the *dramatis personae*, made it intelligible in great part to all.

The first of the three was a tragedy entitled "*Les Flavius,*" written by Father Longhaye, S. J., depicting the memorable scene of the trial and martyrdom of a Christian Roman family under the Emperor Domitian. The German and Spanish plays were comedies, the first one entitled "*Der Prozess,*" the other "*Castillos en Espana.*" The orchestra played a few of its choice pieces between the various numbers of the program. The entertainment closed with the hymn, "*Te Joseph Celebrant,*" sung by the choir.

The whole entertainment was not only a fitting tribute to St. Joseph, and a fitting close to a day given up to his honor, but also a very creditable representation of what our language academies have accomplished during the year.


Disputations, 1920-21.—First disputation, held on November 24. *Ex Theologia Naturali*—defender, Mr. McGreal; objectors, Mr. Ray and Mr. Concannon. *Ex Ethica Generali*—defender, Mr. Whitehead; objectors, Mr. Ring and Mr. Ward. *Ex Psychologia Inferiori*—defender, Mr. Nichols; objectors, Mr. Luther and Mr. McNally. Dissertation—"Recent Trend in Life Theories." Mr. Hagemann. Geology—"Some Geologic Features of the California Coast," lecturer, Mr. Hubbard.

Second disputation, held on February 16. *Ex Theologia Naturali*—defender, Mr. Altman; objectors, Mr. Dorn and Mr. Sullivan. *Ex Ethica*—defender, Mr. Joseph Balfe; objectors, Mr. C. Hayden and Mr. Doyle. *Ex Cosmologia*—defender, Mr. Kearney; objectors, Mr. Mulherin and Mr. McDonald. Dissertation—"Independent or Lay Morality," Mr. Maline. Industrial Chemistry—"Manufacture of Sugar," Mr. Flynn.

Third disputation, held on April 12. *Ex Psychologia Rationali*—defender, Mr. Dunne; objectors, Mr. Maginnis and Mr. Beezer. *Ex Cosmologia*—defender, Mr. Semeria; objectors, Mr. Schal and Mr. Dougherty. *Ex Logica, Ex Ontologia*—defender, Mr. Smith; objectors, Mr. Peronteau and Mr. Shields. Dissertation—"Materialism," Mr. H. Buckley. Physics—"Thermionics"—History, Mr. Keegan; Theory, Mr. Dounelly; Applications, Mr. Mulherin.

Canada. Guelph, Ont.—St. Stanislaus Novitiate—Every first great experience in the tender years of an institution gains special value merely because of its priority. It seemed as though the loving Master chose to favor St. Stanislaus Novitiate when He ordained that Father Oliver Neault should spend his jubilee year in Guelph.

On March 19, 1871, Father Neault enrolled beneath the banner of Ignatius, at Sault au Récollet, and on March 19, fifty years later, the sister-novitiate was to receive the honors of his jubilee. It seemed as though the Supreme Master Mind, with St. Joseph as chief advocate, had arranged the program. There was no need of compromise; the feast came just on time to allow us to celebrate before the opening of Passion Week.

The Mass was sung in the Church of Our Lady in Guelph. The celebration had been announced in the parish, and a large number of devoted parishioners and school children received Holy Communion for the intention of the jubilarian. It was an inspiration to old and young alike to see Father Neault, after fifty years' loyal effort in the Society, celebrant at a Solemn High Mass. It had been some time since Father Neault had sung Mass, yet he sang in clear, unfaltering tone, and showed a fidelity to ritual not too frequently found in Jesuits. After the Mass many crowded around the jubilarian to receive his blessing. It is a beautiful note in the veteran soldier of Christ to lean with loving confidence on the infinite mercy of God; and so it was a source of great
edification to the juniors and novices to hear Father Neault, on being congratulated, ask for prayers for his perseverance.

Shortly after the Mass, the community returned to the novitiate for dinner. Many visitors did honor to the occasion by their presence. The juniors and novices had arranged a delightful program of choruses, verses and addresses. Each item contributed to make a very successful whole. Before Deo Gratias was given, letters of congratulation from Very Rev. Father General and Rev. Father Provincial were read.

The jubilee day was closed by a musical entertainment prepared by the juniors in honor of Father Neault. Among the items of the program were several extracts from French classical authors. Father Neault was delighted with the entertainment, and at its close thanked the community for the interest they had taken in making his anniversary a happy and memorable day.

It would take a long history to detail the various travels and fields of occupation of our worthy jubilarian. Here is but a brief sketch of the fifty years of this servant of God in the Society. His term of novitiate had not been quite completed before he began his juniorate studies at Frederick, in August, 1872. At that time there was but one juniorate for the Maryland New York-Canada provinces. Those of Father Neault’s juniorate classmates still surviving are Father Dooley, who celebrated his jubilee last October at Poughkeepsie, and Father Ziegler at Baltimore, and Father Desnoes at Montreal. Juniorate finished, Father Neault went to Woodstock for philosophy. Since his health failed him there, he began his regency one year later at Fordham, where he spent two years. Then he went in 1876 to St. Francis Xavier, where he remained until 1878.

In 1878, a band of theologians and philosophers, twelve in all, among whom were Fathers Campbell and Casey, went abroad. Father Neault went to Laval for his second and third years of philosophy. As he was closing his last year the Jesuits were dispersed in France. In the meantime, New York and Maryland had been united, and Canada had been joined to England, so Father Neault was sent to St. Beuno’s for theology. It happened then, that the Belgian provincial wished to send a theologian to St. Beuno’s, but there was not sufficient accommodation, so Father Neault yielded his place and began his theology at Louvain. After two years he was recalled to Canada and ordained. The remainder of his theological course he made in his native city, Three Rivers. In 1883 followed the tertianship. This year of novitiate Father Neault made alone, except for the long retreat he made with the novices. In September, 1884, he was sent to St. Mary’s College, Montreal, where he remained for a few months before being sent on the mission band. In 1885 he was sent as assistant to the parish priest at Three Rivers, and after two years and a half he was called to
Nominingue, which place he saw four years later handed over by Father Amel to the Canons of the Immaculate Conception. From 1891-1895, Father Neault was alone in the parish in the Canadian Soo. He then went to Montreal and acted as procurator of the province for one year and a half. In 1896, the year in which the English course was begun, he volunteered for teaching in St. Mary's College. His next status was for Port Arthur in 1897, where he was made superior of the parish, and where he remained for nine happy years. Happy for him, as his recollections show, for no place is so dear in his memory as the city, perched so attractively on the heights which face beautiful Thunder Bay, the rival in charm of that better known bay about whose beauty the proverb runs "See Naples and die." In the way of Jesuit changes, he could not remain there forever, though the people who had been endeared to his zeal and gentleness, fondly hoped he might. He went, therefore, for a second stay of four years at the Canadian Soo.

In 1910 he was made chaplain of the Good Shepherd in Montreal, and in 1912 he had the privilege of a brief stay at the hallowed shrine of our Canadian martyrs at Waubashene. He was recalled to Montreal to the Immaculate Conception in 1913, and in 1916 his old friends at Port Arthur had the joy of his presence once again. There he remained, loving and beloved, until 1920, when, because of ill health, the work was deemed too arduous, so he came to the bracing air and lighter duties of Guelph. Father Neault is now seventy-one years old, yet he still performs the duties of spiritual Father, and conducts a French class as well as a class of Christian doctrine, and being sensitive and appreciative of the loveliness of this charming spot, with rake or lawn mower these spring days, is he often to be seen lending smiling help to his young brethren. Such have been the travels and offices of our beloved jubilarian through his fifty-year term of service. May those with whom the evening of his fruitful days is passing cherish him long in their midst.

ENGLAND. Letters and Notices, Jan., 1921—We copy the following editorial from the LL. NN., hoping that it will also help the W. L.—The present editor, in sending out his first issue, respectfully appeals to all, and particularly to those who love to wield the pen, to assist him in his endeavor to make this journal as useful, popular and interesting as it has ever been—and even more so. Contributions, such as succinct accounts of events of general interest, reviews of books, matured opinions as to the right working of sodalities, study-circles, and the like; also accounts of missionary journeys such as he occasionally contributed when living in the wilds, will be gratefully received. Our junior Fathers and scholastics engaged in college work are invited to try their 'prentice hand,' should they have ideas they think worthy of expression. Thus Letters and Notices may be-
come more of a link joining house to house in thought and sympathy.

He thinks it due to him that school and parish magazines should be sent to him personally, for though this house subscribes to most, if not all, they only reach him "in due time," and even then he cannot ply his scissors upon them. Some fellow-editors do send him a copy of each issue, and for this he is most grateful, and will do all in his power to reciprocate the kind consideration.

In the case of the death of one of Ours will the Fathers and brothers, who may have been intimate with the deceased, send the editor their impressions of his work or appreciations of his character, so that the last outward act of charity, the obituary notice, may be full, edifying, and so far as is possible, correct and complete?

We very much regret to state that we are compelled to follow the general trend of things and raise the subscription of LL. NN. to 12s. 6d., two copies £1 1s. Even so, with our limited circulation and our necessary grant of free copies, the price in no wise covers expenses. In spite of present difficulties, the editor, so far from diminishing the size and usefulness of this journal, hopes to amplify it in every way. But to do this he will need the assistance of many who now hold aloof; and will welcome suggestions as to its improvement, to that it may become indispensable. Bound volumes of past issues always prove interesting and instructive; he hopes, therefore, that one copy at least will find its way into every house of Ours.

Houses for Laymen's Retreats.—Our lease of Whinney House, Gateshead, expired on November 7, and the house has been bought by the Corporation as a sanatorium at a price prohibitive to us. No other suitable house for retreats has yet been secured here. "Maryfield," the retreat house at Stamford Hill, has been taken for three years by Father Provincial, and Father Devas put in charge.

The Catholic Evidence Guild.—Apropos the Catholic evidence lectures, in which our Fathers of Farm Street have taken a prominent part, the following admission of the Sunday Times (October 31), is refreshing: it describes the Catholic Evidence Guild as "perhaps the most active propaganda society which exists today," and continues, "Catholic doctrine is boldly preached at the Marble Arch and elsewhere, under the shadow of the crucifix, and the crowds which gather round the platform are continually increasing in numbers. I think it will be conceded by anyone who mingles with those crowds that the lectures to which they listen are essentially wholesome, sane and non-political. A Protestant, of course, will not agree with all that is said, but tribute of very many non-Catholics has been that the Guild does great service to God and humanity by its fearless insistence on the true principles of religion and moral law.
Before Catholicism be denounced as anti-British, etc., let it be heard what line is taken by the missionary zealots of the Church." Father Arthur Day delivered his hundredth discourse here on November 14.

Manresa House.—In December last we escaped what might have been a devastating fire. Father Parker, at recreation, noticed through the window smoke issuing from the library window, which that morning had been opened by the novice-librarian, as the weather was mild. The Father Minister at once went to investigate the cause, and on removing a wooden panel by the side of the grate whence the smoke escaped, a flame burst forth. Hands were requisitioned, the fire apparatus was hauled out, and in due course the fire was subdued. Then the cause of the fire was apparent. The fire-bricks of the general heating furnace had gradually crumbled away, and the draught had carried the flame along until it had caught some woodwork, and this went on smouldering, and thus reached the library. The course of small events which led to the timely discovery of the fire showed clearly the interposition of Divine Providence. A Mass is said every year for the protection of the house against fire.

It has been found necessary to increase the accommodation for novices by removing partitions of rooms in the old tertians' gallery, which were built up forty years ago. Thus of three rooms is made a fairly sized dormitory which will contain eleven cubicles.

Oakwood Hall, Romiley.—The record of attendance for the past year has exceeded all preceding ones. The following is the list of attendances: 1909, 191; 1910, 438; 1911, 484; 1912, 489; 1913, 530. War: 1914, 461; 1915, 134; 1916, 279; 1917, 311; 1918, 311; 1919, 564; 1920, 784.

There have been special retreats for the following: Catholic Social Guild, University Students (from nine universities), St. Vincent de Paul Society, Catenians (two retreats), Third Order St. Francis, Sodality St. Francis Xavier (Liverpool), Sacred Heart (Accrington) and St. Anne's (Accrington). There was a single day's retreat for the boys of St. Paul's School, Hyde, and a special Saturday afternoon for 40 men from St. Edmund's, Miles Platting, Manchester (not included in numbers above). We have also had several ordinandi from neighboring dioceses, and a good number of Ours and secular priests for private retreats.

Craighead House, Bothwell—Retreats for Working Men.—Rochsóles, Airdrie, was opened in June, 1913, and closed in October, 1916. During that period some 400 men made retreats there. The house and grounds were suitable for the purpose; but the climate was cold and wet, the station two miles distant, and as there are no local trains in Scotland on Sundays, it was isolated on that day. This last was a very
serious disadvantage, as workingmen's retreats generally close on Sunday evening to allow men to return for their work on Monday morning. For these reasons real success was impossible.

Craighead House, Bothwell, was bought and opened for retreats at the New Year, 1917. Here success was assured from the first, as the following statistics will show: 1917, 56 retreats; 1918, 58 retreats; 1919, 59 retreats—about 1,000 men each year. 1920, 42 retreats—900 men.

The smaller number of retreats in 1920 was due (a) to the coal strike, which stopped retreats for two months, and (b) to the smaller number of mid-week retreats. In addition 188 clergy attended the meetings held at Craighead in 1919, and 326 in 1920.

From 1915 to 1919 no list of names was kept, but the cash book entries give the number of retreats. In February, 1920, a visitor's book was provided for retreats, and gives a pretty complete list; 881 wrote down their names, and allowing 19 for those who may have omitted to do so, we have 900 for the year.

Retreats are arranged by parishes. One parish each weekend, with an occasional week-end reserved for business men, teachers, or students. Mid-week retreats are arranged whenever it is possible to get a party, generally during the holidays. During the whole of July, and for the New Year and spring holidays, retreats are open to all and not reserved for a single parish.

The usual week-end retreat is from Saturday afternoon to Sunday night. Miners and others who are free on Saturday, often come on Friday evening and spend the whole of Saturday and Sunday in retreat. Whenever possible three full days' retreat is given, but this can seldom be arranged except on the holidays.

Rhodesia.—From time to time in Rhodesia the non-Catholic missionaries hold a conference. Inasmuch as other questions, besides religious, regarding the economic and political welfare of natives, are discussed, and the results referred to the government, and exercise considerable influence, and moreover, since our abstention from such discussions was interpreted by our native Christians in no favorable light, it was decided to send at least representatives. At such a conference, held at Salisbury from the 16th to 19th of June, 1920, Father Burbridge was present, and did no small service. He spoke on the very unsatisfactory condition of the Salisbury native location, and was appointed member of a committee which presented practical resolutions in connection with native housing, sanitation and water supply, to the Mayor of the town. He was also appointed, together with an Anglican archdeacon, to wait on the Attorney General and ask for an interpretation of the marriage laws in order to secure uniform administration. Trying
as the situation is, that is, to wait about whilst Protestant prayers are said, and to have to listen to the addresses of all and sundry, as if we were simply the representative of one of the many (though admittedly the most ancient) Christian bodies on an equal footing, it is not difficult to see the importance of our attendance; not only to calm the fears of our own native Christians that they are perhaps being left out of useful legislation, but also to have some control of the resolutions put to the legislation, and so of the legislation itself. The Catholic missionary has unfortunately to face the devoting to the work an energy and zeal worthy of the true cause; and besides, they are naturally more or less in accord with the government, which is itself, so far as it may profess any religion at all, Protestant. Only here and there are Catholic officials to be found, and while the greatest consideration is shown by the British official to the Catholic missionary, the utmost friendliness, without sacrifice of principle, must be exercised in order that such consideration may be maintained, A. M. D. G.

MEXICO. Last year, after the fall of Carranza, our Fathers began to concentrate again in Mexico, trusting to the assurances of perfect religious liberty given by the new government. At present we have fifteen residences in the Republic. Last October our first college was reopened at Guadalajara, and on February 15, this year, another at Puebla. But it remains to be seen whether the peace which Mexico seems at present to enjoy will be lasting. Our novitiate, after being in exile for five years, was transferred from California to Texas about three years ago, and it was hoped we should be able to move back again to Mexico this year. But in view of recent events this seems doubtful. Our Fathers were turned out of one of their houses in Mexico City only a few weeks ago by the police, and they are afraid they may lose another. More recently, the Supreme Court of Mexico, in a suit between the Government and the Church of Puebla, gave a decision favorable to the government, stating that the seizure of church property was only in accordance with the Constitution of 1917. In these circumstances not many vocations mature; there being at present only fourteen scholastics and three lay brother novices. Yet this is more than there have been since our expulsion in 1915.—LL. NN., April, 1921.

Death of Father Plater.—Father Charles Plater, the well known sociologist died suddenly in Malta, following on a severe attack of Angina Pectoris.

Father Charles Dominic Plater was born in 1875, and received his early education at the Jesuit college at Stonyhurst. He proceeded to Oxford, where he gained high academic distinction, taking his degree with honors in moderations
and greats. After his ordination in 1910, he was appointed professor of psychology at Stonyhurst, and later was transferred to the Jesuit college at Wimbledon. In 1916, Father Plater was appointed Rector of Campion Hall, the Jesuit house of studies in the University of Oxford.

As a co-founder of the Catholic Social Guild, the late Jesuit was an absorbed student of social and labor questions, and among his many activities was the organization of study clubs for social science among young working men.

Suffering from overwork, Father Plater came to Malta shortly before last Christmas for his health. But even during this period of convalescence his activities were not abated, and almost one of the last acts of his life was the formation of the Unione Leonine, a Maltese Catholic Social Guild.

The funeral, which took place in Valetta, was celebrated by the Archbishop of Malta, Dr. Caruana, and attended by the Lord Chief Justice of Malta, the heads of the various government departments, and representatives of the labor societies and social workers.

Father Plater was the author of several works on social science, among them being "Catholic Social Work in Germany," "The Priest and Social Action." He was also a great promoter of the movement for retreats for laymen, on which his "Retreats for the People" is one of the most informative works on this movement. He was also editor of "Catholic Soldiers" and "The Catholic Social Year Book."

—R. I. P.

HASTINGS, Ore Place, Dec. 23, 1920.—Ore Place is in the full tide of its after-war numbers and activities. In fact, the house has never held more. Whereas in the fall of 1917 only 39 theologians studied here, the fall of 1920 showed a list of 107 theologians, 16 fathers and 11 lay brothers, totaling 135. The first thing to be noted in these figures is that their representation of nationalities is exceedingly cosmopolitan, for in them are included persons from twelve provinces and at least seventeen nations. The majority, naturally, are French, for the house officially belongs to the Province of Lyons, which has united for theology with the Province of Paris. Of the theologians, there are 45 of Lyons and 38 of Paris, with 1 of the Province of Toulouse. The rest are as follows: Province of California, 6; English Province, 4; Irish Province, 3; Province of Canada, 2; Croatian Province, 2; Roman Province (Mission of Brazil), 2; Polish Province, 2; Belgian Province, 1; New Orleans Province, 1. The nationalities, however, are not limited to provinces. The Province of Paris has its missions in China, which accounts for the four Chinese who have been sent over for theology. Lyons has its missions in Syria, Palestine and Egypt, in Constantinople and Asia Minor. This accounts for our two Egyptians and our two Armenians. Besides this Holland, Italy and Alsace-Lorraine are represented. Among
the eleven lay brothers are French, Spanish, Syrian and Armenian. Among eleven professors Switzerland has a representative.

The next point of interest is the military quality of our men. We have a fighting community. Three of the professors have been soldiers, three of the lay brothers and fifty-three of the theologians, all in the French Army. They have been in practically every branch of the service—officers, chaplains, interpreters, artillery men, fliers and truck-drivers, and just plain poilu. Most have served on the western front, but some were with the French armies in the Balkans. Three were captains, four lieutenants, three second lieutenants and seventeen lower officers. Four have been prisoners, two of these in eastern Germany and Poland. It would have been strange had all these soldiers escaped without wounds. Twelve of our fifty-three theologians have been wounded, some seriously, others more than once. As a consequence, two or three of the men limp, one carries in a sling his right arm, the elbow of which has been shattered, and another must go about with an artificial leg. A number have had their health broken by the ordeal, and others have been gassed. But these wounds and injuries have been bought with honor. Four have been decorated with the legion of honor, three with the médaille militaire and twenty-five with the Croix de guerre. There have been besides forty-six citations for bravery. To these honors may be added one English, one Italian, and one Russian decoration.

Just how many would now be with us here at Ore Place had they not fallen it is difficult to estimate. The Province of Lyons lost 31 scholastics by death in the field, and Province of Paris 27, making a total of 58 for the two provinces. But these were of all grades from novices to theologians included, so that roughly speaking only a fourth or fifth of that number would be here now at Ore Place.—It might be of sad interest to set down here that except for one brother the entire family of our Armenian theologian was wiped out in the Turkish massacres. One of our Armenian lay brothers was not so fortunate, for all, without exception, of his family was murdered by the Turks.

I will conclude these paragraphs by setting down a citation for bravery accorded one of our first year theologians. The citation is one out of forty-five, and resulted in the decoration of the legion of honor.—"In the field since the beginning of the war he has constantly distinguished himself in the most difficult circumstances. July 9, 1915, during the night, he was seriously wounded by the explosion of a shell while he was organizing an attack. He would accept no relief until the others wounded with him had received attention, and in spite of acute suffering he sustained the men's courage by his good humor and an exceptional stoicism.

Signed: Joffre."—It might be well to add that a part of
this shell drove his rosary beads which he carried in his pocket far into his thigh. A bead and several scraps of chain have never been taken out.

FRANCE. Jesuit Astronomers.—The Academy of Sciences of Paris has just granted a subsidy of 8,000 francs to help in the work of Rev. Father Gauthier, a Jesuit, now director of the Zi Ka Wei Observatory, which is located in the vicinity of Skakghwai (China). Father Gauthier has built a station to record signals flashed by other far away stations.

GEORGETOWN. The University.—Intercollegiate Debates—Georgetown Defeats Yale and Princeton.—The Georgetown team triumphed over Yale on Tuesday evening, March 3, in Gaston Hall, Georgetown, were again victors on Saturday, March 5, in the Princeton-Georgetown debate.

The question of both debates was: Resolved, That the employers of the United States should abandon the principles of the open shop. Georgetown defended the negative side against Yale, and the affirmative against Princeton.

The Georgetown team, composed of John J. Jacobs, of Montana; John J. Darby, Jr., of the District of Columbia, and Edward J. Callahan, of Maine, with Robert W. C. Wimsatt, of the District of Columbia, as alternate, championed the principle of the open shop against the Yale team, made up of Edward Mims, Jr., of Tennessee; Daniel Rochford, of Minnesota, and Robert M. Hutchins, of Kentucky, with William B. Benton as alternate. The same Georgetown team on Saturday evening took the floor in opposition to the open shop against the Princeton team, composed of Charles Denby, of the District of Columbia; Robert H. Scholl, of New York, and R. Miles Warner, of Indiana.

William S. Benson, Rear Admiral United States Navy (retired); Hon. Josiah A. Van Orsdell, Associate Justice Court of Appeals, District of Columbia; Hon. Fenton W. Booth, Associate Judge United States Court of Claims; Hon. James F. Smith, Associate Judge United States Court of Customs Appeals, and Gilbert Grosvenor, President National Geographic Society, were the judges of the Yale-Georgetown debate. Their decision, which was unanimous in favor of Georgetown, announced by the chairman of the debate, Hon. William S. Culbertson, President Yale Club, District of Columbia.

The judges of the Princeton-Georgetown debate, Hon. John K. Shields, United States Senator from Tennessee; Hon. William H. King, United States Senator from Utah; Hon. George E. Martin, Associate Judge United States Court of Customs Appeals; Hon. Frank Davis, Jr., Assistant United States Attorney General, and Mr. Myron M. Parker, President University Club, in the absence of Senator King, awarded by a vote of three to one the decision to Georgetown.
The fire.—The old North Building, for a hundred and thirty years the nucleus of life at Georgetown, was damaged by fire the morning of February 3, when flames broke out in the attic, for some time endangering the whole of the venerable structure. It is impossible to ascertain the origin of the fire, which started in the seldom-visited storeroom; but whatever may have been the cause, dense smoke was seen issuing from the gables of the colonial structure at about eleven o'clock in the morning. A number of amateur firemen at once attacked the flames with hand extinguishers, but a general alarm was turned in, and soon the Hilltop was covered with fire trucks and engines.

Through all the commotion one of the teachers continued his lecture with a calmness worthy of a Roman stoic, and when the students were finally released they rushed to North Hall to find their beds drenched, their furniture stacked in the hallways and the plaster falling from their ceilings. When it was discovered that, despite all damage, there would be little destruction, all excitement soon died down.

The Georgetown Union.—The organization of the Georgetown Union was completed at the regular meeting held in Gaston Hall on February 13, when the officers of the General Council were elected, and the constitution and by-laws were adopted by the members present. The union has as its principal purpose the bringing together of its members at regular intervals for social and educational purposes.

School of Foreign Service.—The President of the University has announced the appointment of Doctor Roy C. McElwee as director of the School of Foreign Service. Dr. McElwee has resigned as director of the Bureau of Foreign and Domestic Commerce, and will take up his new duties immediately. The Rev. Edmund A. Walsh, s. j., will continue as Regent of the School, though in the future it is expected he will engage, not so much in the actual administration, as in the work of formulating and developing plans for expansion and development of the school.

The rapid growth of the Foreign Service Department has necessitated the filling of this position, which was created with the formation of the school. Dr. McElwee is admirably fitted for the place, being both a distinguished professor and a very prominent man of wide foreign experience. He has been associated with the Foreign Service School since its beginning, and has been one of its staunchest supporters. He is well known and very popular with the students. Besides being director of the school, he will occupy the position of professor, and will conduct a number of courses.

The President of the University and the Regent of the School of Foreign Service were invited to be the guests of the Venezuelan Government at the unveiling of the statue of Bolivar, April 19, in New York.
Honor to Father Edmund A. Walsh.—Rev. Edmund A. Walsh, S. J., dean of the Georgetown School of Foreign Service, has lately been the recipient of the Venezuelan Medal of Public Instruction. The document conferring the decoration reads as follows:

"In consideration of the distinguished service of

EDMUND A. WALSH, S. J.,

The President of the United States of Venezuela
Confers on him the Medal of Honor created by the decree of February 18, 1894, to be for him a testimonial of public gratitude.

Given at Caracas, the 10th day of November, 1920, in the one hundred and tenth year of our independence and the sixty-second of the Federation.

(Seal) V. MARQUEZ BUSTILLOS, President.
Countersigned by
THE MINISTER OF PUBLIC INSTRUCTION.
(Seal) By JOSE ANTONIO LINARES."

The medal and diploma were brought from Venezuela by Senor Manuel Segundo Sanchez, acting as the special representative of E. Gil Borges, Minister of Foreign Affairs.

The medal, of gold, is pendant from a crossbar by purple ribbon. The obverse bears, in center, palms framing an open volume over which is suspended the cap of the Goddess of Liberty. Clasped hands surmounted by the legend "Liberty" adorn one page of the open volume; the scales surmounted by the legend "Justice," balance on the opposite page. Above the shield, against a blue background, seven golden stars; below, in semi-circle, a legend in gold "Instruccion Popular" against crimson background.

The reverse bears the inscription:
Republica de Venezuela honra A los
Colaboradores de la Instruccion
Publica

Death of Chief Justice White.—We insert this clipping because Chief Justice White was a most devoted and loyal son of Georgetown.—After twenty-seven years on the Supreme Bench of the United States, Chief Justice Edward Douglas White died on May 19, at Washington. The last sacraments were administered to him by Father Creedon, S. J., President of Georgetown University. Chief Justice White came of distinguished judiciary ancestry, his father and grandfather both having served on the bench. He was born in Louisiana, November 3, 1845, and educated at three noted Catholic institutions—Mount St. Mary's, Emmitsburg, the Jesuit College at New Orleans and Georgetown University. Before his graduation the Civil War broke out and he enlisted in the Confederate Army. He next took up the study of law, being admitted to the bar in 1868. Interesting himself in politics, he was elected State Senator in 1874, and four years later was appointed an Associate Justice of the
Supreme Court of his native state, a place filled by him with
distinction for twelve years. In 1891 he succeeded James B.
Eustis as United States Senator from Louisiana, and soon be­
came prominent in national affairs. President Cleveland
appointed him an Associate Justice of the Supreme Court of
the United States on February 19, 1894, and he finally
achieved the highest position that his country could offer
him in his judicial capacity when, on December 12, 1910,
President Taft selected him for Chief Justice. It was the
first time that a President had chosen a Chief Justice from
an opposing political party. Of his judicial ability and his
mental and physical qualifications, the New York Tribune
writes:

"The fact that the civil law, instead of the common law,
constitutes the basis of the Louisiana system of jurisprudence
made Justice White particularly at home in all the questions
which came before the court. He was indeed regarded by
many as the greatest civil law authority who ever sat upon
that bench. As an Associate Justice he showed himself
strongly possessed of federalist conceptions of the govern­
ment. He was on the side of the government in all of the
so-called insular cases, involving the Philippines and other
outlying territories, but he was against the government, and
rendered a dissenting minority opinion in the famous
Northern Securities case.

"Justice White was noted for probably the most retentive
and accurate memory ever possessed by a Supreme Court
Justice. He dictated his opinions to a stenographer and had
them written out, and then delivered them from memory,
letter perfect, without so much as glancing at the manu­
script. In like manner he was able to cite authorities at
great length without referring to the books. Physically he
was a man of massive stature, fond of walking, swimming
and rowing when on his summer vacations in Maine or
Canada, but not much otherwise given to athletic sports."

Justice White received the Laetare medal from the Uni­
versity of Notre Dame in 1914, and the degree of LL.D. from
Georgetown College, from St. Louis University and from
Harvard, and that of Doctor of Canon Law from Trinity.
He was, moreover, chancellor of the board of regents of the
Smithsonian Institute. His capacity for work was extra­
ordinary, and he refused to take the rest which friends and
physicians urged as necessary months before the operation
that preceded his death. He regarded his work as all­
important.

GERMANY. Blessed Canisius Chosen Model of New Ger­
many.—While the German Protestants are celebrating the
four hundredth anniversary of the appearance of Luther be­
fore the Reichstag of Worms, the Catholics are rejoicing
over the four hundredth birthday anniversary of the Blessed
Peter Canisius, of the Society of Jesus, the man who is
largely responsible for the maintenance of the true Faith in
German lands. As a reminder of the importance of his work in behalf of German Catholicism, Cardinal Schulte, of Cologne, has issued a pastoral letter to his people in which, after reviewing the life and works of the saint, he admonishes the faithful to take him as their leader.

He declared: "May the four hundredth anniversary of the birth of the Blessed Canisius show to the whole world the esteem in which he is held by Catholic Germany and the great confidence which we feel in him. This is my greatest wish. And my earnest prayer and joyful hope is that you, dear members of my archdiocese, will be in the first ranks of those preparing a worthy manifestation.

Blessed Peter Canisius—Reassumptio Causae—Aus der Provinz, Jan. 15, 1921, has the following: Father van Laak writes (from Rome), under date of December 2, 1920, to Reverend Father Rector of Valkenburg: "I have the good news for your reverence that the decree of Reassumptio Causae, on the strength of the facts which you sent, has now been issued. Monsignor Verde, Secretary of the Congregation of Rites, came in person and read it to Father Beccari with such enthusiasm that one might have thought that some one was preaching in the house."

The facts reported are the following: "On September 24, 1920, while a Sister of Gegenbach (Baden) was having a tooth drawn, a piece of the jaw bone was drawn out with the tooth. In consequence the Sister suffered severe pain in the head and limbs, and could, in fact, hardly open her mouth. Utterly unstrung she was sent to bed. After praying with lively faith to Blessed Peter Canisius she felt a gentle movement in her mouth, and three hours after the accident was as well as ever. Six pronouncements were made on the case—one by a skilled surgeon, two by physicians, and three by dentists, all of whom declared that such a cure could not result from natural causes."

In another letter Father van Laak writes: "The purport of the decree is not that the miracle has been approved, nor even that it will be approved. There is just the possibility that after additional necessary information the further investigation of the miracle by the church authorities may be undertaken. If this miracle is really approved, a further miracle must be had, and the two must be proved genuine beyond question. Therefore we must pray earnestly that this miracle may be approved and that Blessed Peter Canisius may work a second."

INDIA. American Jesuits in India.—There are now thirteen American Jesuits in India. The latest to arrive there are Rev. Edward Purcell Anderson, s. j., Rev. Henry Milet, s. j., Rev. Patrick J. Troy, s. j., Rev. William J. Eline, s. j., and Rev. Thomas A. Kelly, s. j. These five form a pioneer band, and will take charge of the Patna Mission. This great field, given to the American Jesuits of the Missouri Province,
is about the size of Missouri and Illinois, and north of the Chota-Nagpur region, in charge of the Belgian Jesuits. It is east of the Bombay-Poona Mission, which is assigned to the American Jesuits of the Maryland-New York Province.

CALCUTTA. Rev. Alfred Neut, S. J.—The thirty-eight years of his life which the late Father A. Neut, S. J., passed in Bengal without a single break for leave or furlough home, synchronise with the period of development and expansion of the Bengal Mission. Born in Ghent (Belgium), in 1845, he came to Calcutta as a Jesuit priest in November, 1882. The Chota-Nagpur Mission was not yet in existence; the Orissa Mission was passing through a life of struggle and decay; North Point College was yet to be founded.

Father Neut's first appointment, as Secretary to Archbishop Goethals, was not lucky. He was thirty-seven, spirited, active, and bursting with ideas for which he found no scope in a post as un-vocal as a secretarialship; it was no wonder then that at the first vacancy that occurred at St. Xavier's College, it was Father Neut who filled it. Here he soon made clear what sort of a man he was. Many arguments appealed to him, but tradition was never one of them. If he thought a thing would be better for a change, he said so with little reverence for established custom. It was the year that the first Code had been introduced into European schools, and nobody seemed to understand the management of it. Father Neut said so plainly, mercilessly, and as nobody was disputing the honor of running the new system, Father Neut was soon told to run it himself. This he did with excellent results, both to the college and to himself, for in less than two years' time he was made prefect of studies, Rector of St. Xavier's College and Fellow of the Calcutta University.

He filled the rectorship for six years, and he took good care that the period should be one of rapid and lasting progress. At the silver jubilee of St. Xavier's he founded the Old Boys' Association, added a class preparatory to Roorkee College, organized a Cadet Corps, and took the important step of transferring the college department from Bow Bazar to Park Street. As in matters of authority he was a strong believer in concentration and rapid action, he preferred to have those young under-graduates within the radius of his vision. Already at that time we find him wielding his pen to excellent advantage in the daily papers and publishing several pamphlets on educational questions, such as "Technical Education," a production which at that time evidenced exceptional foresight.

But a bigger task awaited him. Darjeeling had changed ecclesiastical hands, being transferred from the Allahabad Diocese to the Calcutta Archdiocese, and at once appealed to the authorities as the best position for a first-class European school. Father Neut had served his time as a Rector of St. Xavier's, and being free for new adventures,
stepped straight into the rectorship of Darjeeling. He found there a bit of an educational institution, but totally inadequate to come up to his ambition. He sliced off the top of a hill and erected what for thirty years has remained the most imposing building of Darjeeling, the College of North Point. It was just like him to build, not a thing for future patches, to be added to by every succeeding rector, but a definite block that could be looked upon as a monument for centuries, occupying the finest spot of the Hill station, perhaps the finest in the world. Four years of this work had undermined his health, and we find him for the next six years occupying more humble and restful positions at St. Xavier's College, North Point and St. Xavier's again, chiefly as a professor of literature.

In 1902, Father Henry, then editor of the *Indo-European Correspondence*, had to retire owing to failing health, and we find in the record files that the issue of June 11th was edited by Father Neut, as officiating editor. From June to September the journal was left as it was found, a useful publication, but a monument of padding without a single expression of editorial opinion, when suddenly in the issue of September 3rd a new feature appears, "Editorial Notes," the first of them tackling the "Deceased Wife's Sister's Bill." Father Neut's appointment was confirmed.

Being a one man's work, the history of the *Catholic Herald* is an interesting succession of ups and downs, a burst of freshness as it passes into new hands, gradually to dry up with the editor.

From 1868 to 1882, under the editorship of Father Shea, the journal was the leading weekly in Calcutta, unequalled for its brilliancy. Between 1882 and 1902, the fortunes of the paper varied half a dozen times with half a dozen editors. But under the editorship of Father Neut, who was then 57 years old, the journal was to enter upon a new lease of life lasting fifteen years, as usual growing and decaying with the editor. Of his fitness for the post there wasn't a doubt. Father Neut belonged to a family of journalists who, when the Great War broke out, had edited a Continental paper for a hundred years. His temperament, hypercritical as it always was, suited the work to a nicety. He was a born debater; discussing was his ruling passion. Like Fox, he could not live without discussion. This, in journalism, is at least a source of abundance, and often of interest. A journalist who is pleased with the world should only write on social functions.

As a writer, Father Neut should be judged when he was at his best, that is between the years 1902 and 1912. His imagination was never brilliant, but when roused, his style could be singularly passionate, eloquent and effective. His sarcasm cut deep, but he healed with kindness, not with humor. Of creative humor he had none; his style was plain yet serviceable, and grew dull with the decline of years.
To love journalism, one needs a buffalo skin, and to love Catholic journalism, one needs the skin of a rhinoceros. A man who is sensitive to praise and blame, either gives up the job in despair or he takes refuge in the non-committal and ruins his paper. Sensitiveness to praise creates sensitiveness to blame, and there isn’t a man in the world who is liable to be blamed so abundantly as a Catholic journalist. He writes, not for a class, but for a denomination, and that is well nigh the most motley collection a man could write for. He must therefore handle a variety of subjects, not half of which he knew anything about the day before yesterday. That raises a crop of bloomers for which the editor has to pay. The best is to pay with a smile, so as not to damage the fine subtlety and freshness of mind so necessary to instil life into the dull materials of a week’s issue.

Father Neut was sensitive. I have seen him in his old age bursting into tears after a sharp rebuke from higher quarters, and of course the next issue was unreadable. However, the fact that he stuck to his job for fifteen years, and that after his illness of 1916 he gave it up with the greatest reluctance is evidence that he loved it and could bear a great deal.

So much for the man. His work justified his pride in it. His *magnum opus* was the foundation of Catholic associations, first in Bengal, and by way of imitation, in several other dioceses. His eloquent appeal for union voiced in his pamphlet, “Awake and Unite,” rang true, and found a ready response all over India. He therefore deserves to be looked upon as a pioneer of Catholic organization in India. We must judge his journalism by its fruits, for that was his own standard. He took little delight in style, and he thought that sufficient for the day is the vocabulary thereof; he never aimed at originality, he aimed at the truth; he was not an artist, he was a combatant, and as long as he slew his opponent, he didn’t care whether his performance would ever deserve to be recorded in an anthology or not. And the fruit of his journalism is the Catholic Association of Bengal, with its kindred associations. By his own standard, and a true standard, too, he has well deserved of the good cause.

**RETIREMENT**

It was after his withdrawal from journalism in January, 1917, that all that was soft and amiable in his nature rose to the surface and smoothed down the coinative ruggedness inseparable from his work. He had chosen to stay in the house where he had worked for so many years and watch at his task a successor with many of whose opinions he cordially disagreed. Such a situation would have been impossible had it not been for Father Neut’s tact and charm of manner. Silent in disagreement, he was always helpful and encouraging when opinions ran parallel, and it was often surprising how an old man, on the wrong side of seventy, had in many of his opinions kept all the freshness and independence of his youth.
His retirement threw him as a natural result into outside work, such as preaching, interviewing and encouraging friends in need. Of his preaching one who heard him wrote in the *Englishman*:

"The late Father Neut, who died yesterday, full of years and honor, was even to the time of his breakdown, an incisive and effective preacher. I have heard him preach upon many occasions, but never, I think, with more effect than at a Good Friday service, in the Roman Catholic Cathedral, in March, 1918. The day was one of those during which the great German drive took place, and things were looking bad for us in France. Father Neut had been conducting the service of the stations of the cross, and at the close of that solemn function, he turned to the congregation, and in a voice that trembled with emotion, he besought them to pray for the thousands of men who were at that very moment laying down their lives in France. Rarely could such an appeal have been made under such dramatic circumstances or upon a more suitable occasion; and the preacher and his hearers were visibly affected."

I have only known him in his old age, but the best record of his younger years is the number of friends who loved him to the end and mourned his loss. Men were seen crying at his funeral, and they could only say: "He has always been so good to me." One good old woman, a professional nurse, asked to tend him in his illness. She watched him for three days, and as she saw him rapidly breaking up, she prayed God to call her away before he should die.

On the fourth day news was sent that she was ill, and a few hours later that she was dead. Next morning I found the dying old man scribbling on a sheet of paper. He was writing to his nurse, but the scrawl was illegible. "Come on, Father Neut," I said, "dictate the letter to me, and I will send it to her. "Dear child," he said, "I am feeling better and beginning to take food. Don't mind me. First take care of yourself. God bless you." He must have been surprised to meet her in heaven.

The end came rapidly, without a struggle. Lying in a half-dazed, comatous state, he was conscious enough half an hour before the end to signify his willingness to receive Holy Communion. So he died with his Master near him, after a long and faithful service.—*C. H. of India*.

**CEYLON,** **KEGALLE—A *Unique Reception.*—That church dignitaries are received with flags and processions, and presented with flower bouquets and addresses, is rather custom and common place. But that a delegate apostolic should be welcomed and greeted by a herd of elephants is what might be rightly called a "unique reception."

This happened on Saturday, March 12, 1921, at Kegalle, a parish of the diocese of Galle, situated in the Island of Ceylon.
H. E. Monsignor Pietro Pisani, Delegate Apostolic of the East Indies, had announced his visit to Kegalle for ten o'clock in the morning. When he arrived at the limits of the town, he was greeted by the parish priest, and two assistant priests, who asked him to alight for a moment, and to watch the procession organized in his honor.

First came the cross, with the acolytes; then a huge elephant carrying the banner of Our Lady, the patron saint of the parish; in succession advanced nineteen more elephants, two by two, or three by three, marching in perfect order; then the boys and girls of the Catholic schools; finally the bulk of the congregation. At the end, His Excellency stepped in his motor car and followed the procession, which slowly wended its way towards the church, along the gaily decorated road, and amidst a sympathetic crowd of pagan onlookers.

At the threshold of the church, the twenty huge pachyderms gathered in a semi-circle, fell on their knees, and bowed respectfully their trunks before His Excellency, who was reviewing them with visible interest. At this moment, the parish priest, Rev. Father Verstraeten, s. J., addressing H. E., said in substance: "We are all very glad to welcome Your Excellency in our midst. Even the elephants of the forest seem to be eager to bow their heads before the cross. Yet, how much more eager are our Catholics to pay their respects to the Delegate Apostolic, the representative of Our Holy Father the Pope, who is himself the representative of Jesus Christ on earth!"

"Our community is rather young, since only last year we celebrated the twenty-fifth anniversary of our existence as a parish. And we number only between two and three thousand Catholics, scattered over an area of 400 square miles. But our congregation has all the buoyancy of youth, and is full of Catholic spirit. As a proof, I will only mention this much: every Sunday, we number between two hundred and two hundred and fifty communions; and the total number of our communions, last year, amounted to more than thirty thousand."

His Excellency in reply expressed his vivid satisfaction, and then entered the church under the singing of Ecce Sacerdos, which was beautifully rendered by the choir. From the altar he imparted the papal blessing to the numerous audience.

The sight of the elephants had so much impressed His Excellency, that he wished to have a photo taken of them as a remembrance. For, as he justly remarked, in the east, these exterior demonstrations of piety exercise a great influence upon the people who are more easily led by imagination and impressions.—Catholic Herald of India, March 30, 1921.
Japan. News Letters from Japan to Father Mark J. McNeal, S. J.—June 3, 1920—Meeting of electrical craftsmen held in the Catholic University organized a society for the study of Christian doctrine.

August 31—A Catholic art student enrolled in the University dorm. His wife wants to be a parlor boarder at the Sacred Heart Academy!

September—Order sent for two dozen celluloid Roman collars! Three Jesuit scholastics from Canada going to the new Canadian Mission in China stopped at the Catholic University enroute for Shanghai. A Japanese catechism translated from European sources by one of the University students, Aloysius Ogihara, has been published, and very favorably received by all the missionaries. A group of skilled workmen in one of the city parish were so favorably impressed with the new catechism that they have asked the young translator to give them a course of instruction in Christian doctrine. A young man named Felix Takemiya, younger brother of one of our students, has asked to enter the Latin course with a view to studying for the priesthood. Felix faustumque sit? The Sacred Heart Academy of Tokyo reports its enrollment for the new school year at 500 girls.

October 17—Captain Yamamoto, of the Japanese Navy, the most prominent Catholic layman in Japan, gave a formal dinner in honor of the newly appointed Apostolic Delegate. Old H. C. L. is on the job in Japan too; the University's electric light bill has jumped to $20 a month, lay teacher's salary to $300 a year (there are 20 of them), fire insurance for the plant is $200 a year, heating bill $500. Felix Takemiya has begun to exercise his zeal by bringing some of his Protestant friends within our "sphere of influence." Father Joseph Dahlman, S. J., of the Catholic University, has been appointed to the chair of Greek in the Tokyo Imperial University. Some months ago Prof. Shiratori, of the Imperial University, attacked Christianity in a bigoted magazine article; his daughter is now under instruction for baptism. Father Tulpin, the reverend pastor of the Church of the Sacred Heart in Tokyo, has more than 100 people under instruction for baptism, most of them of rather well-to-do families, and some of them quite influential. Five hundred copies of the newly translated catechism have been sold. The reverend rector of the University gives religious instruction in Japanese to those non-Christian students who desire it on every Wednesday afternoon. He gives similar instruction three evenings each week to the residents of the University dormitory.

October 31—All Hallows Eve is the Emperor's birthday, and is a national holiday. It was made the occasion for a gathering of the faithful in the grounds of the Catholic University, which we decorated for the occasion; some Catholic
ladies got up a bazar for the poor; the Catholic students of the Imperial University came to hold in one of our halls a meeting of their newly organized Society of St. Thomas for the study of Catholic philosophy. Captain Yamamoto attended Mass that morning in full uniform in the college chapel, and then went off to assist the Crown Prince, whose private tutor he is, in reviewing the parade held in honor of the Emperor.

November—All Saints' Day was incongruously celebrated by the non-christians by the formal opening of the newly erected shrine in honor of the late Emperor Meiji; pilgrims were going in procession to the shrine all day; quite a mound of lost sandals was gathered up after the ceremonies were over. Ceremonies were held in all the non-christian schools with solemn bowing in the direction of the temple at the moment when the symbol of the Emperor’s soul was placed in the shrine. On the same day, Francis Xavier Sebastian Mihara was baptized in our college chapel, choosing, as he said, patrons who would inspire him with courage. Our freshman class has just drawn up a constitution and perfected its organization. Several members of the class are under instruction for baptism. Another electrical company has applied to Father Tulpin to have its employees instructed in Christian doctrine. Father Tulpin invited the rector of the University to give an address in Japanese to a group of electricians among his catechumens. They were very much pleased.

November 21—The Young Men’s Catholic Society, of which Captain Yamamoto is president, held a meeting in our University Hall. About 300 were present. Addresses were made by Fathers Druart and Steichen of the Missions Etrangeres. The meeting had been well advertised throughout the city. The Catholic students of the Imperial University have asked Father Tsuchihashi, s. j., professor of mathematics in the Catholic University, to lecture to them on philosophy. *Violenti rapiunt regnumaelorum.* The other day, two girls called to see one of our Fathers, one of them, a perfect stranger, wanted to be baptized then and there, and to make her First Holy Communion. She had to go to Kobe the next day and to America a short time after, to be married to a Catholic. She was a Mohammedan, not a Japanese. She had learned all about Christianity in one of the convent schools of Tokyo. She was referred to Father Tulpin, who baptized her and gave her the Holy Eucharist. The next week, the same Jesuit Father met two Russian girls who were going to the same convent. One of them was a Catholic; the other was still in schism. They were both crying. It seems they had been to ask Father Tulpin to baptize the schismatic, and had been held up because they had no permission from the girl’s parents, and might get the Sisters into trouble if they went ahead too fast. The
Jesuit Father consoled them as well as he could and suggested that they try Father Steichen, the rector of the Old Cathedral. They did and "got away with it."

December 8—This Feast of the Immaculate Conception was the seventh anniversary of the laying of the corner-stone of the University building. The Japan Advertiser, of this date, published Cardinal Gibbon's letter endorsing the efforts of the University to raise an endowment fund. Father Dahlman has been raised from the status of lecturer to that of professor in the Tokyo Imperial University.

December 12—Rev. Father Rector writes that for the future he will see to it that a Mass, first intention, be said every Wednesday for our benefactors, besides their daily commemoration in our other Masses and prayers.

December 15—Cablegram from Barcelona announces the departure from Marseilles of 22 Spanish missionaries destined for the Marian Islands, recently assigned to Japan by mandate. Captain Yamamoto has secured from the Imperial Government a grant of 10,000 yen for the expenses of the voyage. He hopes to secure an appropriation for their board and lodging while they are waiting in Japan for a ship to their mission, where they are to replace the expelled German missionaries.

Christmas Eve—Two of our students, graduates of the Marist Brothers' Commercial High School of Osaka, were baptized in our college chapel; three more are under instruction. The Methodist Academy, Aoyama Gakuin, starts a drive for $1,000,000 in order to secure the endowment necessary for a university charter. Their recent drive for an expansion fund secured $350,000. The sister of Mayor McSweeney, of Cork, is teaching in the Futaba Gakko or Academy of St. Maur, in Tokyo. On occasion of her brother's death, the students made a generous collection for the repose of his soul. Most the members of our senior class have secured good positions with the government or with leading export firms. The hope of such positions is a strong motive for their coming to our classes. For the same reason the Brothers' school in Osaka is such a success.

January 5—Cable from Rome announces that His Holiness has read with interest the report of the Catholic University, Tokyo, Japan, (I suppose this was the report submitted by Father Guim, S. J., the Visitor for Japan and the Philippines) and of its development; especially noting the generosity of those who have founded scholarships in the University, His Holiness said that the Catholic University would be a most appropriate means for promoting the Faith among the more promising of the Catholic youth of Japan, and would prepare them to become leaders among their fellow-Catholics. The University, His Holiness added, would give the prestige of a university degree to candidates for the holy priesthood. The Japanese Government begins to feel the need of cooperation with the church for the maintenance of order and
authority as an offset to the political agitation caused by the unwise activities of some of the Protestant missionaries. The Apostolic Delegate has been invited to dine with Ambassador Ijuin, and is to be entertained by the Minister of Foreign Affairs.

January 26—Two graduates of the Georgetown School of Foreign Service are now attached to the American Embassy in Tokyo. One of them, Mr. Halleck Butts, is studying Japanese at the Catholic University. The Crown Prince is going to Europe in March, and will be presented to the Pope. Captain Yamamoto is to act as the Prince’s aide during the tour. Today the reverend rector of the Catholic University addressed about fifty students of the First Imperial High School on the subject of religion. This meeting was held at the said high school. Father Rector writes that there is really something like a religious movement among the students, the vast majority of whom are, of course, non-Christians.

January 29—The twenty Spanish Missioners for the Marian Islands arrived. While awaiting their ship they are to be lodged as follows: three with the parish priest of Yokohama, six with the Marist Brothers in the same city, three with the Marist Brothers in Tokyo, three in the Cathedral Rectory of Tokyo, five in the Catholic University. Keio University (famous on this side of the water for its ball team, which has made several tours of U. S. A.), is going to start a course of religious lectures similar to that just opened in the First Imperial High School; this course will be for the Keio medical students. Both these courses owe their origin to one of our students, who was converted from Methodism about two years ago.

February 2—Two of the Spanish missionaries renewed their vows in the college chapel; two more took their last vows, one professed and one a spiritual coadjutor. (From this it appears that they are Jesuits; the Germans whom they are to replace were Capuchins, I believe). All the Spanish missionaries in Tokyo assembled for the breakfast after the vows. The vice-Minister of the Navy has invited them to dinner. He is to give them free passage to the Marian Islands and throughout that archipelago.

February 17—Noda, a graduate of the Catholic University, who is now studying for the priesthood at the Propaganda in Rome, has written of his safe arrival and beginning work. Our students have set up a stage in the exhibition hall and are going to try their hand at acting.

MISSOURI PROVINCE. CLEVELAND—St. John’s College—New Property Acquired for the College.—No more ideal spot for a college could be imagined than the new property lately acquired by St. John’s on which the future college will be
VARIA

built. Although situated in the most exclusive residence district in Toledo, still it is only three miles from the centre of the town. This land was purchased from Bishop Schrembs at a very reasonable price, and comprises 26 acres. It faces the middle entrance of Ottawa Park, which, with its many natural attractions and excellent golf grounds, is easily the largest and finest in Toledo. On each side of our property are boulevards along which elegant homes have been erected by the wealthy. The Bishop owns the land adjoining ours on the south where the new Visitation Convent is.

The chapel of this convent is at present used by our Fathers to say Mass for the members of our new parish which is being built up near the site of our future college. Three acres of the recently acquired land will be at the disposal of the parish, which is to be called the Gesù. This will be sufficient for the erection of a church, school and sisters's house. According to present plans we are to turn over St. Mary's parish, which is near the down-town section, to the Bishop about 1925. The new parish comprises about 75 families. Many St. Mary's people have already moved out there, and others contemplate doing so soon.

The Endowment League, whose two-fold object is to raise funds to make payment for the new property, and to erect suitable buildings, is developing slowly but surely. Its membership is now over 600, and the total subscription exceeds $130,000. It is probable that only one department, either high school or college, will at first be established at the new location, the other remaining at the present St. John's, on Superior Street.

CHICAGO. Loyola University—Alumni Banquet.—On Wednesday, January 26, five hundred and fifty of the Alumni gathered at the Sherman Hotel for the golden jubilee dinner of the University. All departments were represented as the numbers indicate. There was an excellent program, the speeches being few, brief and full of the spirit of the occasion.

The evening began with an invocation by Right Rev. Paul P. Rhode, Bishop of Green Bay. Mr. Anton Schager, of Joliet, a member of the first class of the college, amused the gathering with reminiscences of the early days and anecdotes of some of the early professors. He was followed by Michael V. Kannally, '94, whose speech was easily the feature of the evening. It was essentially a college man's speech for college men, and was most enthusiastically received.

PRAIRIE DU CHIEN. Meeting of the Association of Jesuit Colleges.—The Association of Jesuit Colleges, which convened at Campion, March 29-April 2, for its initial meeting, grew out of a proposal made last summer by Father Fox, and earnestly seconded by Ours, who were gathered at Fordham during the Catholic Educational Association's annual convention in New York City. This proposal was that all the provinces unite their efforts to study the educational
situation throughout the country in its bearing upon Jesuit colleges everywhere, and to unite to meet those problems and difficulties which all have in their paths, so that "Jesuit College" would become synonymous with an institution of high standards, and none would fall below in actual accomplishment the requirements of those standards. Very Rev. Father Rockwell sought the views of the provincials of the other provinces in this matter, with the result that representatives were appointed. Father Fox hastened to extend an invitation to the Fathers to come to Campion. For here the opening of the recently equipped infirmary had given added facilities for such a convention, by the vacating of the large rooms in Kostka Hall, formerly used for the sick and convalescent.

The delegates appointed to attend the meeting at Prairie du Chien are: Father Tivnan, Rector of Fordham University; Father Furay, Rector of Loyola University, Chicago; Father McCormick, Rector of Creighton University; Father Fox, Rector of Campion College; Father Nevils, Dean of Georgetown University; Father O'Mallia, Dean of Canisius College; Father M. J. Walsh, Dean of Loyola University, New Orleans; Father Joseph M. Walsh, Dean of Spring Hill College; Father Carroll, Dean of Spokane University; Father Buckley, Dean of University of Santa Clara.

The opening meeting of the association at Campion took place Easter Tuesday, under the chairmanship of Father Fox. From that time on, three-hour sessions were held each morning and afternoon up to twelve o'clock Saturday, April 2. This made a total of nine sessions—27 hours of discussion. The four and one-half days were very actively employed both in and out of the meeting room. Those who were on the outside and observant were impressed by the energy and enthusiasm of the visitors.

The kindly interest in everything and everybody at Campion shown by the Fathers caused a new spirit to spring up about the college, and made all here eager to prove their pleasure and to show their welcome. A Jesuit is clearly at home in any Jesuit house or school. The students found themselves as much at ease with the visitors as with those members of the faculty whom they have known for many months or even years. The delegates from the different provinces commented several times on the frankness and friendliness of the Campion students, but they did not add, as well they might, that it was their own manifest frankness and friendliness that begot the same in the young strangers of the middle western states.

Whatever be the results of the meeting, whatever the report drawn up by the members of the association may accomplish for our universities, colleges or academies, this, at least, has already been brought about, that even the students at Campion feel that they too, and not merely the Jesuits them-
selves, are associated with a very widespread, a thoroughly organized and efficient, a very active educational force; they feel that they are an integral part of the thirty-one and more thousands of students now under the training of the Society of Jesus in North America, and that were the faculties, the equipment, all the students and all the activities now scattered throughout the United States gathered into one place, there would arise a university that would be a city in itself, a spot distinctive, a force of great influence for good to all—an ancient university restored in our modern days.

But the members of the Society were in turn deeply impressed by the gracious spirit of comradeship which from the first moment was so strikingly evidenced. There was no East or West, no North nor South, no boundary lines or nationalities, but simply members of the Society from the four quarters of this continent gathered together for a purpose near the hearts of each; and in furthering that purpose they were all one in spirit, in charity, in breadth of view; and in unstudied harmony they were as unique as the Catholic Church herself.

During the sessions, Father W. Coleman Nevils, of Georgetown University, acted as secretary. A report of the proceedings and findings of the association was drawn up. It covers a wide field. It has been submitted to the Very Reverend Fathers Provincial. All resolutions embodied in it were passed unanimously. The common opinion of the Fathers was that the success of the initial assembling of the representatives from the provinces was far beyond any they had hoped or thought was possible. This especially was a source of great inspiration to all of them.

To impress upon the Campion students the historic occasion of the reverend visitors from distant cities—Santa Clara or New Orleans or Montreal for example—a review of the R. O. T. C. was held on the campus Wednesday morning, and then a general assembly of all the faculty and students in the Auditorium. There a brief comment by Father Fox, welcoming the distinguished guests, and referring to the more than national character of the gathering of Jesuits, was followed by a direct and forceful talk by Father E. Tivnan, Rector of Fordham University. In this talk Father Tivnan explained the purpose of the meeting of the association, and urged upon his youthful hearers the importance of a broad, true education, such as is being offered to so many young Catholics throughout the world, and of their duty to accept and use their rare opportunities to the full extent.

**St. Louis. The University—Ten Years' Medical Record of St. Louis University.**—The following record of the St. Louis College of Medicine during the past ten years, as compared with that of Johns Hopkins and Harvard, admittedly two of the best medical schools in the United States, should be given a wide circulation:
Johns Hopkins—Candidates for licensure in all states, 643; number of failures, 22; percentages of failures, .034.

Harvard—Candidates for licensure in all states, 678; number of failures, 19; percentages of failures, .026.

St. Louis University—Candidates for licensure in all states, 653; number of failures, 9; percentages of failures, .013.

This record is surely one that can be pointed to with pride, by all who are interested in Catholic higher education. St. Louis University opens its summer courses in medicine on June 1; its other courses on June 20.

Pope Encourages St. Louis University Campaign for $3,000,000.—In a recent letter from the Vatican, signed by Cardinal Gasparri, he says:

"The Holy Father has learned with interest and satisfaction that you are making a special appeal to the generous people of St. Louis, Mo., in order to secure a Centennial Endowment Fund to consolidate and continue the good work of St. Louis University.

"There is no cause more worthy of praise and support than that which concerns the instruction and the moral formation of youth. Moreover, the splendid results already achieved by St. Louis University deserve the encouragement and support of all who have at heart the welfare of the community. The Holy Father, therefore, heartily recommends the campaign, which you have inaugurated, to the generosity of all classes, particularly to Catholics."

A Detractor Uncovered.—A certain Tyrrell Williams, who was acting dean of the law department of the Washington University, of this city, who on a former occasion made reflecting allusions to St. Louis University, recently sent a letter through the city, in which he referred to this as a "poverty-stricken" university, adding other equally ungentlemanly aspersions. Mr. Bakewell issued a counter letter, in which he well availed himself largely of an article of a Fordham professor that had been widely circulated. The Western Watchman, commenting on the affair, remarked that while the Washington law department is not recognized by the State of New York—three years of study at Washington is accepted as two years by New York, while three at St. Louis counts as three—and while its dental department is a Class B school in the national rating and St. Louis is Class A, and while its medical graduates, in the latest Missouri state examination for license, when lined up against the graduates of St. Louis University, permitted the latter to secure the twelve highest grades, it would seem proper to the acting dean to cultivate modesty.

The Patna Mission, India.—The December number of the Acta Apostolicae Sedis reports the appointment of Father Louis van Hoeck as first Bishop of Patna. Father van Hoeck is a member of the Province of Belgium. He has been rector of Manresa House (tertianship), at Ranchi, about
150 miles to the south of Patna, and more recently has been superior of the mission of Tongó in the same district.

About eight pages of closely typed matter bearing on our new mission district of Patna were received some time ago from Father Henry Westropp. The information they contained was apparently taken from official gazetteers of India, and includes a great many details about such things as population, customs and government. We quote what the account has to say about the old Jesuit mission of Patna and the present status of Christianity in the immediate neighborhood:

"The foundation of the first Christian mission in Patna is generally attributed to the Capuchin Fathers, who settled there in 1706; but it appears that the Jesuits had a settlement there nearly a century earlier. The establishment of a Jesuit Mission at Patna is spoken of as an accomplished fact in the Litteræ Annuae Cochin, December 20, 1620 (in the beginning of the 17th century, the Jesuit missions were divided into two provinces, Goa and Cochin, and Bengal was a dependency of the latter), in which it is said: 'The Mission of Patna, whose beginnings are so glorious to the Society, has been but lately started.' It owes its foundation to a Viceroy who is newly come to that part of the country, and is called Nawab.' This Nawab, it goes on to say, hearing from some Portuguese merchants, who were visiting Patna, that some Jesuit Fathers had settled in Bengal, invited 'the Captain-General of that place,' i.e., apparently the Rector of the College of Hoogle, to come to Patna, and volunteered to defray all the expenses of building a church and maintaining a priest. On his arrival, the Nawab entertained him with princely hospitality; declared that he had been baptized in Goa, and had asked him to come in order that he might make his confession, build a church, and live like a true Christian. The Nawab was as good as his word, gave a grant for building a church, and assigned the priest in charge a good home to live in and the income of a village for his support. This Nawab was Mukarah Kaan, who though he boasted of being a Christian, did not profess his faith publicly for fear he might lose his appointment. He had many wives, and was forbidden the sacraments on that account. He allowed the priest to see only the principal wife in order to instruct and baptize her. The Father, Simon Figueredo, who visited Patna in 1620, thought that Nawab kept a priest there only in order to bring Portuguese merchants to the city and so enrich himself.

"The Jesuit Mission was probably shortlived, for it was not until the 18th century that a permanent settlement was made there, as a result of the decision to establish a mission in Tibet, which was made a prefecture, and entrusted to the Capuchin Fathers. In 1704, we find that a Capuchin, Father Joseph of Ascoli, died at Patna, and in 1706, six Capuchin Fathers came there on their way to Lhasa. One
was left behind at Patna where, in 1713, he erected a hospice, and Patna continued to be the basis of the Tibet Mission until 1745, when the heroic Father Horace, of Penna, left Lhasa and returned to Patna, in Nepal, in despair at orders that he and his companions might preach only on condition that they declared the Tibetan religion to be good and perfect. The mission hospice at Patna was destroyed on the 25th of June, 1763, when the English made their attack on the city, and the priests narrowly escaped being murdered by Mir Kasim Ali's soldiers during the fighting which ensued. The church was despoiled and profaned, and the three fathers found praying there, one of whom was the Superior, John of Brescia, were assaulted, stripped naked and nearly killed. The records state that the church was reopened on July 31, 1763, and that divine service continued without interruption. The first entry is of a burial on the 14th of November, 1763, i.e., some days after the English recaptured the city.

Father Joseph of Roveto, one of the Fathers attacked by Mir Kasim's soldiers, was now appointed Prefect Apostolic of the Nepal Mission, in which Patna was then included; and owing to his exertions the present church was built on the site of the old hospice (1772-79), Signor Tiretto of Venice being the architect; and an interesting memorial of their connection with the Nepalese is found in a bell with the name "Maria" on it, and a Latin inscription to the effect that it was presented in 1782 by Mahadur Shah, son of Prithwi Narayan, King of Nepal. A story, of doubtful authenticity, is told of him that he wanted the priests to teach him physical science, and that they refused unless he agreed to learn Christianity as well. He rejected this proposal on the ground that it would be inconvenient for a prince to turn Christian, but offered to supply three men who would become Christians instead of him. The priests declined, and this so surprised Mahadur Shah that he could only account for it by supposing that the priests did not really know science, and so wanted to evade the teaching it.

"In 1845, Patna was made the headquarters of a Vicariate Apostolic, and in 1886, on the establishment of the hierarchy in India, it was constituted part of the newly formed diocese of Allahabad. The mission was intrusted to the Capuchin Fathers, of the Province of Bologna, and the Fathers were in charge of the Catholic communities at the five station of Patna, Khagaul, Dinapore, Bankipore and Kurji. At Bankipore there is a convent, which manages two orphanages, one for native girls, and the other for European and Eurasian girls, to which a boarding and day school is attached. At Kurji there is a large European boys' school maintained by the Irish Christian Brothers."

NEW YORK. "America," The Growth of the Weekly.—With the issue of April 23, 1921, America enters on its thirteenth year. Measured by actual time, its life has not been
long, but it is old with the experience that has come with having passed through the most troublous and trying period of the world's existence, old also with the strain of having done its share in upholding the principles of liberty and the Faith. It has never shirked the task it set itself at the outset of defending undiluted Americanism and uncompromising Catholicism; and although the labor involved in the fulfilment of its mission has been exacting and unremitting, it has had ample reward in the generous appreciation of its friends.

Each new volume has brought new subscribers. This steady growth, with its increased opportunities of serving the cause of God and country, has been a source of courage and consolation. But there is an added reason for satisfaction in the thought that the widening sphere of America's influence has been accomplished on its merits. The only advertising it has ever had has been the recommendation of its friends. Those who have read it, have liked it and urged their friends to read it; and so the process has gone on, and very few of those who have once begun to read it have given it up.

It was to be expected, therefore, that its friends would not fail it during the Catholic Press Month. They more than lived up to expectations. They sent in to the office many thousands of names of prospective subscribers, so many, in fact, that their number was far in excess of actual subscribers. Of these many have already been added to the lists, and many more will be added shortly. This new proof of friendship, expressed not merely in the facile eulogism, but in the more tangible, though not more sincere, testimony of deeds, is a cause of intense gratification to the editors, and they wish to record publicly their deep feeling of gratitude.

But learning their lesson from their friends, they intend to prove their gratitude by deeds rather than words. It would be too much to hope that they can, on every occasion and on every point, voice the exact views of all their subscribers. Indeed such unanimity is scarcely to be desired; it would be a sign of waning vitality and a bar to helpful and constructive discussion. What they can do, however, is to pledge themselves to spare no effort to make America more and more worthy of the esteem and support it has already received.” We may add that America has now over 23,000 subscribers.

Fordham University. May Devotions.—The annual May Devotions which have become an integral part of Fordham traditions are being held every morning in the quad­rangle before the statue of Our Lady. Members of the senior sodalities deliver short addresses each day, and the singing of the “Regina Caeli” follows. Much credit is due the Rev. Francis D. O'Loughlin, s. J., for his activity in keeping alive this beautiful custom.

Letter from Gen. Edwards.—Major General Clarence R. Edwards, U. S. A., spent the early years of his army career
at Fordham as military instructor, in the days when military drill was part of the curriculum. On April 18, 1921, the overseas men of the college sent their congratulations upon his promotion to the rank of Major-General. In reply they received the following letter:

**Headquarters First Division**

**Camp Dix, New Jersey**

April 22, 1921.

Mr. William F. McNulty and Colleagues,
Fordham University, Fordham, New York.

My Dear Mr. McNulty and Friends:

I was especially pleased and favored to have such a testimonial from the five overseas lads and fellow members of Fordham University. The tribute paid me in your gracious letter of April 18th I shall treasure. Won’t you tell each and every one of your colleagues the exquisite pleasure they have given me. It is an evidence of the great things in life, and greater than any rewards of Government.

Sincerely yours,

(Signed) C. R. Edwards.

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"Jesuit Relations."—A rare collection of "Jesuit Relations" from the library of Herman Le Roy Edgar was sold in New York recently to Dr. A. S. W. Rosembach for £2,200. The set comprises 47 volumes, including the "Second Relations" of 1636, and is probably one of the most complete in existence.

**St. Francis Xavier's—Reception to Father Visitor.**—On February 6, 1921, at a meeting, at once hearty, informal and homelike, there was tendered the Very Rev. Norbert de Boynes, s. J., Visitor to the Maryland-New York Province, a farewell on the part of the Fathers and scholastics gathered at St. Francis Xavier’s, New York. Thirty rectors and superiors were present. An appropriate program had been arranged by Father McNiff. After a word of greeting from Father Patrick J. Casey, superior at St. Francis Xavier’s, the selection "O Jesu Mi" was rendered by Fathers Reynes and McGivney. Father Duane, prefect of studies at Woodstock, representing Father Clark, rector of Woodstock, who was unable to be present, next tendered the greetings of the house of studies. Then followed a selection, "Maria, Mater Gratiae," by Fathers Coveney, Reynes and McGivney, and a poem by Mr. Dyson. In conclusion, Father Provincial, the Rev. Joseph H. Rockwell, wished godspeed to Rev. Father Visitor. During the celebration, several of the Fathers enlivened the occasion by singing "Woodstock Walking Club" and other songs. A spiritual offering of more than one hundred thousand good works tendered Father Visitor by Father Provincial attests the esteem in which Father de Boynes is held in the Maryland-New York Province.

**The Beatification of Venerable Claude De La Colombière—General Intention for June, 1921.**—The canonization of Saint
Margaret Mary Alacoque last year has called new attention to the holiness of the Ven. Father, Claude de la Colombière, whom our Lord chose to be her spiritual guide and her helper in making known to the world the devotion to His Sacred Heart. We are asked this month to pray that he will soon be honored as "Blessed."

Twenty years ago a decree was issued proclaiming that he had practiced virtues in a heroic decree. As soon as the Church accepts the miracles that are ascribed to his intercession, he will be beatified.

Father de la Colombière was born in 1641. He entered the Society of Jesus in 1659, and at the end of his studies in 1671, he spent two years preparing sermons and studying the Fathers, preaching meanwhile every Sunday. During his tertianship he made a vow to observe every rule, as if he were bound under pain of sin. Early in 1675, he became superior of the Jesuit residence at Paray-le-Monial, and thus extraordinary confessor of the Visitation Monastery, where he guided Saint Margaret Mary. In June of that year, the great revelation took place, in which our Lord asked her to have the feast established, and commissioned Father de la Colombière to spread the devotion. From Paray the Father was sent to London in 1676. On account of persecution he returned to France in 1679 to act as spiritual director of the younger Jesuits, but his health had been undermined, and he died February 15, 1682. His beatification will help greatly to make the Sacred Heart better known and loved.

Leper Colonies Under the Care of Ours.—The following leper colonies are under the spiritual direction of our Fathers: Mangalore, India; Varana, Madagascar; Pelantoengan, Java; Tromby, India; Kalmunai, Ceylon; Imady, Madagascar; Hena, Madagascar; Belgaum, India; Culión, Philippine Islands; Fontilles, Spain; Carthagena, Colombia; Quito, Ecuador; Barbados, West Indies; Spanish Town, Jamaica, West Indies. Seventeen Jesuit Fathers and three brothers are engaged in this work of caring for the spiritual welfare of the unfortunates in these fourteen leper colonies. The largest colony is that of Culión, which has 4,300 lepers.

League of Nations a Jesuit Plot.—The citizens of a little town in Alabama publish a lecture by G. S. Anderson, one third of which is taken up with the virtues of the Jesuits, although its subject is the League of Nations. We can learn wonderful things about ourselves. A main reason for the rejection of the League, the orator informs us, is that "it is dominated by the Jesuits."

"Jesuits are now to the forefront in every political and religious issue of the civilized world, yet strictly under cover. They are the ubiquitous under-current of human affairs in the whole earth. As such they come into the League of Nations as a vitalizing factor and administrative genius. They either hold the offices or control their appointment.
The constituent membership of the League is largely Romanish, and likewise controlled by them. The world government of nations will be dominantly Jesuit.”

So the illustrious orator continues, becoming more absurd the longer he speaks, until he ends with the “Jesuit axe” laid to the root of the American tree. The Jesuit army of the Knights of Columbus, we are told, now numbers 700,000 men, fully trained in military tactics. “By 1921, they will number more than 1,000,000 men, Jesuit soldiers, ready for immediate action, strategically distributed from sea to sea, in all the states and large cities of America.” This piffle is not merely listened to patiently in darkest America, but printed and sold, eight pages for ten cents.—America.

PHILADELPHIA. Stiles Street in Rome.—By a happy coincidence, three young Jesuit priests, born and brought up in our own parish of the Gesù, were present in the American College in Rome when His Eminence, Cardinal Dougherty, received official notification from the Papal Courier of his elevation to the Cardinalate. These priests were Father Edwin D. Sanders, who is studying Sacred Scripture in the Pontifical Biblical Institute of the Sacred Heart, and Fathers C. I. Herzog and Joseph Wilfrid Parsons, who are making an advanced course of theology in the Gregorian Institute. Through the courtesy of the Rt. Rev. Mgr. Crane, “the three Jesuits from the Gesù parish” were introduced to His Eminence, and had the honor of being among the first to congratulate the new Cardinal.

We who are aware of the Cardinal’s love for the Society of Jesus can easily imagine that His Eminence was fully conscious of the patriotic pride of the American Jesuits in Rome.

Three other members of the Maryland-New York Province of the Society of Jesus, who had the happy privilege of greeting Cardinal Dougherty in the Eternal City, were Father Vincent A. McCormick, of the Gregorian University; Father John J. O’Rourke, professor in the Pontifical Biblical Institute, and the Very Reverend Joseph F. Hanselman, American Assistant to the Very Reverend Father General of the Society of Jesus.

Bound in Red Velvet.—On Monday morning April 18, Very Rev. Father Rockwell, our Provincial, accompanied by our Reverend Rector, Father P. F. O’Gorman, and Father John J. Thompkins, s. j., of Manila, P. I., called at the Archiepiscopal residence to pay their respects to His Eminence. Our little Bulletin was not without its share of honor on this occasion, for Rev. Father Rector presented to the Cardinal a copy of the April number, containing our greetings, bound in rich red leather and lettered in gold. It is needless to say that we have to thank the Sisters of the Gesù Convent for the blushing adornments of our modest periodical.
The Gesù Beautiful.—It would be a sincere satisfaction to make an extended comment on each one of the many memorial gifts which have come in showers since the Reverend Father Rector made his first appeal in the Bulletin a few months ago. But as there can be no measure to our gratitude for the goodness and generosity of our friends, there could be no end to the expression of the sacred memories which those gifts would naturally evoke. And in some cases it has been only by special favor that we have been permitted to break down the barriers of concealment. How good to know, however, in instances like this, that the liberality which consecrates the widow’s mite and adds a holy splendor to the fine donations of the well-to-do, is recorded with ample commendation in the archives of God’s angels!

We say this with an ever fresh and green remembrance of the long, long lists of contributors to the Decoration Fund which was started three years ago by Father Redmond J. Walsh, s. j., of happy memory. The desire of all has been to see the Gesù made “The Gesù Beautiful”—worthy of the dearly-loved and venerated Father Villiger, worthy of the chosen Fathers who have filled his honored post since he passed away, worthy of the many faithful priests who have labored in the ranks,—and in every respect fit to express the gratitude of a people who have filled their hearts and souls with the graces and blessings of the Faith at the fountains of St. Ignatius.

Friends of the Deaf-Mute Mission.—The Deaf-Mute Mission, under the direction of Father Joseph A. Fortescue, was made very happy on Sunday afternoon, April 17, because they had the honor of a visit from Very Rev. Father Rockwell, the Jesuit Provincial, and still more because they had the satisfaction of witnessing a quite ready and expert use of their sign language on the part of their distinguished visitor. Father Rockwell has been a life-long friend of the deaf-mutes, whose language he learnt as a novice in the Society of Jesus long ago in Frederick, Maryland. He has not forgotten his old-time facility and dexterity in the employment of every artifice of hand and arm, and rapidly moving fingers to convey ideas to those who must depend upon signs for so much that counts for everything in life. Rev. Father Provincial took occasion to give an instruction on frequent communion, and his words traveled quickly from eager eyes to still more eager hearts. His visit was deeply appreciated.

Mother Carmelia, who has charge of the Archbishop Ryan Deaf-Mute Memorial, was present at the meeting.

On Sunday, May 1, at 3:30 P. M., Father Thomas F. White, s. j., of Woodstock College, Md., addressed the members of the Deaf-Mute Mission on Devotion to the Blessed Virgin. Father White had been previously announced, and a large assembly showed their intense interest in the subject of his
sermon and their gratitude for his kindness in coming to speak to them. After Benediction of the Blessed Sacrament, which was given by Father White, Father Joseph A. Fortescue, the director of the Mission, imparted the Papal Blessing, a privilege obtained in Rome by His Eminence, Cardinal Dougherty.

Where Love Lingers.—Evidently the Married Ladies' Sodality and the Married Men's Sodality will entertain no notion of standing idly while a new Gesù is, so to speak, in the making. It is indeed to the members of both these sodalities, or to their fathers and mothers before them, that we are indebted for the dear old church so known and loved these many years. And whether we may refer to all that they have done as an outcome of the unstinted offerings of the rich or the proverbial "pennies of the poor," there the monument stands to proclaim for years and years to come the history of a self-sacrificing Faith whose foundations were laid deep and wide in good Catholic hearts. It is no doubt with a tender predilection for "the Fathers of the Society of Jesus," many of them now dead and gone, that the married ladies have singled out for decoration the Chapel of St. Ignatius.

Nor do we imagine that the costly electrolier, donated by the married men, could be more suitably suspended than where its light would shed most of its effulgence on the altar dedicated to the memory of the manly and heroic saint whose watchword "To the Greater Glory of God" must ever be the luminous beacon of all true Catholic men.

PHILIPPINE ISLANDS. Arrival of Fathers J. M. Prendergast and E. J. Duffy.—Our two American Jesuit representatives in the Philippine Islands, Father Jeremiah M. Prendergast, s. J., and Father Edward J. Duffy, s. J., reached Manila after a five weeks' journey. They were met on the wharf by His Excellency, the Apostolic Delegate, Archbishop Petrelli, Bishop McGinley, of Nueva Cáceres, who was a classmate of Father Prendergast in Rome, the Very Reverend Superior of the Mission, Father Saderra, s. J., the Rev. Rectors of the Jesuit colleges, Ateneo and San José, and a large secular gathering. After handshaking and welcoming, the party entered autos, and were motored to the Colegio de San José, where a solemn Te Deum was sung by the communities of both colleges, followed by the Solemn Benediction of the Blessed Sacrament. A general reception was afterward held in honor of the two missionaries. Father Duffy later on addressed the alumni of the Ateneo, and on Christmas day, Father Prendergast preached an eloquent sermon in the Cathedral to a most appreciative congregation.

SPAIN. Fighting Socialism in Spain.—Father Charles J. Mullaly writes as follows in America for April 30, 1921:

"The founder of Catholic social work in Spain was the Jesuit, Father Antonio Vicent. Born in 1837, and entering
the Society of Jesus in 1861, he founded in 1864, while a scholastic at Manresa, his first Catholic circle. That was the beginning of his long years of labor in establishing agrarian syndicates of the type of the Belgian syndicats agricoles, workingmen's clubs, co-operative stores, etc. The pupils formed by him are today active in all parts of Spain. In 1895 he was honored by a letter from Leo XIII, praising the work done by him and expressing pleasure at the solidity of his social doctrines.

Previous to 1895 the growth of the Spanish social movement was slow and far from satisfactory, and was looked upon by many as the foolish and impractical theories of Father Vicent and some few earnest workers. In 1896 there came an awakening when, in the National Social Assembly, held in Madrid, it was decided, with the approval of the Spanish hierarchy, to divide Spain into three geographical social zones, to be known as the East, the North and the South. Between 1896 and 1910 the growth of Catholic social action was remarkable. The great social weeks, *La Samana Social*, held in Madrid 1906, Valencia 1907, Seville 1908, Santiago de Compostela 1909, and Barcelona 1910, were great factors in this growth. In November, 1910, *La Paz Social*, of Madrid, placed the number of rural banks at more than 1,000, while the establishing of agrarian syndicates had been correspondingly rapid, despite the strong opposition of the Liberal Government to their receiving a legal existence.

For practical social work in the rural districts of Spain, the names of three zealous laymen, Luis Chavos, Rivas Moreno and Vicount Ezra, will hold a high place in the history of Catholic Spanish social work. Luis Chaves was the apostle of the Raiffeisen type of rural bank.

During this same period the number of reviews, newspapers and bulletins published solely in the interests of the Catholic social movement rose to the high figure of forty, while courses in Catholic social work were introduced into the majority of the Spanish seminaries. The Science and Action Library, under the direction of Sr. Severino Aznar, published Spanish editions of the best European works on social action. Space does not permit our writing at great length of the labors of the world-known social writer, Father Gabriel Palau, s. j., and his Spanish Volksverein. We can only refer your readers to our articles on the history of Catholic social work in Spain, published in *America*, March 9 and 16, 1912, where it will be found that at the time the young scholastic, Sisinio Nevares, was studying his theology at Oña, Spain was most energetically engaged in Catholic social action.

WASHINGTON. *St. Aloysius Church—Novena of Grace.*—The marvels of the novena of grace still continue amongst us. The strangers to our Capitol scarcely believed their eyes as they saw the thousands flock in and out of our church.
Every year the numbers increase—ten thousand and more make the exercises. During the novena the number of Holy Communions was 14,500. Many non-Catholics made the novena this year, and they were enthusiastic over favors received. The favors gotten were as great and as varied as ever:

**Worcester. Relative to the Drive for $1,000,000.**

To the editor of *The Holy Cross Purple*:

I congratulate Holy Cross upon the success of the recent million dollar drive, I am glad Rhode Island was able to over-subscribe the quota given her. We would have done better but for the fact that we followed immediately in the wake of a most successful campaign for Providence College, a Rhode Island Catholic institution. Whatever we did here was due to the inspiration and support of our Right Reverend Bishop William A. Hickey.

The drive, in my opinion, has helped Holy Cross in many ways. Of course, the financial assistance which Alma Mater received is splendid. Holy Cross will now be able to care for the students which, without it, she would have been compelled to turn away. She can now build her new dormitories, her administration and science buildings and her chapel.

But helpful as this monetary assistance is, I am sure Holy Cross has benefited fully as much in other ways. The American Public today knows more about Holy Cross, more about the higher Catholic training given within her walls, more about the part she is playing in the formation of loyal, sturdy American citizenship than it ever knew before. As a consequence, Holy Cross has added by the thousands to her friends and well-wishers.

The generous response to her appeal for funds has demonstrated that her work is appreciated and approved. One of the Rhode Island contributors, a non-Catholic, told me when handing me his check for $1,000, that an institution of the standing of Holy Cross, which would educate and board a boy for $400 a year in these days of abnormal living expense, could always command his support. Educational possibilities for the boys of all classes at Holy Cross have been a revelation to hundreds of other New Englanders.

To Father Carlin, to Senator Walsh and to Father Dinand, I believe the drive is indebted principally for its great success. I am glad to have had a small share in the work.

Yours for Holy Cross,

**Jospeh H. Gainer, '99.**

Mr. Gainer is the Mayor of Providence.

**Home News. Academies**—The programs of the Theologians’ and Philosophers’ Academies for the scholastic year 1920-1921 are as follows:


Philosophers’ Academy—Oct. 13, *Reaction Time*, Mr. A. L. Bouwhuis. Oct. 27—Debate—Resolved: That the policies of the Democratic platform on the League and on Industrial Relations are more conducive to the betterment of the country than the policies of the Republican platform on the same issues; affirmative, Mr. W. L. Quilty and Mr. G. J. Willmann; negative, Mr. Mr. E. F. Flaherty and Mr. R. R. Sullivan.

Nov. 10, *Physico-psychological Aspect of Color*, Mr. A. A. Purcell. Dec. 1—Debate—Resolved: That the policy of granting freedom to the Philippine Islands is expedient; affirmative, Mr. S. L. O’Beirne and Mr. J. P. Flanagan; negative, Mr. D. J. Moran and Mr. L. E. Feeney.


SUPPLEMENT

A NATIVE CLERGY IN OUR FOREIGN MISSIONS

Note.—This letter is a translation made from the original French copy sent to the Superior of the Mission of Kiangnan.—Editor.
A LETTER OF VERY REVEREND FATHER GENERAL, WLODIMIR LEDÓCHOWSKI, S. J., TO THE RELIGIOUS SUPERIOR OF THE MISSION OF KIANGNAN, ON THE CHOICE AND FORMATION OF A CHINESE CLERGY.

Aug. 15, 1919.

REV. AND DEAR FATHER,

P. C.

The reports which have been reaching me for a long time past from our Superiors and missionaries in China, betray the anxiety they feel concerning the changes that have taken place all around them, and their desire to see our works adapted more and more to the exigencies of the new conditions. They, better than anybody else, appreciate the gravity of the problem. Brought into contact with all the realities of a very complex situation, they are in a position to grasp more readily the practical difficulties involved in the proposed solutions. We are all aware, of course, that it is to the chief Pastor of the diocese that it belongs to point out authoritatively the paths that we must follow in our apostolic ministry.

Nevertheless I have thought it opportune to gather together from the separate documents in which they may be found, as well as from the teachings of the past, and the lessons suggested by present events, some general considerations on the increasing need of developing the native clergy, both secular and religious; a vital question, already old, but borrowing from the trials and difficulties of the day an urgency which is quite apparent. To the same category belongs the question of vigorously and systematically promoting Chinese studies: these studies, as far back as in 1610, were said by Father Longobardi, the colleague and successor of Father Ricci, to be the best means of insuring the conversion of the Chinese. But this point has been treated too much at length in my letter of October 28, 1918, to require that I should revert to it here.

1. Reasons why there should be a native clergy; organization in the missions of the Society, old and new. That a native clergy sufficiently numerous, well selected, and solidly established, contributes powerfully to the spread of the Gospel; that it is even indispensable if the Christian communities are to receive their definite form, and a lasting prosperity; that the efforts and co-operation of all should be directed to this

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end,—all this is something which cannot be doubted. The arguments which prove it are self-evident, and were others lacking, the urgent recommendations of the Holy See would of themselves suffice. With that clear vision proceeding from the Spirit of God, the Sovereign Pontiffs have recognized and proclaimed that we are here confronted with a vital necessity.

These views the Society has adopted with full adhesion of will and judgment, being assured of thus meriting the blessings promised to perfect obedience. It may be that, now and then, there has been hesitation due to excessive caution, or individual error; but to reproach the Society, as some have done at times, with having on this point proved false to the wishes of the Church, one must be quite ignorant of her history. The Church knows that she can reckon upon the docility of the sons of St. Ignatius, and she has shown it again and again. To recall but a single fact of our own day, it was of them that Leo XIII chose to avail himself for the carrying out of his noble design to create in the Indies a choice body of clergy, and thus open a new era in the work of evangelization. That this confidence was well placed, His Holiness, Benedict XV, has just attested publicly, in his congratulations to the Seminary of Kandy on the completion of its twenty-fifth year of existence. In fact, 183 priests, 3 bishops are the first fruits of this youthful nursery.

Elsewhere too, notably in China, your forefathers in the apostleship were unsparing of fatigue and expense in order to respond to the invitations of the Vicar of Christ, and often even to anticipate them at their risk and peril. Documents and testimonies on this head abound; but as they have recently been noticed in well-known publications, I shall confine myself to setting forth certain features.

Taking their inspiration from the lofty conception of St. Francis Xavier, our French and Portuguese Fathers early planned to form Chinese not only for the duties of catechists, but also for the priestly ministry. In 1615, forty years before the salutary undertaking of Father Alexander de Rhodes, Father Nicholas Trigault was commissioned to go and plead
the cause of the Chinese clergy before Paul V. The question was again thoroughly discussed in 1666 by the Jesuits whom the Regents of the Empire had exiled to Canton. Then come the memoirs of FF. de Rougemont (1667) and Verbiest (1678), and the books in Chinese presented for the approval of Innocent XI: missal, breviary, and Roman ritual, besides the complete Summa of St. Thomas, translated and printed at Peking in thirty volumes; the fuller solicitations at the court of Rome on the part of Father Philip Couplet (1683 to 1685); and the urgent petition of 1695.

These efforts and many others tell with what earnest and audacious tenacity, coupled with an entire readiness to submit to the decisions of the Apostolic See, the Fathers pursued the object of their dreams—the spiritual conquest of China through the Chinese. The Chinese, to their mind, must supply the ever-felt dearth of European laborers, aid the missionaries in normal times, replace them in the stormy periods of persecution; and under all circumstances, thanks to their perfect understanding of the language and customs, more easily win over their countrymen.

In their haste to facilitate the approach to the priesthood, to establish the infant Church on broad foundations, and to ensure to it a development in keeping with the needs of the country, these pioneers of the mission did not hesitate to request at times innovations, among others that of establishing at Rome a Chinese college as a home of higher education for specially gifted candidates. Received at first with favor, their proposals were finally rejected by competent authority.

While this problem remained thus in abeyance, the champions of a local clergy did not fail, on that account, to gather fellow-laborers about them, in limited number and according to current methods. Soon the persecution of 1749 came to show once more how urgent it was to make the religious organization rest upon the native element. Hence we are not surprised to read in a letter from Macao, under date of September 17, 1754: "As far as possible native priests are formed. The missionaries bring them up from the tenderest years, teach them the Latin tongue and instruct them little by little in the ministry. When they have reached a certain age, they make them catechists, testing them up to the age of forty, at which time they are ordained priests."

For its part, the French mission of Peking sent, to finish their studies in France, young men intended for the ecclesiastical state, and regarded as capable of assisting one day in the conversion of their country. They went still farther. In order to expand and solidify a work esteemed of prime importance, it was resolved to open in China itself a seminary in the strict sense of the word, and to this Father General Ignatius Visconti gave his consent. But the misfortunes of the Society, then violently assailed, and shortly afterwards suppressed, caused the project to fall through. Happily
there remained to guide the Christian people the Chinese priests to whom Mgr. de Laimbeckhoven, s. J., had imparted the priestly unction, and certain priests sent from elsewhere, until the missionaries of the 19th century should come to take up the project of their predecessors, and realize their generous intentions.

Summoned to China by the eager entreaties of the old Christian communities, the Fathers of the Province of Paris brought with them the instructions of Very Rev. Father Roothaan, and among these the warning to bear in mind that in general “European missionaries are chiefly needed in order to form and guide the native clergy.” On February 3, 1853, seven months after their arrival, they opened a diocesan seminary, which soon became the admiration of all visitors, whether bishops, missionaries, or laymen, as “the only institution of the kind worthy of the name in all China,” superior even to more than one ecclesiastical establishment in France. For in the eyes of Ours, the seminary was always the “principal and fundamental” work, for which “they have never halted at any sacrifice,” gladly devoting to it “considerable sums” and “the best workmen.” Throughout the painful vicissitudes, which marked the history of the mission, especially in the early days, they evinced a courage that balked at no obstacle, and went on ever multiplying their efforts. The education of the future heralds of the Gospel was constantly the object of unremitting care, and the wisest precautions; discreetly measured periods of probation were to develop their qualifications and test their constancy; to all finally who offered the required guarantees, the doors of the sanctuary were wide open.

What has been the result of these long years of labor, you need not be told, Reverend Father. You have it before your eyes. The Vicariate sees in its service 70 native priests, secular or religious; a group, the like of which in point of number the old diocese never looked upon before. And as for their co-operation, you have only motives for rejoicing; their conduct is worthy of their vocation, their zeal is on a par with the needs; by the avowal of all, there are no better formed in all China. This valiant little band will go on increasing in efficiency and vigor, thanks to the schools

1. One might, it seems, with good reason recall here the words of the Sacred Congregation of the Propaganda: “Hee quidem peculiaris cura ad clericum indigenam in regionibus Indo-Siniciis efferendam adhibita, merito inter causas recensetur, cur Missiones illae tot gravissimarum persecutionum impetum fortiter sustinerint, triumphalique martyrum sanguine fundatae, uberes praeceteris fructus ediderint.” (Instr. March 19, 1893, IV, Collectanea, n. 1828).

2. Letter of July 27, 1840, addressed to Father Gotteland, first superior of the mission.

3. Letter of Father Broullion, March 12,1852.


5. Ibid.
which are unceasingly admitting and training new recruits. Zikawei with its 32 humanitarians and rhetoricians in the little seminary, besides its 16 philosophers, and 13 theologians, and then again the establishments of the other mission, warrant the highest hopes.

In presence of these institutions today solidly established, and of so many others which are the glory of Kiangnan and of southeastern Chihli, one cannot help, after thanking the Author of all good, admiring and blessing our Vicars Apostolic, our Superiors, and all those whose devotedness has had part in effecting such consoling progress.

Dare I affirm, however, that the results so far obtained and those to be hoped for in the near future correspond fully to our wishes? Are we near the attainment of the ideal which the Sacred Congregation of the Propaganda hold up before our eyes? No, before reaching it, we have yet a long way to go, as you yourself will be the first to admit.

In a total of 2,380 priests, China counted, in 1916, 834 natives, and 1,546 foreigners, that is, 35 per cent. of Chinese. In Kiangnan, the proportion, which in 1898 was 26.1 per cent., has risen now to nearly 36 per cent. (70 natives to 125 born in other countries), a ratio slightly in excess of that which is shown by the Chinese church at large. But contrasting our figures with those displayed by this or that particular vicariate, we are not in the first rank.

You, Reverend Father, are better situated to determine whether our numerical inferiority is due to local conditions (as for instance, a smaller number of old Christians), or to a stricter sifting of vocations. In any case, it is not lack of good will on the part of Ours that is responsible—of that I am quite sure.

2. Need of new efforts. Be that as it may, and apart from these comparisons between neighboring missions, the time seems to me to have come for examining before God whether we might not attempt a more vigorous policy than in the past, and one more systematic.

Everything prompts us to do so. In addition to the grave motives which for a long time have been urging us, there are also reasons peculiar to the times in which we live, and the certain prospects of the future. Let us pause a moment

1. Towards 1906, the Lazarists in China, numbering 144, were assisted by 108 Chinese priests—a little more than 42 per cent. In its ten missions of south and west China, the Paris Society of Foreign Missions could claim, in 1917, 197 native priests to 311 missionaries, a ratio of nearly 39 per cent. compared with 67. In the general table of its work, for the same year and for all its missions, it sets down a total of 1,048 native priests and 1,234 foreigners, in other words a percentage for the former of 43.66. In the Indies, in 1911, there were 2,800 priests distributed as follows: 1,200 natives, 1,600 Europeans, that is 43 and 57 per cent. respectively. Finally, in a bird's eye view of all Catholic missions of Asia, Father Krose, La statistique des missions catholiques (p. 129), we find in 1906, 5,237 native priests, and only 3,849 of foreign birth—in round numbers, 57 per cent. against 43.
to consider them together, not that I seek to inform you about a situation that is familiar to you, but that I may have the opportunity to open my mind fully to you upon a problem of such great importance.

It is notorious, to begin with, that the missions of China are in need of a re-enforcement of their personnel, and that they must find it, for the most part, in the midst of the Chinese population. The war has seriously affected them, whether by taking from them some of their sturdiest laborers, or by greatly limiting the number sent out to them from Europe. And the end of the war will bring no alleviation of the evil. For long years to come, the new arrivals will probably grow fewer and fewer. The Provinces of France, as well as of Italy, lamentably reduced as they are through so many losses, will not find for a long time hence, in the more than decimated ranks of the young, the recruits needed to fill up their muster-rolls, and will scarcely be able to discharge in Europe the most pressing duties of the ministry required of them by the Church and by the Society: how then would it be possible to furnish to a distant apostolate their usual contingent? Spain itself, however generous, could not meet all the demands. Neither can youthful and sturdy America assist you at this moment, summoned, as she has just been, to expend elsewhere in the Far East her ardor and devotedness. And yet the ever-increasing number of your Christians demands a proportionate increase in that of their pastors.

The day is then approaching when the missions must largely make up from resources created on the spot for the scarcity of recruits from overseas, under penalty of seeing their life droop and languish. Undoubtedly our missionaries are effecting wonders; as their ranks grow thin, each becomes a host in himself, taking upon him burdens beyond his strength, and allowing himself to sink beneath the weight, in order to hold the ground already won, or to further extend it. But if courage and heroism recognize no bounds, physical possibility has its limitations, which are quickly reached. Already as it is, in more than one way, you have been obliged, to your great regret, to interrupt or slacken your activity. How will it be in presence of the shortage which threatens you? Will you be able long to maintain all the positions you now hold?

Yet to maintain them would be little. You are impatient to push your conquests further forward. And you must; for behind your 235,000 Christians, and your 85,000 catechumens, stands a compact mass of fifty million heathens, whom the Divine Master bids you snatch from the slavery of the devil, and bring beneath the sweet yoke of His love. But for such an undertaking how many do you number at this moment?

The pagans too would become Christians, if they found priests to instruct them. In our day especially, the poor un-
fortunates, sitting in the shadow of death, aspire after light and life. One would say that grace is more earnestly soliciting them now; everything seems ready for the regeneration of a great number; only men are wanting to carry the torch of Christ into the depths of this darkness. You hear it repeated incessantly, that in China every additional missionary means almost infallibly a fresh rush of neophytes, a sure acquisition of souls.

The exterior situation is also favorable to the active undertaking of the work of evangelization on a vast scale. If the political upheavals and the resulting state of anarchy have fettered our ministrations here and there; if, moreover, in high circles we discover hostile tendencies with regard to our Catholic schools, it remains true nevertheless that freedom of worship has been proclaimed. The superstitious ceremonies which rendered literary degrees and civil functions practically unattainable to Catholics, will to all appearances cease to be prescribed. On the other hand, at the very height of the last uprisings, the ministers of the Church gained in credit and consideration. Remaining everywhere at their posts, without meddling in the quarrels of the contending factions, they were as a kind providence to the peoples so cruelly tried. Lastly, the Christian element is acquiring a growing importance in public opinion: it is now represented in every condition of social life, and in every grade of the public administration. The official world is brought into contact with it, and reckons with it. The supreme authority cheerfully welcomes our bishops, and would be glad to maintain diplomatic relations with the Vatican.

To be sure, it is not upon these supports that the Catholic apostolate builds its hopes: events have taught it only too well that it must place its trust in the Lord. The ransom of souls is the work of the Almighty. Yet it belongs to us to contribute to it by taking advantage, at this juncture, of the favorable situation which the Divine Goodness has brought about, and striving to raise up at the earliest opportunity numerous “dispensers of the mysteries of God.”

We need all the more to quicken our pace because the sects opposed to us are threatening to take the lead. Not to speak of the danger which menaces China from the contagion of modern rationalism, the heart sinks at the thought of the skill and passionate eagerness with which Protestant proselytism presses its propaganda, and of the resources, so superior to ours, which it has at its disposal for the robbery of souls. And what have we to oppose it? After God’s

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blessing from on high, and the conquering strength and might of the Catholic apostolate, we have our priests, ambassadors of Christ, with their treasures of supernatural energy, and that devotedness which is inspired and sustained by charity. It is to this then that our efforts should be directed: to multiply the clergy, the native clergy, the only one today that has a chance to grow to serious proportions, and which has greater claims to secure for it a welcome everywhere on the part of peoples whose language, character, and customs it shares by right of birth; the only one of which the Chinese will say: bone of our bone, os ex ossibus nostris.

This last consideration derives from the present state of minds considerable value. It appertains to one of the most striking phases of the evolution through which the Far East is passing, and would impel us to devote all our care to the task of recruiting the native clergy, even were it not essential for the purpose of filling the vacancies in the ranks of the Europeans.

Amid the transformation that is being brought about in Asia, whoever has eyes to see can testify to certain aspirations and tendencies, which date very far back, to be sure, in the anti-foreign portion of China, but which break out in ways and with an intensity hitherto unknown: an exclusive, jealous sympathy for what belongs to their blood and race; an ambition to rise to the level of the most advanced nations, and especially to effect a renovation of China by their methods of education, yet without remaining their debtors; a sensitiveness about their independence, making them strive to rid themselves of all importations, and exclude all interference from outside; a national spirit often degenerating into an antagonism, which at times has provoked explosions of hatred against foreigners, and is forever appearing in various manifestations of intellectual, moral, social and political life. These are disclosures which we find in a great number of letters from our missionaries.

While holding scrupulously aloof from these burning questions of politics, Ours have been among the first to take an interest in the prevailing ideas and tendencies, in so far as these have their inevitable influence in Christian centres, within the domain of souls. In China, as in the midst of other Asiatic races, Catholics can not fail to be found who share these instinctive hankerings after emancipation, this fever for autonomy, who dream of a new order of things, who consider the Christian communities as having outgrown their childhood, and who sigh after the moment for freeing themselves from a guardianship heretofore necessary and put up with provisionally, or who at least covet for the Chinese a much greater influence in the management of the common interests, and the regulation of ecclesiastical affairs.

This upward movement will not stop. To underrate its strength would be a fatal mistake; to endeavor to check or
interrupt it, a futile, dangerous, and, in a sense, an unjust undertaking. For aside from exaggerated and unseasonable pretensions which might reveal themselves, we must recognize in it a natural inclination on the part of the native Christian community to live by itself and for itself, and to develop along its own ways. And why should it not have the right to do so, as long as these ways do not lead it from the centre of unity and charity?

In presence of such a situation, our duty seems clearly marked out for us. Prudence, no less than zeal, suggests that we forthwith second these claims, in all their legitimate objects, and as far as compatible with the good of souls. It would be wrong to await the day when we should be obliged to yield more perhaps than would be proper. Let us not allow the stream to sweep along and become swollen with the risk of overflowing. To master it in time, to keep it within due bounds, and to give it the desired direction, there must be on our part voluntary concessions and a wise initiative.

Among such initiatives, one of the most opportune would be to give more prominence to Chinese priests, to increase their relative number, their intellectual standing, their moral importance, their authority. Yielding in this way to the national sentiment, we should thereby forestall the danger of a separatist movement. By means of a clergy likely to please the masses, and at the same time thoroughly Catholic, it would be possible to effect an equilibrium of tendencies, a harmonious fusion of interests apparently divergent. The Sovereign Pontiff has recently recalled to mind that ministers of worship, if native born, are less apt to inspire distrust, and awaken suspicion.\(^1\) They understand far better than we the heart of the people from which they come, and they are better understood by them. Through them, the Church will make a stronger appeal, according as it loses the character of a missionary work, introduced from without, and maintained from without, to assume that of a regular, social institution, proceeding in some sense from the vitals of the nation. This solution would in no wise prejudice the close relations which should bind the yellow race to the rest of the Christian family. For if the Chinese clergy are solidly grounded in the pure Roman doctrine, as we wish them to be at any cost, and are penetrated with the Roman spirit, they will consider it an honor both to remain themselves, and to keep their flock inviolably united with the See of Peter.

To raise up such a body of clergy is then the work of works. This I think I have sufficiently established, and it

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only remains to draw some practical conclusions how to increase the number of Chinese priests, and to prepare them for their high mission.

3. Numerical increase of the native clergy. That numerous and distinguished candidates should present themselves for the priesthood, is a favor from above, to be gained chiefly by constant supplications, made more efficacious by penance, and accompanied by serious attention to one's own personal sanctification. The mortified life of a holy missionary, and the radiance of his virtue, will captivate souls and win them to the service of the altar, while the fervor of his prayers will hasten for China the outpouring of special graces.

But as the action of grace supposes man's co-operation, whoever bears zeal in his heart for the house of God will not confine himself to prayer and the edification of his neighbor, but will avail himself of all the means which enthusiasm for the noblest cause suggests and Christian prudence warrants.

Among these means, some aim at preparing the soil in which vocations must take birth, unfold, and ripen: such as the cultivation of a lively faith and deep piety in the surroundings in which children grow up; the solemn consecration of families to the Sacred Heart of Jesus; love for the Blessed Virgin at the domestic hearth; oft repeated warnings to parents to respect and even second the inclinations of their sons towards the sanctuary; ceaseless watchfulness over the schools to see that everything in them breathes the religious spirit; Sodalities of Our Lady; the Spiritual Exercises given according to the method of St. Ignatius—all excellent practices for developing and fostering priestly vocations.

A still more direct and immediate intervention is recommended in the new Câte of Canon Law: “Let priests, and especially pastors, endeavor with very particular pains to keep from worldly contagion such children as may give evidence of an ecclesiastical vocation, to form them to piety, to instruct them in the first rudiments of letters, and to foster in them the germ of the divine vocation.” (Can. 1353).

These counsels hold good undoubtedly for the Missions too. But how reduce them to practice? In a certain Vicariate, each station has a Father expressly designated to observe the young First Communion children. Those who show a ready intelligence, a candid and pious disposition, and a fondness for work, are adopted at the Mission, where for a year or two they are instructed in the rudiments, and then, upon examination, are admitted to the preparatory seminary. Elsewhere they adhere to the indications given by the S. Congregation of the Propaganda to the Bishops of India, March 19, 1893; or to the rules drawn up by the

Synod of Peking for its dependent missions. The procedure may differ in different regions, but it will everywhere and always be in harmony with the spirit of the Church to be on the watch for the first manifestation in the young of the divine call, to arouse attention to it on the part of the privileged one who is the object of it, and prudently to turn in that direction his desires and his hopes. Once a vocation has been recognized and has been freely accepted, it must not only be safeguarded from enemies within and without, but jealously cultivated, and nourished by all that deepens and intensifies Christian life. That is an essential point. Then when at last the hour has come for the final decision, the missionary will aid the young candidate to take the necessary steps before crossing the threshold of the seminary. Happy he who shall have been able thus to bring to the Divine Master a levite after His own Heart!

4. Education of the native clergy. After furthering the development of vocations to the ecclesiastical state, another task no less important devolves upon us; that of giving a superior formation to the future saviors of souls. In fact, priests of inferior quality, how numerous soever they may be, would be powerless to stimulate vast movements towards the Church, or even to keep the faith alive in a country. History shows us alas! too many churches which a fully organized native clergy was unable to save from stagnation, schism, heresy, and utter ruin. A serious formation counts for more in the priestly body, than numerical expansion. To some bishops alarmed at the shortage of men the Holy Father wrote last year: "Non quot, sed quos sacram ministros assumamus perpendere debemus." Wherein he did but echo the declaration of the Synod of Soutcheou (1803): "Satius est paucos habere bonos et doctos quam multos malos vel ignorantem."

Clerical education, in our ancient missions in China, comprised a twofold stage: that of study at a college expressly intended for this end, and that of practical initiation in the ministry. The new missions of Kiangnan and of southeastern Chihli have very wisely preserved this second period of formation; for nothing is more reasonable than to send young clerics for a while to a mission post, where under the eye of a European Father, who directs them without crippling their initiative, they may test their strength, and show the measure of their talents. There more easily than in the seminary one can make a thorough study of them, observing especially how they behave towards their fellow-countrymen in the office of catechist, schoolmaster and other occupa-

tions, in which they serve their apprenticeship to the apostolate.

And here let us say a word in passing about catechists in general. "The good or ill success of a mission depends in great part upon them," is the judgment of the episcopal gathering at Shanghai in 1851. The Sacred Congregation of Propaganda has repeatedly called to mind, particularly on October 18, 1883, and March 19, 1893, "how necessary the perfect formation of these helpers is for the preservation and spread of the Faith." It has issued on this subject instructions full of wisdom. Wherever they are conscientiously observed, it can hardly fail that many of these auxiliaries, while acquitting themselves of their modest task, will prove themselves capable of higher functions, and give evidence of a real vocation to the priesthood, thus contributing a share to the recruiting of the native clergy. This wholesome institution then deserves, on more than one count, our most earnest solicitude.

The same holds good of the houses of training properly so called. The seminaries, the first of our works, the most important, and the most difficult too, as one of our Vicars Apostolic recently wrote, require an accomplished staff, a director as well as professors who know how to deal with souls, and who along with learning have also the gift of imparting it: men above all who teach by example. For in China, no less than elsewhere, "children are taught chiefly through the eyes."

These model educators, once found, will need all their tact and all their energy to overcome numerous difficulties: the difficulty of bringing down to the level of their scholars a teaching by its very nature so exalted; the difficulty of getting them not to be satisfied with impressing upon their memory philosophical and theological data, but to assimilate them, for the Asiatics have the same trouble to enter into our mentality, that we have to penetrate theirs; the difficulty of strengthening character, of taming premature passion, of safeguarding the critical periods of youth, and above all of instilling into a young man, born in a heathen land, the delicacy of those Christian virtues which are to make of him another Christ, alter Christus—a task so difficult that some dare not grapple with it. We have heard religious of another order and of other countries ask themselves in dismay: "Is it not better to get on without native priests, despite the immense services they are called to render, than to run the risk of seeing the priesthood degraded?" To be sure it is, and hence the strictest precautions become obligatory upon us before definitely enrolling natives in the sacred militia. We have been taught so already by the mouth of the Pastors.

of the Church: rather a *pusillus grex* composed of priests of irreproachable lives, and altogether reliable, than a host of mediocrites ill equipped for the fray, and exposed to pitiable falls.

But it is just in these dangers and uncertainties that the best informed among the veterans of our old missions saw only an additional reason for paying rigorous attention to the choice of aspirants and then to their education. And if as early as the 17th century our missionaries asserted categorically \(^1\) that the Chinese were in no wise unfit for the ecclesiastical career, what have we not the right to hope for today, when long practice of the supernatural virtues has be-gotten in many families a constant tradition of faith and honor, an atmosphere of purity, and a sort of predisposition for the observance of the evangelical law, and even for the scientific study of our holy religion?

Besides, the facts are there. Throughout the vast Chinese empire, Bishops and Religious Superiors love to praise in general the uprightness, the piety, the zeal of their native subordinates. They do not deny that there are in them at times distressing propensities, due to temperament, to race, to the effects of human frailty. But are we who come from the West without our faults? Are defections and scandals more frequent in the East than in other lands? And is heroism unknown there? The martyrology of the missions speaks loud enough. China boasts of her children, priests or religious, immolated for the Faith; Tonquin, towards the middle of the 19th century, saw more than a hundred of hers accept martyrdom, and previously Japan had had a whole host of witnesses to Christ.

These memories, with many others, no less glorious and more recent, are of a kind to encourage those who have the delicate mission of fashioning the future ministers of the altars. With the blessing of Our Saviour, the author and everlasting type of the Catholic priesthood, they will conduct their pupils to the sanctity proper to their state, as well as to the degree of intellectual culture which the special conditions of China demand. They may aim high, and they should. To all who are capable of it, and in the measure of their capacity, they will seek to give that distinguished formation which will raise them, in the estimation of their fellow-citizens, to the level of the best foreign missionaries, and make of them accomplished instruments for the glory of God.

Let it not then be thought enough to instruct them summarily, or to put them in condition to be of some service, in the quality of subordinate workers. That would be to misconstrue the mind of the Church, and to break with all our

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1. See, for example, the report of Father Couplet, *Acta Sanctorum, Propylæum Maii, Dissertatio LXVIII*. 
traditions. The Society has always disapproved of the practice, introduced at times elsewhere, of keeping the native priests in the inferior position of a second-rate clergy. To our mission in China, in particular, this testimony is due, that it assures to them, as well as to the members of the religious family, an intense, severe, and solid training, and that it treats them on a footing of strict equality.

Let us go on in this path. And to those whom it may surprise to see us devise for the priests of the country a preparation so long and costly, let us recall with what firmness Propaganda insists "that they be nourished in all science and all piety, and carefully exercised in the holy ministry, so as to become, as the Apostolic See has long desired, fit for all employments, without excepting the government of the missions, and worthy even of the episcopal character. . . . But those who are destined for such weighty charges, must be accustomed to bear them. . . . Hence the heads of the missions will train the native clerics, whom they regard as better gifted, to fill gradually more important offices, and when occasion offers, they will not hesitate even to name them their vicars."1 "If among the native born priests, the Vicar Apostolic finds some who are commendable for holiness of life, zeal for the propagation of the Faith, talent and ripe judgment, he will not hesitate to entrust to them the administration of a district; and in this district, he will place under their orders other younger native priests, in order that these Chinese superiors may practice governing and directing priests, not as dominantes in cleris, but forma facti gregis ex animo."2

It is quite in the spirit of these noteworthy prescriptions that Monsignor Adrian Languillat (first Vicar Apostolic of southeastern Chihli) wrote Rev. Father Beckx, October 11, 1867, as follows: "We are in China to plant the Church here, the Church whole and entire. Now the Church whole and entire in a country is in my opinion . . . first and foremost a native clergy, with a native episcopate at its head on the one hand, and on the other with all the requisites of existence and perpetuity in itself, without need of borrowing them elsewhere." Such also, to speak only of our deceased bishops, was the view of Monsignor Charles Lavigne. Charged with the Syro-Malabar diocese of Kottayam, he took measures to prepare himself a successor of native birth. When some Indian priests, opposed to this project, signed a request to the Sovereign Pontiff, he intercepted their petition, having already decided to retire, as in fact he did in 1897, so soon as the Holy See should judge that this church might be left to itself.

1. Instruction of November 23, 1845 (Collect., n. 1002).
2. Instruction of October 18, 1883. See also that of March 19, 1893, num. IV, and the Encyclical of Leo XIII, Ad Extremas Orientis Óras, of June 24, 1893 (Collectanea, n. 1616, and Acta S. Sed. XXV, 716).
At the same time, the last word has not yet been said when a Christian community has priests, more or less numerous, who are natives of the place: it lacks its regular constitution and natural complement so long as it is without a native clergy properly so called, organized after the ordinary form of ecclesiastical government, taking part officially in the life of the Church, and capable of enacting there even a preponderating role. It lacks too a condition of stability. And hence to the end that the interest of God's glory may not suffer, if some day or other a sufficient number of European missionaries should not be forthcoming, or if their apostolate should be interfered with either by open persecution or by the jealousies proceeding from national sentiment, there is no resource save to put the country in the way of supplying a sufficient number of priests of its own for all its religious needs. (1)

This cannot be accomplished in a day; for here, less even than elsewhere, can there be question of acting with precipitation. The Church exhorts us to take account of concrete possibilities. Lay hands, she says, "on tried men," who little by little . . . at the opportune moment . . . when it can be done prudently" shall be invested with the highest functions and dignities. (2) "See to it that the natives, who by racial character are naturally prone to ambition and intrigue, do not find in their elevation a new incentive to pride." (3) Observe a just mean: "they must neither be degraded to a humiliating condition, nor lifted higher than circumstances and their capacity warrant." (4)

All that touches this complex and thorny subject falls evidently within the competence of the S. Congregation and their Lordships the Bishops. To them it belongs, and not to us, to determine in practice when and how the native element may be admitted to a share in government, and what measure of responsibility may be allowed to it in the management of affairs. We shall beware of encroaching upon their prerogatives. What our mandate comprises is to abet and facilitate the initiative of the Supreme Pastor, to co-operate wholeheartedly with him, to aid him to fill his seminaries, to prepare for him learned, pious, solid, common-sense subjects, on whom he can rely for any post, and for promotion to any grade.

Our Fathers are persuaded assuredly that this is the goal we must attain, and each one in his own field labors usefully with this end in view. There is no need then to prescribe any change in their line of conduct, but only to insist upon

2. Instruction of November 23, 1845 (Collectanea, n. 1002).
3. Instr. of September 8, 1869, for the East Indies (Collectanea, n. 1346).
4. Instr. of October 18, 1883, for China (Collectanea, n. 1606).
a still more enterprising and wider activity, with a greater degree of co-ordination. For new needs there must be a new energy in their efforts. These efforts, at once cautious and courageous, must neither anticipate the action of Providence, nor be behind hand with it. They must be steadfast, progressive, and of as rapid a pace as the measure of divine grace and the directions of the episcopate permit.

In fine, to be truly efficacious let our zeal be fed at the source of all true charity. It is from the Sacred Heart of Jesus that it must learn the secret of that generosity, prudence, and supernatural tact, which should regulate our dealings with our brethren in the priesthood. Native priests, in this or that country, entertain at times towards the missionaries—those missionaries to whom they owe so much—narrow and preconceived notions, sentiments of a sort of rivalry and distrust. Thus feelings may be hurt, and dissension may break forth, causing deep uneasiness, scandalizing the faithful and interfering with the progress of religion. That God may keep our missions from this misfortune, let us pray and watch over ourselves. Professors and directors, while applying themselves to the education of their seminarians, should carefully avoid anything that might alienate these from the Society, as impressions then received are hard to efface. With priests already formed and in full exercise of the ministry, let it be our constant pre-occupation to live in peace and on terms of a sincere fraternal union; to spare their susceptibilities; to evince towards them esteem and confidence; to love them and to let them feel this affection in the help cordially afforded to their works; to aid them by the spiritual exercises and the monthly recollection; to nip in the bud any cause of misunderstanding; and if, despite our endeavor to prevent them, conflicts should arise, let us make it our object to triumph over these unpleasantnesses by kindness and gentleness: *Vince in bono malum*, as the Apostle says.

In a word, to stimulate recruiting of the native clergy, to give to these a perfect formation, to maintain with them relations full of humility and charity, to favor their gradual advancement until the day when the diocesan administration may be placed entirely in their hands: such is the plan the partial execution of which, at least, has devolved upon us. I am earnestly desirous that all Ours should show themselves eager to share in so excellent a task. What a title to glory for the mission of Kiangnan, what merit before God and before the Church, if she should fling herself resolutely into the path of wise and practical improvements or innovations, which are to bring her nearer to the much-desired end! Would not her example draw after her others who are still hesitating? Would she not be rendering to Christianity in far-eastern Asia an incalculable service, whose effects would be felt from place to place and would extend far and wide?
5. Native secular clergy. While lauding the formation and organization of the native clergy, we have not thus far made any express distinction between religious and secular priests. It is however these latter that we had in view, I do not say exclusively, but especially, in some of the considerations put forward. It cannot be doubted, in any case, that they also claim our most earnest solicitude. The Holy Spirit, who breatheth where He will, and distributes at His pleasure the graces of vocation, draws some to the path of the evangelical counsels, others, and these the majority, to that of the common life.—It is our duty to seek to know, and to further with docility the divine impulses.

Besides, to devote oneself to the advancement of the local secular clergy is to enter fully into the designs of the Holy See: and who of us would not gladly give himself to such a work? For whatever the Society has, whatever she is, she has from the Church and from her head. To the Church then she owes all without reserve. Non quœrens quœ sua sunt, ever ready on the contrary to efface herself and to sacrifice herself, she will cheerfully labor for the secular clergy; with broadness of view, she will even yield them her place, as often as the universal good demands it, confident after all that the more she forgets herself the more God will take care of her, and that if she seeks first the Kingdom of God, all the rest will be added to her over and above.

Such indeed are the dispositions which St. Ignatius desires to find in his sons. He himself, after having originated, prepared and launched this or that noble enterprise, would step aside, so as to leave to others the satisfaction of carrying it on, and the joy of gathering its fruits. His sons, thank God, have inherited the greatness of their father's soul. In the New World as well as in Asia, at every epoch even to our own day, in lands in which Christian life had been implanted by our Fathers, and fertilized by their sweat and by their blood, the Society has rejoiced to see the rise of parishes, dioceses, and ecclesiastical provinces canonically erected, and now prospering under the ordinary hierarchical government.

In the second half of the 19th century, the Province of Aragon had under its charge the district of Surigao in the island of Mindanao (in the Philippines), and formed there—at the cost of what fatigue, God knows—flourishing Christian communities. When they had been definitively adapted to the norm of parochial government, our Fathers, to the great edification of every one, sought and obtained leave to pass them on to strange hands, and for their own part to go pitch their tent elsewhere, and amid pagan hordes, become once more explorers, Gospel pioneers, founders of reductions.

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1. "Vicarii Apostolici omni studio concordique actione ad clerum indigenam secularem efformandum dent operam" (Instr. of the S. Cong. of the Prop., Sept. 8, 1869; a direction often renewed).
In the same spirit of disinterestedness the Society has never hesitated to share with others the field of action assigned to it, when it considered it too extensive for the number of its own laborers. Only recently the Province of Holland, not deeming itself in a position to sufficiently cultivate with its own means the little Sunda islands, so beautiful and full of promise for Catholicism, preferred to resign them into other hands, along with all the property it there possessed, in a spirit of generosity which deserved for it the praise of the Sacred Congregation of Propaganda. Precedently, the Province of Toulouse had felt obliged to renounce, in favor of other missionaries, a considerable portion of the island of Madagascar, which had for a long time been exclusively assigned to it.

If then in China the diocesan priests were one day in a position to take it upon themselves to serve the Catholic population, leaving you at liberty to devote yourself more especially to the conversion of the heathen, there would be in this only motive for rejoicing. We should be keeping quite to the traditions of our apostleship. Our great missionaries asked nothing better, once they had established durable and well regulated Christian communities, than to relinquish them to others, in order to enter upon new campaigns, to push further on the boundaries of the empire of Christ, and to be witnesses to Him usque ad ultimum terrae. In the case of truly apostolic men, a deep love of the Divine King keeps ever alive, as of old in St. Francis Xavier, an insatiable greed for souls, a burning thirst for conquest. Too many lands remain to be won for work ever to fail the children of the Society, be their number what it may.

6. Recruiting of natives for the Society. Furthermore, even in religious centres normally served by the secular clergy, in missionary countries as in the dioceses of the old world, there is always room for the sons of St. Ignatius. For there is an abundance of works, which, without constituting a monopoly, fall quite naturally within their province, such as private or public retreats, missions to the people, secondary or higher education in colleges, Sodalities of the Blessed Virgin, the Bona Mors, the Apostleship of Prayer, as well as various works for the defence of religion, controversy, and conversions to the faith. All these ministries require a numerous personnel, and as Europe for a long time to come will be incapable of furnishing it, there is no help but to find it in your own environment.

2. One of the reasons why the Propaganda wishes "that the number of native priests should increase in proportion to that of the faithful," is precisely in order that the missionaries may conveniently labor to spread the faith among the gentiles: Instr. of March 19, 1893 (Collectanea, n. 1828).
When you thus stretch your limits, so as to admit among
you a strong admixture of the children of the country, you
will still be serving the Church. She will be the first to
profit, not only by their priestly activity, but also by the
wholesome rivalry they will arouse by their enterprises, their
successes, and the examples of virtue which they may set in
the pursuit of the Gospel ideal. Hence, far from closing to
the natives the entrance to her Orders and Congregations,
she recommends religious superiors “not to reject, without
grave motives, neophytes who would wish to bear the yoke
of the religious life, but rather to embrace with equal charity
all those who, under the impulse of the Holy Spirit, aspire
to perfection.” On this subject, an Apostolic Delegate,
His Eminence, Monsignor Ladislas Zaleski, declared without
circumlocution: “There is need in the Indies, as everywhere
else, of a native regular clergy, and a native secular
clergy. To form the first, it is desirable that the religious
orders should welcome to their bosom native subjects, estab-
lishing novitiates in the Indies, and opening these novitiates
to the Indians.”

If that is the case, Reverend Father, you will find it
natural that after having pleaded so warmly in favor of the
formation of a model native clergy, I should pass now to
recommend to you no less forcibly the recruiting of natives
for the Society.

In the past, this point already claimed the full attention of
superiors. The history of the Chinese admitted to member-
ship in our family presents an interesting page in our annals.
The very first, Francis Martinez and Sebastian Hernandez,
both intended for the priesthood, began their noviceship in
1559, less than eight years after the arrival of Father Ricci,
and the latter attests that they were remarkable for their
virtue, “that they were of great assistance to the mission-
aries,” and “endured much suffering and fatigue.” Martinez,
in particular, bore atrocious torments with a strength of
soul which astounded the bystanders. He died in prison on
March 31, 1606, while the other Chinese, received about
the same period, led such blameless lives that Father Longo-
bardi could say of them in 1610: “They are in no wise in-
ferior to our brethren who have come from Europe.”

Later on, the young men sent from China to France for
their ecclesiastical studies, enlisted for the most part under

1. Brief of Alexander VII to the Church of the Goa, January 18, 1658
   (Bullar., edit. Turin, XVI, 326). Cf. Instructions of the Prop., September
   8, 1869, and October 18, 1883 (Collectanea, nn. 1346, 1606).
2. Letter to the Father Provincial of Belgium, August 25, 1899, in
   Missions Belges, II, 379.
   cf. II, 84, 94, 102.
4. Ibid., I, 513-516.
the banner of St. Ignatius, returning then to their native country, some after receiving Holy Orders, others at the close of their noviceship. The latter were intrusted to an experienced missionary, who trained them for a year or two in the religious virtues and the apostolic life. If then they gave sufficient promise, they were allowed to finish their education, and were admitted to the priesthood; otherwise, they were refused the priesthood, and as a rule continued as catechists. The number of these religious, often coming from distinguished families, had grown since Rev. Father Oliva, in 1672, had sanctioned the establishment in China of a regular novitiate. Almost all met the expectations of superiors. Of some of them contemporary documents speak as “pillars of the Chinese church . . . missionaries full of zeal, light, and wisdom.” These qualities were strikingly displayed in days of decisive trial. When the most furious persecution resulted in the expulsion, imprisonment or execution of the foreign missionaries, the native religious were to sustain their Christian fellow-countrymen. Thus in 1745, for lack of Frenchmen or Portuguese, when these were kept confined at Peking, four or five Chinese Jesuits continued with exemplary zeal and constancy to evangelize the provinces adjoining the capital, so that by themselves alone the priests of the country usually baptized each year in Pechihli as many as 1200 adults. It is to a Chinese Father, John Yao, the last priest of the old Society in Kiangnan, who died in 1796, that the Catholic communities of Haimen owe their origin.

In our own day, from divers points of view, the native Jesuits render no less service than formerly. Hence all those at present comprised within Kiangnan and southeastern Chihli, whether Fathers, scholastics, novices or temporal coadjutors, should be quite as dear to us as our religious in Europe, and God grant that they may multiply! The day is not far distant when they will be indispensable, in view of the immense harvest that is ripening, and the growing difficulty of obtaining harvesters from overseas.

Independently even of this alarming shortage, our missions can only gain by securing a strong contingent of subjects, who are natives of the land, and hence better equipped to withstand the difficulties of climate and diet, and accustomed from birth to the manner of life, the customs, and the dialects of the country. They move at ease amid surroundings in which the European, commonly speaking, scarcely feels at home. They impress without effort, they see hearts open to them, which remain closed to others, they discharge certain ministries with greater fruit.

In our colleges, for instance, is not their place clearly marked out for them? A foreigner may perhaps deal out the higher education to adults, or to young men already acquainted with western methods, and accustomed to our way of thinking and reasoning, but the case is different where there is question of primary education, and of preparatory and intermediate studies. Children need an instructor of their own race, who can instinctively seize the peculiarities of their turn of thought, and adapt himself to them. And how desirable it is that you should be able to find such instructors among our own religious, instead of having recourse to salaried laymen!

So too, with regard to publications having for their object to popularize and spread the faith, native writers find their way more easily to the intelligence of the people, and speak more naturally the language of enlightenment and persuasion. You were very right then in confiding to Chinese Fathers the work of editing your two monthly reviews, the *Messenger of the Sacred Heart* and the *Catholic Review*.

Side by side with these directly practical advantages are others less tangible, but no less real. Humanly speaking, the prosperity of our Society in China, the influence it will exercise for good, and even its stability depend in part on the development it will give to its native personnel. How, in fact, will it acquire the right of naturalization in the bosom of a nation so keen, so sensitive, and so suspicious? How get the better of its innate aversions, and win that consideration which is needed in order to be able to penetrate everywhere, and gather fruits of salvation? It is undeniable that the Society will gain greater ascendancy in intellectual centres, and in those in which patriotism is at present so clamorous, if it can show them a greater number of men sprung from their race, and distinguished for learning and virtue. The people in general will feel more kindly disposed towards a religious family in which it finds itself more largely represented. For all alike, the presence of many natives among us would be as a veritable magnet.

While in this way there would spring up a current of public opinion favorable to the Society, and a certain popular sympathy, Catholicism itself would appear in the eyes of the Chinese under a more attractive aspect, and in its true light. They would become more and more convinced, through the logic of facts, that the Church is in reality universal; that she is a mother to all peoples, and knows neither Jew, nor gentile, neither Sythian, nor barbarian. They would see their brethren by race and blood not only raised to the honor of the priesthood, but also readily admitted to those select bodies, the Religious Orders, put on the same footing as Europeans, advanced like them to every degree, even that of professed; admitted to all ministries, including those of greater importance, and to all functions even those of government.
These reasons, with many others easily conceived, and to which present circumstances lend great weight, make us wish for a constant increase in the number of our Chinese Fathers.

A doubt has been suggested, from time to time, whether a large accession of heterogeneous elements would not present some danger, and whether the Society would be able to assimilate them, and sufficiently imbue them with her spirit. The question came up again not long since, in a mission very flourishing indeed, but where the idea of a native novitiate was deemed impracticable. Finally, however, the attempt was made—and with an unexpected result. For after a serious training, the young men, recruited on the spot, rival those of the mother-country, if they do not even surpass them. The only regret is not to have begun much earlier. Had the work been undertaken fifty years ago, and on a big enough scale, the effort would not have cost more than it has actually cost, and would probably have led to the creation of a new and thriving province.

As for China, Reverend Father, you had no need of such examples, nor have you waited for them to be proposed to you. Those Chinese Jesuits of the old mission of Peking, who deserved so well of the Gospel, and of whom several appear in our records as martyrs; as well as those who work side by side with you now, show what sort of religious and priestly temper a suitable formation may impart to the children of every race.

And in this respect the Chinese race is in no wise inferior to others. Far from it. Amid its inevitable deficiencies, such as are found everywhere, and from which we cannot flatter ourselves that we are exempt, those who have observed it closely, recognize in it endowments of the first class, and a happy natural capacity, which requires only to be developed under the inspiration of grace, and transfigured, in order to produce excellent servants of the Church. At Kiangnan in particular, let us once more remark, this natural capability is rich in promise. In its families that have been Catholic for generations, in its venerable Christian communities, more than one of which dates back to the time of Father Ricci, and which no storm has been able to detach from the faith, the waters of baptism and all the sacramental graces have flowed and flowed again too often not to have obliterated or weakened their hereditary failings—one might say that second original stain, which a long slavery under the yoke of Satan commonly leaves behind in the souls of pagans. Thanks be to God, the soil which you are cultivating, is in spots so steeped in Christianity, that the seeds of religious vocations should easily spring up there. In fact, the novitiate opened at Zikawei, in 1862, has already furnished you an encouraging number of priests and coadjutor brothers.
But they are as yet only the first-fruits of the harvest to come. Might not the proportion of natives among your colleagues be doubled, then trebled, so as to hold, in course of time, a place important enough to allow the consideration of the erection of a Chinese province? A prospect distant perhaps, but not chimerical. As early as 1867, Monsignor Languillat wanted not only the Church, but also the Society, to be more completely "implanted in Kiangnan," by the creation of an independent province. What had been realized in other times, he believes possible today. How many missions in earlier days came eventually to exist by themselves! Not, it is true, in the sense that all intermingling ceased: for experience had taught to what extent it was advantageous to associate a certain number of Fathers from abroad with those born in the country, and to mingle some drops of old European blood with the youthful provinces overseas. These however sought to draw chiefly from themselves their effective force, as well as their means of subsistence and action. So a republic of Latin America, where less than half a century ago, they depended in every respect on help sent from without, and where it was an almost unheard-of thing for a young man to present himself for admission among us, had not to wait long to see postulants appear—thanks to the patient, persevering industry of a handful of missionaries borrowed from Europe—then multiply sufficiently for the mission to be transformed into a province that today stands comparison with those of our continent.

Doubtless the evolution could not be everywhere as rapid or as complete: resources vary with various countries. Yet it does not seem rash to hope that the mission of China, instead of remaining a mere annexe, absolutely dependent on the mother province, should little by little take on the aspect of a self-subsistent province, and hence the grave reasons, which we have already alleged, make it a duty for us to labor for that end from now on.

7. How stir up religious vocations? What has been previously set forth on the means of recognizing and fostering clerical vocations applies also to religious vocations. It will not however be idle to lay stress here on certain points.

And first of all, we must be imbued with the desire and intentions of our Holy Father: "Nobis omnibus qui conservationem et incrementum ejus (Societatis) . . . cupiebamus, (haec) via tenenda visa est, admittendi nimirum juvenes, qui honorum morum et ingeniorum indole spem facerent, quod in probos simul ac doctos viros, ad colendam Domini Nostri Jesu Christi vineam, essent evasuri." And young men possessed of these qualities may be received in great numbers, because "turba existimari non deberent, sed potius gens electa, tametsi magna ea esset."
Such picked candidates we must first ask from the Heart of Jesus, through the intercession of the Immaculate Virgin and St. Joseph, the protectors of our Chinese missions. For if humble, trustful prayer is a universal instrument of apostleship, which our Blessed Father places in the foremost rank—"juvatur ... proximus sanctis desiderii et orationibus in conspectu Dei"—it is doubly necessary in order to win souls to a perfect life. Without it all our efforts would run the risk of failure, while through it we shall obtain for our spiritual family to grow in number and in virtue—"et numero augetur et merito." It will moreover be all the better heard, that it rises to heaven re-enforced by our sacrifices, our privations, and our trials courageously accepted.

To assiduous prayer there must be added the example of a blameless life: "bonum exemplum totius honestatis ac virtutis Christiana." The saintly demeanor of the Gospel laborers, the sight of their laborious and austere life, all for God, and unreservedly dedicated to the eternal salvation of their neighbor, are a mute, but often irresistible invitation, a real fascination captivating souls, as is attested by our annals, and still better by the inner history of vocations.—Of all virtues, none perhaps exerts a more victorious attraction than brotherly union, and a genuine family spirit in our relations with one another: "in hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem." And especially, is it not a powerful attraction for the natives to see their fellow-countrymen treated in the Society on terms of equality, with the same frank and cordial sympathy as Europeans?—Under all circumstances, but particularly when Ours are brought into close contact with outsiders, charity, piety, and fervor must shine forth in their whole conduct: a serious matter for reflexion to those of our Fathers, scholastics, or coadjutor brothers, who in our schools and colleges are constantly under the pentrating gaze of the children. It is usually in Christian schools and colleges that God is pleased to multiply His calls to the religious life, provided the atmosphere there be wholesome, bracing, supernatural, such as some of our Fathers have a talent for fostering: no matter where obedience places them, they raise up about them excellent candidates, and that even in quarters which, before their arrival, seemed utterly unresponsive. Their secret lies, in great part, in knowing how to awaken a hunger for the "bread of the strong," and to inspire the pupils with the desire of a frequent and even daily reception of the Holy Eucharist.

No less efficacious will be the action of the Directors of Sodalities, who understand the duties of their charge. These

1. Ibid., VII, c. 4, n. 3, et X, n. 1.
2. Ibid. VII, c. 4, n. 3, and X, n. 1.
associations dedicated to the Blessed Virgin are a fertile field in which vocations spring up, so to say, of their own accord. When this soil of election remains barren, is it not oftenest the fault of him who tills it?

Lastly, retreats to know one's vocation, when well conducted, have frequently a decisive influence. If great reserve is required on the part of the director, it is no less sure for all that, that he must second the working of grace. St. Ignatius expressly admonishes us of this: "Par est sollicite co-operari motioni et vocationi divinae, curando ut augeatur in Societate numerus operariorum vinea Domini Nostri Jesu Christi." (1)

Of this solicitude the Lord of the Vineyard bequeathed to us the example here below, when He invited His future laborers to follow Him. Taking his inspiration from this divine model, the wise director will have at heart to turn towards the path of perfection those young men (preferably of old Christian stock), whom he sees really called to it, and will aid them to correspond with the suggestions of the Holy Spirit, encouraging such as hesitate. To John and Andrew, anxious to adhere to Christ, but timid, it seems, and silent, did not Jesus say: "Whom seek ye? . . . Come and see?"

In short, without ever passing the bounds of discretion, one may and must have recourse to every legitimate device to discover the germs of vocation, to cultivate them, and with God's help, to bring them to maturity. Everyone should make it his business to labor to this end.

8. How form our young native religious? To prepare for the novicestship subjects uniting all desirable qualifications—and only such—is as yet but the first step; more important is it, once they have been admitted, to set them on the way, through the usual experiments, to the perfection demanded by our Institute.

Hence, first of all, the need of a Master of Novices of exemplary virtue, already experienced in the guidance of souls, thoroughly imbued with the characteristic of Ignatius, and anxious to inbue his novices with it. God preserve us from ever seeing the interests and the future of the Society in China confided to men who have scarcely grasped more than the exterior observances of our rule! Be they ever so necessary, they cannot supply the place of the vital sap, I mean that spirit of lively faith and charity, which makes men act with supernatural views, through a sentiment of duty and of love for the infinite Goodness, and which in all things seeks only the greater glory of God. With this interior spirit, which should be as the soul of our soul, let us make it our aim to develop in our dear young men a frank, noble, and steadfast character, a manly piety, and a deep devotion to the Heart of Jesus, and to the Blessed Virgin. Let us

1. Const. I, c. 1, n. 4, C.
instil into them a high esteem of poverty, humble and
courageous obedience, entire renunciation of flesh and blood,
and all the leading qualities of the Jesuit, so admirably
described in our Constitutions. (1)

To uplift youths to such heights of perfection is an ex­tremely laborious undertaking: let us entrust its success to
the Holy Ghost, the sanctifier, who "exalts frail natures
even to the loftiest heights." (2) As it is grace that has given
birth to these precious vocations, so grace will give them due
development, on condition that we on our part faithfully
carry out what God leaves to human industry. (3) Let
Superiors then and Spiritual Fathers spare themselves no
pains to inculcate upon all, the vigorous lessons of the exer­
cises. Let them fix their eyes upon Jesus laboring to mould
His Apostles. Even as Paul, struck to the ground on his
way to Damascus, was all changed in an instant, so Our
Lord, from the very first day, might as easily have trans­
formed the Twelve by a miracle. Why then, did He prefer
to enlighten them gradually, to correct them at length, to
dispel little by little their prejudices and illusions? Perhaps,
besides other motives, to teach us by His example that
charity at once watchful and discreet, strong and gentle,
constant and patient, which must have first place in the
formation of souls; and to admonish the masters of the re­
ligious life not to be alarmed by obstacles, never to be dis­
couraged in presence of failure, and not to be astonished if
perfection is not acquired all at once.

The moral development of our novices and scholastics
should not, however, absorb our attention to such an extent
as to make us neglect their physical training. They must
be prepared for the rude labors that await them by taking
account of the particular surrounding in which their lives
will be spent. For the more our outward, material plan of
life conforms to the customs of the country where we live,
the easier, in general, will be our relations with everyone,
and the greater the sympathy and confidence we shall inspire.
Let us beware then of seeking to adapt our young natives
over-much to European ways. On the contrary, let their
dwelling, furniture, clothing, diet bear the stamp of the sim­
plicity and poverty which are characteristic of local customs,
so far as these are judged consistent with the requirements of
common life, health, and decorum.

But in this, as in everything else, it is of supreme impor­
tance to build well and durably, to lay at the base what
Father Roothaan called "the big blocks, the massive stones,"
and St. Ignatius, the foundation of humility, self-denial, and
a striving after all perfection: fundamentum humilitatis . . .

2. Instr. of Propag. of March 19, 1893 (Collectanea, n. 1828).
3. Ibid.
ac omnis virtutis,” (1) “abnegationis proprie ac proiectus in virtutibus necessarii conveniens fundamentum.” It is this foundation which, as our Blessed Father warns us, must support the edifice of knowledge. (2)

To what extent this edifice should be broadly and solidly constructed, I need not remind you here. I will only express the wish that their literary and scientific training may continue to be no less above the average, and no less complete in the case of Chinese scholastics than in that of others, as far as the capacity of subjects permits.

With a view to this equality so desirable, it was settled that theological studies should be made in the Province. Later on, no doubt, you will be able to found in Kiangnan a scholasticate that will hold its own with the best in Europe. Meanwhile, the arrangement decided upon offers none the less this advantage, that it widens the horizon of our Chinese brethren; that it transfers them to an environment in which life of the Society will take a deeper hold upon them, and with it a distinctly Catholic spirit, and an inviolable attachment to the See of Peter; that in fine it will make them all unus labii, unus coloris.

Thus carried on through the years of study, the work of education should tend to produce instruments thoroughly pliable in the hands of God for the maintenance and spread of the Christian law; religious who will be not merely indifferent aids to the European missionaries, but real fellow-workmen, whether in the labors of the apostleship properly so called, in the cultivation of literature and the sciences, or again in the administration and government.

It will be wise then to prepare them, within the limits of individual aptitudes, for our various kinds of labors and occupations; to afford them, in due time and place, occasion to exercise themselves in them, so that them may rise, step by step, to all the employments of the Society. Away with a prudence over-timid and human, which would a priori cause them to be regarded as unfit for the highest posts!

To sum up then briefly this letter, let us have the hardihood to make our own the watchword of our ancient mission: “hasten the conversion of China by the Chinese.” At the head of our programme let us inscribe the two leading ideas drawn out in the foregoing pages: first, that of a native clergy; in the eyes of the Holy See, “it is of all perhaps the most important for the permanent welfare of the missions;” (3) secondly, that of providing for the future of the Society among the yellow races, by preparing the nucleus of a Chinese province.

1. Const. III, c. 1, F. 27.
2. Const. IV, procem.
Convinced of this double need, would it not be unpardonable on our part to fold our arms, and let the hour which providence has arranged pass by? But, thank God, negligence or indifference is not to be feared from you. With that very definite sentiment which they have of their own responsibility, and with eyes riveted, as our Blessed Father requires, on God's greater service and the universal good, Ours will vie with one another in good will and devotedness. Trusting in Him, whose mandatories they are, they will find in Him that calm persistency which is always triumphant in the end. Hence "even if at the outset their endeavors should have little or no success, they will not give up their undertaking, but, on the contrary, will redouble their efforts, seeking new ways, and persevering until divine grace comes and blesses their work: for it alone causes the seed to spring up, when the hand of man has cast it into the earth, and watered it." It may be that Providence reserves to another generation the joys of the harvest, but if they who have dug the furrow and sown the grain are not themselves permitted to gather the hoped-for sheaves, they will not for all that have labored in vain. For the glory of Christ Our Lord, and the ransom of souls, no whit of their toil and suffering will be lost. And "whatever the fruit of their labors, the recompense which awaits them is sure and glorious." And now, Reverend Father, with all my heart I pray God to deign to help all our dear missionaries of Kiangnan, and to make use of them as chosen instruments of His great mercies towards China.

In union with your Holy Sacrifices,
Your Reverence's servant in Christ,

WLODIMIR LEDOCHOWSKI.

Rome, Feast of the Assumption, August 15, 1919.

1. "Præ oculis habendo majus divinum obsequium et universale bonum, ut regulam, ad quam exigi missiones oportet." (Const. VII, c. 2, D. 1.)
2. Instr. of the Prop., March 19, 1893.
3. Ibid.
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AN ACCOUNT OF THE CELEBRATION OF THE FEAST OF CORPUS CHRISTI IN SOME INDIAN MISSIONS.

Never in my life has it happened that a month has been spent from beginning to end in glorifying our Lord in the Blessed Sacrament as last month. More good has been accomplished during the month of May than in several months together. The saying "per Marian ad Jesum" has been verified in a very clear way. No doubt our Blessed Mother must have inspired the Indians to go to church either to make peace with God or to increase their union with Him. Considering the great number of people who came not only to church, but also to the sacraments, the number of children who made the first Holy Communion, the number of grown-up people who lived for many years in a sinful union and came to have their marriage made valid, and the number of those who received Baptism: all this could not but give great consolation to the missionary who is in charge of them. Would to God that such an abundance of work would take place more often, for though the priest who alone has to attend to all this work cannot help but feel tired, yet he is most willing to endure any amount of fatigue in view of the glory that is given to God and the good that is procured to many souls.

As all the Indians wished to have the feast of Corpus Christi celebrated in their respective missions, to satisfy as many as I could, I decided to have it celebrated in five missions. Having obtained from the Rt. Rev. Bishop of Spokane the permission to anticipate and to postpone the celebration of the feast, and having informed the Indians on what day it would be celebrated in their
mission, all those who were not prevented in any way from going to church, came to all the services and also received the sacraments.

Coming now to the order of their missions in which this feast has been celebrated, the mission of St. Anne, called Pia, was the first to enjoy this feast, together with the feast of the Ascension. The First Communion of some children made the feast still greater. Having gone there two days before, I had time to prepare everything as well as could be done for the great feast. In the meantime the Indians began to come in from Boyds, Bossburg, Orient, Northport and from other places, so that the ground around the church appeared no more as a solitary place as it looks on other days, but rather as a little Indian village. At the sound of the bell calling them to church, they all came in promptly, and having said the holy rosary and the evening prayers, they came to confession. Needless to say that I was kept very busy in the confessional till late. On the next morning others came to confession, so that by the time of Mass almost all had already received the sacrament of Penance. Of course the children who had to make the First Communion attracted more attention than the others. At the appointed hour all the people came to church for Mass. I sang High Mass, and after the gospel I preached to them in Indian on the love of our Lord in the holy sacrament of the Eucharist and on our duties towards Him in this sacrament of love. At the time of Communion all said the prayers in Indian in preparation for it, and then one by one all came devoutly and in good order to the Communion rail, the men on the right side and the women on the left. I have no doubt that our Lord came most willingly to their hearts and favored them with many graces in view of their faith and devotion. While Holy Communion was distributed to them some former pupils of the Sacred Heart Academy, of St. Francis Regis Mission, sang some appropriate hymns in English.

Having all received Holy Communion they said the thanksgiving prayers. In the meantime Mass was finished, and after a little while all went back to their camps to take breakfast. In the afternoon, while the big boys were enjoying a ball game, some men and women fixed some temporary altars at some distance from the church where the Blessed Sacrament would be put during the procession. When everything had been well prepared, all the Indians were called forth for the
The girls had beautiful white veils, and wreaths of flowers on their heads, and some were given a banner to carry in the procession, and others received many flowers to scatter on the ground before the Blessed Sacrament. Some of the boys were dressed in red or purple cassocks, and each one was given an office to fulfill. Everything being ready, the procession started, the women going first, then the men, and last of all, the Father who was carrying the Blessed Sacrament under a beautiful white canopy carried by four staunch men. From the time that the people started from the church to the time they re-entered it, every moment had been employed in praying or singing at the top of their voices, while all were going slowly and devoutly. Between the two lines were numerous girls scattering abundant flowers on the way that the Blessed Sacrament was carried. On the side of each line were riding several cowboys, with guns and rifles, shooting now and then up in the air without causing any danger to the life of anyone.

Having reached the first altar, all knelt down in the grass, forming a wide circle around the altar. The *O Salutaris* and *Tantum Ergo* were sung and benediction given, and at the shooting of the cowboys all bended down in adoration to the Blessed Sacrament. Then all got up and went their way to the second altar, the same thing was done as at the first. All having entered in the church, the *O Salutaris* and *Tantum Ergo* were sung over again, and benediction given for the fourth time. Then I preached a little, encouraging the people to persevere in their devotion to the Blessed Sacrament. The service being over, all went back to their camp. But the Father was not left idle, for some came to him to get a rosary and to ask for a scapular, others for a medal, others for a picture, and others for other things. Then in the evening some came to him for confession. On the next morning the Father said Low Mass at an earlier hour than the preceding day, and many Indians came once more to receive Holy Communion. The Father did not tarry much, for he had to make a long trip on that same day. Hence, having prepared everything very hurriedly, he started for another mission two hundred miles away.

On the next morning at eleven A.M., he was among the Kalispel Indians at Cusik, Washington, along the Pend d'Oreille River. The Indians were waiting for him, and were glad to have the feast of Corpus Christi celebrated among them. There again took place the
same service as in the other mission. The fixing the altar, the numerous confessions and Communions, preaching, saying Mass, preparing everything for the procession: everything contributed to keep the Father very busy during the whole day. Here too the feast has been celebrated with as great solemnity as it was possible; and I have no doubt that our Lord was well pleased with these poor but good Indians full of faith and devotion to Him. In the evening of both days that I stayed among those Indians confessions were heard till late. On the next morning some more people came to confession, then during Mass quite a few Indians came to receive Holy Communion again. All those Indians seemed to be well pleased with the feast that had just been celebrated. The services having been finished I got ready and started by the first train for another mission.

The next one was that of St. Joseph, among the Spokane Indians in the Spokane reservation near a little town called Ford. It is needless to repeat what took place there, for the same services have been performed there as in the two other missions. One thing, however, I must not fail to mention, and that is that while formerly some Indians had refused to have their children baptized on that feast, they came to me and asked me to baptize them, which I did very promptly. I must not fail to mention to the credit of those Indians that though they are very much surrounded by Protestants, yet they keep their faith very well and maintain their devotion to our Lord better than other Indians who are not in such surroundings. As soon as all the services were over at the mission of St. Joseph, I hurried up to Springdale, that is the nearest depot, twelve miles distant, where I took the train and went to Addy, then took the stage and went to Inchelium. In the evening I was at that mission to stay for only one night. On the next morning, after Mass, I went to the mission of St. Joakim, commonly called Barnabee. Here again was to be done the same work as in the former missions. There being many more people at this mission than in the others, I have been much more busy in hearing confessions and attending to the Indians who were coming to me for rosaries, scapulars and other things. During the services the church was crowded to its full capacity. The Mass was sung with as great solemnity as it could be done. A sermon was preached in Indian and in English on the Holy Eucharist so that both the Indians and the whites could understand everything that I preached to them.
Almost every Indian who came to church came also to receive the sacraments. The procession with the Blessed Sacrament took place in the afternoon, and it was really grand. Besides the fact that more people took part in the procession, there were more boys with cassocks and surplices, more girls with veils and wreaths, more banners carried in the middle of the two long lines of people. Having prepared three altars at some distance from each other, we stopped at each one of them, and benediction was given. Then one of the prominent men of that tribe spoke to the people about the feast that was celebrated. Several men on horseback, with rifles in hand, escorted the procession all the way, shooting from time to time, as also during benediction. Finally we all entered the church, and benediction was given for the fourth time. Then I spoke again to the people, urging them to persevere in their faith and devotion to our Lord in the Holy Eucharist, to come faithfully to Mass on Sunday, to receive the holy sacraments often, and to behave as good Catholics, especially during the fourth of July celebration. The services being over, the people went back to their camp, and some started very soon for home. On the following morning quite a few Indians attended Mass and received Holy Communion.

Right after Mass I prepared everything and started for a trip over a hundred miles long, and late in the evening I reached the mission of St. Rose in the San Poil Valley. On the following day I went to visit all the Indians who had gone there to fish, for that was the season of catching salmon in the San Poil River. I found Indians from Nespelem, Omak, Monad Lincoln, Whitestone, Rogers Bar, Spokane reservation, and from other places. I invited them all to attend the services on the following day, that was Sunday, May 29. Almost all responded to my invitation. The church was crowded to its full capacity; many came to receive the sacraments; some old people asked for Baptism. Some Indian couples, who had lived for a long time in sinful union, came to have their marriage made valid. The sacrifice of the Mass was celebrated in a very solemn way, and a sermon was preached in Indian and in English. In the afternoon, after I had prepared three altars on the ground surrounding the church, the procession took place in the same grand way as at Barnabee. It was really touching to see such a big crowd of Indians forming like a great circle around our Lord, kneeling in the wild grass and there praying and singing at the top of their voices, and
to see three Indian chiefs come up, and hear them speak
very forcibly to the people and urge them to be good
Catholics, and to be good to the Church and to the priest.
After this, benediction was given again. Then I spoke
to the people as I had done at Barnabee. The great feast
of Corpus Christi was completed, and all went back
home very much pleased with it. I was tired, but was
very glad of the honor and glory that had been given to
our Lord in the Blessed Sacrament.

On the following morning some Indians came again to
receive Holy Communion, and one more child was bap-
tized after Mass. I got ready to start again, and in com-
pany with an Indian I went to Inchelium, which we
reached at midnight, after having traveled for almost
twelve hours along a very dangerous mountain road.
While we were going down on a slope I fell from the
buggy and was on the ground unconscious for a few
moments, but after a while I got up and continued the
journey, though I was feeling pains in the head and in
the shoulders. The buggy was somewhat broken; we
were yet far from the town; it was getting late, and
there was no place where we could get help. But we
managed to keep on and go ahead. But after a few miles
we lost the road, for it was so dark that we could not see
where we were going. Happily we met a good boy who
came with us for a little while, and put us on the right
road, and finally we reached the church at Inchelium.
I surely was very tired and weak on account of so much
traveling and continued work and very little food, but
anyhow I got over it. I stayed at Inchelium for three
days, and had a tower started in which to hang a big bell
which we had received a few days before. On the fol-
lowing Friday, the feast of the Sacred Heart, I heard
quite a few confessions, blessed solemnly the bell, and
then during Mass I preached on the devotion of the
Sacred Heart, and gave benediction of the Blessed
Sacrament.

Thus ended the repeated feast of Corpus Christi. I
hope that our Lord has been well pleased with the cele-
brations that were done in a quiet and devout way, and
that a great deal of good has been done to the souls of
the Indians of those missions. I would be very glad in-
deed that I could do the same for good many years yet.
May our dear Lord grant me this grace, and may He
grant to these Indians to retain forever the good fruit of
this feast.
THE FOURTH CENTENARY OF THE WOUNDING AND CONVERSION OF ST. IGNATIUS.

Before going into the details of our celebration, a few words of the geographical setting of Loyola will help you to understand better what we are about to relate. In the center of Guipúzcoa, the most northeasterly province of Spain, in the heart of the Pyrenees Mountains, lies the small but charming Valley of Yraugui, running east and west along the banks of the here quiet-flowing Urola. At the western extremity of the valley, where the Urola comes pouring down the mountain side, lies Azcoitia, while at the eastern extremity is Azpeitia. Just about midway between these towns, at the foot of towering Mount Yzarraits, with its bare slopes of solid granite rising up till lost in the clouds, stands today, exteriorly at least as it stood in the sixteenth century, the "Casa Solar" or manor-house of the Loyolas. Today the "Santa Casa" does not stand alone, but is enclosed in the right wing of the basilica and college dedicated to our Holy Father, St. Ignatius.

It was on Pentecost Monday, May 20, 1521, that Inigo fell at Pamplona, struck on the legs by a projectile hurled from a stone mortar, breaking the right leg and badly bruising the left. Some two or three weeks later the litter on which lay the exhausted hero of Pamplona was set down at the door of his native Loyola. The conversion was not the work of a day, but took place during the long months of illness and convalescence of the ensuing year. The commemoration of the wounding and conversion, however, has always been observed on Pentecost Monday by the people of Guipúzcoa, but in a very special manner by the two "pueblos," Azpeitia and Azcoitia, who exhibit the keenest rivalry in their endeavor to do honor to the patron of the Basque provinces.

And so it was that on Pentecost Monday of this year the fourth centenary of that memorable event was celebrated at Loyola. Rev. Father Provincial, of the Province of Castile, wanted very much to have all the Americans at Oña present at the celebration, but on account of the number of prelates and clergy, besides the provincials and rectors of the Spanish provinces, it was impossible
to accommodate all. So he invited a representative from each province. Rev. Father Rector determined the matter by choosing the oldest of those who had not yet seen Loyola. Thus it was that the lot fell on Mr. Preuss of Missouri and your humble servant.

We left Oña at half-past four on Saturday morning, the vigil of Pentecost, in an auto bus sent up from Loyola for the theologians and philosophers who were to take part in the celebration, about sixteen in all, including Mr. Ternus, of the German Province, Mr. Preuss, of Missouri, and myself from the far West. After passing through the beautiful province of Guipúzcoa, I can well understand why the theologians and philosophers here at Oña, most of whom are Basques, long for the day when their exile in this barren part of Spain will come to an end. The Basque provinces are as beautiful as these parts are desolate. Our machine passed along magnificent highways, through pretty, neatly-kept villages; a complete contrast to the “pueblos” of ancient Castile.

We arrived at Azcoitia shortly after twelve o’clock. Flags and banners were draped from every window, streamers of greens festooned the principal streets, while here and there were erected little triumphal arches. At the eastern extremity of the town we encountered such a concourse of people that we were unable to advance any further. A cry went up from the crowd: “Los Jesuitas!” which was followed by such an outburst of shouts and clapping as I have never experienced before. Several men came up and told us that they were expecting the relic of St. Ignatius to arrive any moment, and they would feel honored if we would join the procession. There was nothing left for us to do but to park our machine and “join.” We were conducted to the Hospital de la Misericordia, where to our surprise we found the Cardinal Archbishop of Burgos awaiting likewise the advent of the relic. Here also were gathered a number of our Fathers from various parts of Spain, as also our own Rector of Oña, Rev. Father Bianchi. During the half hour interval we had to wait, native dances in the costume of the time were performed by way of entertainment for the Cardinal.

A few words of explanation about this relic of our Holy Father. Very Rev. Father General, unable to come in person because of the express disapprobation of the Fathers Assistant, largely owing to Father General’s ill health, wished to do something out of the ordinary
for the occasion. So he asked and received permission of the Holy Father to send the most precious relic of St. Ignatius which the Society has preserved in St. Ignatius Church in Rome, to do honor to the occasion. In charge of the relic, and as his own personal representative, Father General sent the Provincial of the Roman Province, Father Miccinelli, with letters from the Holy Father granting the apostolic blessing to the community at Loyola, and a plenary indulgence to all who should visit the "Santa Casa" on Pentecost Monday. The relic is a piece of the cranium, about three inches square, set in a handsome gold reliquary. Its passage through the towns of Guipúzcoa, on its way to Loyola, was one triumphal march. At San Sebastián, a city of fifty thousand people, every store was closed by order of the mayor during the time the relic remained in the city.

Shortly after one o'clock the procession of automobiles arrived at Azcoitia, in the last of which was the Bishop of the diocese who had gone to the French border to receive the relic from Father Miccinelli in the name of the diocese. He was accompanied by the Bishop of Ancud, Chile. Here the relic was received by the Cardinal of Burgos, who walked through the streets to the church, blessing the people with it as he passed along. In the church *Benedictus* was sung, followed by benediction with the relic. Afterwards the Cardinal entered an automobile in readiness and carried it to Azpeitia, where it was left enthroned for the rest of the afternoon in the very church where St. Ignatius was baptized. Loyola lies within the parish limits of Azpeitia.

I must not omit a few words on the simply marvelous choral singing I heard that first day in Azcoitia. As the procession passed through the streets towards the church, we came upon some thousand people massed in a small square. The moment the relic appeared in sight, they burst forth as with one voice into the beautiful new march of St. Ignatius, written by Father Otaño, S.J., who himself was directing the singing at Azcoitia. Try to imagine the effect of a perfectly organized chorus in six or eight parts, the voices blending most harmoniously, add to this the volume of some seven or eight hundred voices, and you will have but begun to realize what we were privileged to hear. Such voices and such harmony I have never heard the equal of before. The Basques as a people are noted for their marvelous voices, but nowhere more conspicuous than in these two small
towns. The reason is their devotion to St. Ignatius. As I said before, the keenest rivalry exists between them in their attempt to outdo one another in honoring their patron. This rivalry is keenest on the question of their singing. The choir is the town's pride. With this in mind the children are trained from their earliest years not only to sing but to read music as well. It is but natural that in the course of years such wonderful voices have been developed.

Later in the afternoon the relic was carried in procession from Azpeitia to Loyola. Here at the head of the basilica the Cardinal Primate of Spain, Archbishop of Sevilla, received the relic from the Bishop of the diocese. Following the Bishop came the "Alcalde" or mayor of Azpeitia, bearing in a sealed gold case the sword Ignatius consecrated to Our Lady at Monserrat. It was brought from Barcelona for the occasion by the Provincial of Arragon. Afterwards I had an excellent opportunity to see the sword. The initials "Y.Y." are engraved on the blade near the hilt, representing "Yñigo Yanez," the name by which Ignatius went up to the year 1537. The relic was then placed on the throne prepared for it on the right hand side of the altar. A solemn Te Deum was beautifully sung by the choir of Azpeitia, followed by benediction with the relic, given by the Cardinal Primate.

Sunday was Azcoitia's day to honor our Holy Father. At nine o'clock in the morning, the long procession of Azcoitians, all in absolute silence, reached the steps of the basilica. Here they again sang their hymns in honor of our Holy Father no less impressively than on the previous day. A few moments later the Solemn High Mass began, the Cardinal of Burgos pontificating, with the Cardinal Primate and several bishops assisting in the sanctuary. The sermon was given by Father Hernandez, s. J., the foremost preacher of the Province of Arragon. The music of the Mass was rendered by the people of Azcoitia. It is hard for us to imagine a whole town's people sing a Mass; not a simple choral Mass, but a masterpiece in at least six different parts. In the afternoon a sermon was preached in their own native Basque —many of these people speak little or no Spanish—followed by benediction of the Blessed Sacrament, after which they procession was again formed, and the returned to Azcoitia singing over and over again their thrilling marches and hymns in honor of our saint.

Monday, the real commemoration of the wounding,
dawned, at least for me, at five o'clock, with the ringing of the dozen odd bells that line the roof of the basilica and college at Loyola. The ringing was kept up for a good twenty minutes. It was the Azpeitians' day to celebrate, and they did so in an even more imposing manner than their rivals, the Azcoitians. Crowds of people heard Mass and received Communion in the chapel of the conversion in the "Santa Casa" during the early hours. Again the imposing procession of the town's people approached the basilica in absolute silence. Beautiful silk banners recording the dates of the principal events in our saint's life were carried by clerics and acolytes. At the end of the procession came the Duke of Luna and Gaudia, the special representative of King Alfonso, accompanied by a military guard of honor, and the civil and military authorities of the Province of Guipuzcoa. The King was unable to attend in person because of having to receive the foreign embassies that day at a general audience. At the head of the steps of the basilica the Duke was received by the two Cardinals and escorted to the throne within the sanctuary. The Cardinal Primate pontificated. Father Torres, s. j., the greatest orator in Spain today, preached the sermon, while the people of Azpeitia sang beautifully one of the Pontifical Masses. At the end of the ceremonies all the people in the church, and I judge there were not less than twenty-five hundred, sang the celebrated "March of St. Ignatius." I have never heard singing to compare with the music this simple people rendered during these four days at Loyola. A sermon in the Basque language and benediction of the Blessed Sacrament closed the ceremonies for the day. The procession was not able to return to Azpeitia because of rain. It rained hard all Monday afternoon, yet this did not prevent some twenty or twenty-five thousand people from visiting the basilica and "Santa Casa." Numbers of people came from Bilbao and San Sebastián.

Tuesday was San Sebastián's day. A pilgrimage of a congregation of gentlemen from the Jesuit Church in that city arrived at eight o'clock for a general Communion of the congregation. There were about three hundred in all, many of whom were officers of rank in the army. I need not explain how edifying it was to see these gentlemen who had come fasting the thirty odd miles that separates Loyola from San Sebastián; and travel in Spain is very slow. At ten o'clock Pontifical Mass was celebrated by the Bishop of Ciudad Real, and
the music rendered by a trained choral society of San Sebastián. With them sang a chorus of thirty boy sopranos, making altogether a choir of about seventy-five voices. This choral society is considered about the best in Spain, and without further comment I can say that they lived up to their reputation.

In the afternoon a literary academy was given, and as such most of it past over my head. I am not quite familiar enough with the language, but I did understand the song language of the "Orfeón" of San Sebastián, and I can vouch for it being charming. And thus concluded the program of the fourth centenary of the wounding and conversion of our Holy Father, St. Ignatius. Early the next morning we were on the road again back to Oña, back to hard work on sixty theses of dogma and the first half of the course in moral.

A few words about Azpeitia and I shall conclude. On Tuesday afternoon one of the Fathers at Loyola invited me to go with him to visit this town in which St. Ignatius was baptized, and whither later he returned from Paris in 1535, to see what his native air could do for his shattered physical forces. We visited the church where he was baptized. The original font is still preserved, and here the children of Azpeitia today are baptized. A short distance away are the chapel and the Hospital de la Magdalena, where Ignatius lived during the three months he remained in Azpeitia. We passed along the streets where he used to gather the children to explain to them the catechism, and finally the room in the hospital where he stayed during those last days in his native town. There has been some doubt as to whether Loyola belonged to the town of Azpeitia or Azcoitia, but the parish baptismal register of the former town about settles the question. Besides our Holy Father seems to have taken the matter into his own hands, for Azpeitia has furnished more subjects to the Society of Jesus in proportion to its population than any city or town in Spain, and in actual numbers, Manresa, a city of thirty thousand people, is first, and Azpeitia second.

ALBERT I. WHelan, S. J.,
Colegio de S. Francisco Javier,
Oña, Spain.
Our Colorado Missions—Missouri Province.

I. AT TRINIDAD

Holy Trinity Parish comprises the whole of Las Animas County, which is the largest in the State of Colorado, its area being 4,752 square miles. It is situated in the southeastern part of Colorado. Trinidad, the county seat, is the fourth city in the State. It has a population of about sixteen thousand. Trinidad is one of the principal stations on the main line of the Sante Fe from Chicago to Los Angeles. It has three other roads, the Colorado Southern, the Denver and Rio Grande and the Colorado and Wyoming. It is the center of a large coal mining district.

This parish of the Holy Trinity was started by a secular priest, Father Munnecom, in 1865. In 1867, he put up an adobe church; this was the only place of worship in Trinidad until Father Pinto built the new stone church in 1885. In 1870 the Sisters of Charity had come from Cincinnati to open a parochial school. Four years after the arrival of the Sisters, the Jesuit Fathers, Personé and D'Aponte preached a mission at Trinidad, and one year after this mission the Bishop gave the parish of Trinidad to our Fathers, Father Pinto being the first pastor. The corner stone of the present beautiful stone church was laid October 14, 1883, and in 1885 the building was completed. The blessing took place on May 31, 1885. In 1892 Father Personé succeeded Father Pinto as pastor. During his administration, several improvements were made in the church, and the steeple was put up. Father Brunner was the next pastor, entering upon his office in 1902, when Father Personé went to Italy. During Father Brunner's administration Mount Carmel Church was built for the Italians. The predecessor of Father Personé built the new residence, which is one of the finest in the province.

Among the Fathers then working in Trinidad was the well known Father Schiffini, professor at Woodstock in the early days. Father Schiffini died on March 28, 1913. Father William Lonergan, who had been in charge of the English speaking Catholics since 1909, was appointed superior of the residence on January 1, 1913.

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Under the administration of this active pastor, the church was greatly improved. Artistic stained glass windows, a new floor, new pews, a new altar railing, the statues of the twelve apostles in the sanctuary, the painting of the walls and ceiling, electric fixtures, are some of the improvements made by Father Lonergan. Over $10,000 were required for these improvements, and this amount was raised by the pastor at a time when Trinidad was exceptionally dull because of the great strike which paralyzed all the work in the coal camps for over a year. In August, 1915, Father Lonergan was appointed pastor and superior of the Sacred Heart Parish in Denver, and Father Hugh took charge of the parish of the Holy Trinity. The main task facing the present pastor is to erect a suitable school building for the ever increasing number of Catholic children. A goodly sum of money has already been collected for this purpose, but in these days when the dollar has shrunk in value so much, building is no easy undertaking. However, it is the ardent desire and fond hope of all that the new school will soon be a reality.

There are about forty thousand people in the county, and nearly half of them are Catholics. Most of them live in the western part of the county where the coal mining camps are situated. The eastern part is thinly populated by farmers and ranchers. Spanish is the language of at least half of the Catholics. Next comes Italian, which is spoken by approximately twenty-five per cent; and Slavic languages (Slovenian, Croatian, Polish, Bohemian and Slovak) are spoken by about fifteen per cent., which leaves about ten per cent. of English speaking Catholics. In Trinidad and Aguilar, the English speaking Catholics may amount to fifteen per cent., but outside of these places they are very few.

In Trinidad itself the languages most needed are Spanish, Italian and English. In the farming district Spanish is used almost exclusively. In the mining camps you have people ex omni tribu, lingua, et natione. One needs Spanish, Italian, Polish, Slovenian, Bohemian, Slovak and English.

The traveling has to be done mostly by auto. The trains run at very inconvenient hours, and many of them do not stop at the small towns where we have our chapels. Thus there are four trains daily going south, but only one of them stops at either Morley or Starkville. The majority of our places, and even some of the largest missions like Aguilar, are not on the railroad at
The roads, though rough, are passable when the weather is good, but when we have had snow or rain, traveling by auto is accompanied by many hardships.

There are thirty-two churches in the parish, all attended from Trinidad. In Trinidad there are two churches, Holy Trinity and Mount Carmel. Holy Trinity Church is a beautiful stone building, with a seating capacity of nearly five hundred. Mount Carmel was built for the accommodation of the Italians of the city; it has a seating capacity of about two hundred. This church, too, is built of stone. Of the thirty churches outside of Trinidad, one is of stone (Delagua), two of concrete (Morley and Berwind), three are frame buildings (Starkville, Primero and Hastings), and the remaining twenty-four are built of adobe. These adobe buildings are very unpretentious in appearance, and their interior is characterized by primitive simplicity. They would seem perfectly in place anywhere in the Philippine Islands.

This is the largest parish in Colorado, not only in miles, but in the number of baptisms, and therefore in the number of souls. We average between 900 and 1,000 baptisms a year. Funerals and marriages are in proportion. In the districts where an accurate census was taken it was found that there were four families to every baptism, which would mean that four thousand families are attended by our Fathers in Trinidad. Now among the Mexicans, Italians and Slavs, there is no race suicide, and we are very moderate in estimating five to a family. This means that there are twenty thousand souls under our care. Such a number of Catholics, even supposing they lived within a radius of three or four miles from one central church, and that they all spoke the same language, would certainly be enough to keep six priests very busy. But they are scattered over an area of nearly five thousand square miles, and like the builders of the tower of Babel, they speak many languages. Sick calls from distant parts of the parish are not an uncommon occurrence, and if we did not have autos at our disposal, especially in bad weather, we would often arrive too late.

Three Fathers care for the people in Trinidad, and three (at present only two) attend the missions outside of Trinidad. The more important churches have Mass every Sunday; some only on week days, but regularly every month, some finally are visited every other month. The churches that have Mass every Sunday are the following (the numbers in parenthesis indicate the distance in
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miles from Trinidad): Aguilar (20), Weston (22), Tercio (40), Sopris (5), Primero (17), Segundo (15), Starkville (4), Morley (11), Hoehne (11), Delagua (20), Hastings (17), Trinchera Station (31), Trinchera Plaza (35), Berwind (16). In order to say Mass in all these on Sunday it is necessary to binate in different churches, saying the first Mass in one church and the second in another. On week days, but regularly every month, Mass is said in: Tijeras or Madrid (10), Guadalupe (19), Vigil (28), San José (33), Los Trujillos (27), Apishapa or Las Valdeses (22), Alfalfa (26), Cokedale (9), Model (24). The rest of the chapels and stations are visited from four to six times a year: Troy (80), Chaquequa or Alcreek (59), Delrose (84), Tobe (72), Branson (43), San Acasio (25), Grey Creek (8), San Miguel (14), Villa Green or Plum Valley (82).

II. AT DEL NORTE

The parish of Del Norte is situated in the northwest corner of the San Luis Valley, its territory embracing long stretches of mountains to the west, along which meanders the line of the Continental Divide. This territory comprises the Counties of Mineral and Rio Grande and most of Saguache County. Its area is nearly 4,000 square miles. Much of this land is almost inaccessible, being inhabited only by scattered sheep-herders.

The residence of the two priests who attend to this territory, Fathers Lebeau and Schimpf, is at Del Norte, a town of about a thousand inhabitants, from which the six chapels of the mission are most accessible. The famous river, Rio Grande Del Norte, forms the northern boundary of the town; at this point it is two or three feet deep and twenty feet wide.

We have at Del Norte one of the few consecrated churches in the diocese of Denver. It was built in 1900 by the heroic efforts of Father Good. This building is of stone, and it has a seating capacity of over two hundred persons. When the roads are not altogether impassable the people come as far as twenty miles for the Sunday Mass. The Catholic population of this district of Del Norte is over 550, but only about 100 live nearby. The vast majority are native born Mexicans, there being only about forty whites. Most of the whites here are Protestants of various denominations, with three churches in Del Norte alone; their attitude towards the Catholics is one of indifference rather than hostility.

Creede is a mining town forty miles west of Del Norte. It has about 800 inhabitants, which is about half the population of Mineral County, of which it is the county
seat. The Catholics number about 100, all whites except four Mexican families. They have a beautiful little church, and it is well attended, with an average of thirty-five Communions on the first Sunday of each month. Creede's altitude is 8,980 feet, and the scenery about it is very picturesque.

Piazza Valdez, seven miles from Del Norte, has a church used only by Mexicans. There are very few houses within a mile of the church, yet about one hundred families consider it their parish church. It has always been the best attended of the churches, although Mass is said there usually only on a week day.

Eight miles beyond Piazza Valdez is the largest town of the territory, Monte Vista, with a population of at least 2,000, of which 150 are Mexicans, all Catholics, with about 40 American Catholics. About 300 from the surrounding country also attend this church. Some of them want Mass oftener than their third Sunday, but at present it is impossible.

Thirteen miles north of Monte Vista is the town of Center. It has about 700 inhabitants, of whom about 20 are American Catholics and 100 Mexicans, with about 70 Catholics in the surrounding country. They have Mass once a month.

Saguache, the county seat of Saguache County, is twenty-six miles north of Center. It has 1,000 inhabitants, about 150 of whom are Mexicans. These, with the exception of one family of Americans, are the only practical Catholics. About 400 Mexican Catholics from the surrounding country look upon Saguache as their parish church.

There is another chapel at a place called La Garita, which is about half way between Del Norte and Saguache. Within a radius of twelve miles there are about 400 Mexican Catholics. They have Mass about fifteen times a year on fixed days, generally week days, and there are usually 150 present.

In three other out-of-the-way localities Mass is said in private houses about three times a year for congregations of from twenty-five to fifty Mexicans.

Most of the people are farmers, and most of them have autos, which make it possible for them to come some distance to Mass, as the roads are fairly good everywhere. The auto is the priest's usual means of reaching his stations, too, with the exception of Creede, to which Father Schimpf goes by train.
Where the irrigation ditches can reach, the land of the valley is very productive, growing some wheat and oats, but chiefly potatoes and alfalfa. The potatoes grown here are the best in the world. As to climate, winter weather obtains from the beginning of October to the end of April; during this time there is comparatively little snow, rarely more than eight or ten inches at a time, and the short summer has few wet days. In the past five years the lowest temperature registered was -29 degrees. When the mercury drops to -15 degrees at night, it climbs to 40 degrees by the following day. In summer it ranges from 50 degrees to 95 degrees. It is more comfortable here at -25 degrees than -5 degrees in St. Louis, and at 95 degrees here than at 80 degrees there. The atmosphere is always clear and sunny. Disease germs do not thrive, though there was a great deal of influenza in the past two years. Are there no deaths? Yes, but most of them are from old age, pneumonia, or accident.

Most of the Catholics are faithful, and attend to their duties as often as their condition and location permit. Some of the Mexicans are fairly well-to-do, though most of them are poor, the natural result of their want of foresight and easily satisfied nature. But they keep the Faith, even while they are ignorant of many points regarding it. They shun anything Protestant as a plague. The white Catholics are generally satisfactory, too, but in many cases they fall away, mixed marriages being a source of much trouble.

Many of the grown-up Mexicans, though born here, do not know English at all. Others have a smattering of English, and are able to transact all their business in that tongue, but they do not seem to grasp the meaning of instructions given in it. Even the children who go to public school, and are in the eighth grade, give evidence of this failure to grasp the truths of Faith when proposed to them in English. When Father Lebeau, in 1915, introduced the custom of giving instructions in both Spanish and English to the congregation at Center, the Americans objected to sitting through the Spanish instruction on the ground that the Mexicans understood English. Father Lebeau compromised by giving the instruction after Mass, allowing the Americans to go as soon as the English instruction was finished, and inviting those who did not understand English to remain for the translation. All the Mexicans remained, and this practice is now the accepted thing.
There is no Catholic school in the parish, and little prospect of establishing one. The support given the churches is barely sufficient for upkeep and necessary improvements. The Mexicans give many Mass stipends, but that is about the extent of their contributions.

"When I go to say Mass at a mission," writes Father Lebeau, "I get there in the early afternoon of the preceding day, in order to get the children together for catechism. This seems to be the only possible way to prepare them decently for First Communion. Most of the parents teach a short catechism to their children, but it is learned only in parrot fashion, and few of the children seem to understand what they are reciting. Many adults, though very loyal to their Faith, do not understand much of it. On account of the difficulties of roads and distances, I do not get many children at these classes, but the dozen or so that are present each time are a sufficient warrant for keeping up the system. This year, thus far we have had twenty-one receive First Communion; last year we had sixty-one. There is great hope that these children will remain faithful."—The Province Newsletter.

"LORD" BEDWARD.*

Kingston, Jamaica, in the British West Indies, was decking itself out in gala attire to celebrate the joyous season of Christmas, but like a bolt from the clear, blue sky, the people of Kingston were startled one morning, not by the signs in the heavens that are to tell the Judgment Day is near, but by the prophetic prediction of "Lord" Bedward that the world was going to end on December 31st, 1920. The day of doom was on every lip; the young and old, the rich and poor, the uneducated and learned, spoke trembling of the prophecy, for the judgment day was nigh. Cheerful countenances took on the look of gloom; joyous hearts became saddened; and one and all, instead of welcoming with keen delight and great pleasure the merry season of Christmas, prepared to hear Angel Gabriel sound his trumpet; to see the graves give up their dead, and to feel the avenging

*This bit of history was sent to us by one of our missionaries in Jamaica. The "Lord" Bedward was later declared insane by the court.
flames of fire that were so soon to destroy people and city.

"Lord" Bedward, the prophet of August Town, which is a few miles from Kingston, sounded the warning cry to prepare for the day when the world would be no more. "I am Lord of lords—King of kings. This is the last year; I am going to Judgment. It will be all over by the 31st of December, 1920, when I am with my Maker. Come, the Day of Judgment is at hand—come at once. Everybody try to come". This was the Christmas message that "Lord" Bedward sent to his followers in every nook and corner of Jamaica, over the waters to Colon, Cuba and Panama, and even to the uttermost parts of the world, wherever a Bedwardite lived.

The summons had gone forth and the Bedwardites began to make the holy pilgrimage to August Town. Their homes and farms, their horses and cattle, their jewellery and articles of clothing, were sold for a mere pittance, and the Bedwardites alone and in groups, in hundreds and thousands, turned their steps to the temple at August Town and camped within its sacred precincts, upon which salvation was to come. There was praying—there was singing—there was shrieking, and "Lord" Bedward, with his long, flowing beard, clad in white robes and barefooted, walked through the assembled multitude, chatting with a group here and there, bestowing his lordly benediction on the sick and sprinkling all the faithful with the "kerosene oil of salvation". Mighty Lord that he was, Bedward would now and again forget his dignity. When the "faithful" would crowd too closely around the sacred temple, to catch a glimpse of their "Lord" and "King," Bedward, brandishing his wonderful wand, would rush forth from the sacred place into the midst of the "chosen" and drive them back to their huts. Strangely enough, the "mighty lord" would use a volume of vulgar expressions, and when one of his followers was asked "Why does he use such vulgar language, if he is Lord and King?" the answer was—"Well, that is for our own condemnation. People say him mad, but him not mad at all. Those are the words put in his mouth to scourge us. It is for our sins him is shaming us for."

Day and night for weeks "Lord" Bedward had been preparing for the event of his ascension on Friday, December 31st. The hour of doom was fast approaching, and the many tailoring shops on the grounds that for weeks had been kept busy making white garments,
white turbans and white stockings for the "faithful" were now hushed. Peace and prayer reigned supreme. The Bedwardites were glad and jubilant, for their "Lord" was soon to leave them for the blessed mansions above, but not for long, for he was going to prepare a place for them and would come back on Monday, January the 3rd, 1921, to lead the "faithful" to their home beyond the "skies." Friday, December, the 3rd, at 10 A.M., "Lord" Bedward was going to ascend. A quarter of an hour before ten o'clock, Bedward, dressed in his ascension robes, came forth from the sacred temple, gave his last blessing to his followers, sat down in a specially constructed chair, with white cushions (for this was the chariot in which he was to fly through the skies) and waited the sound of the tower bell that was to be the signal for his departure. The fatal moment arrived and "Lord" Bedward, rising up from his seat, went into the chapel to say his farewell prayer. All were silent, and with nervous anxiety waited his appearance. Shortly he came forth and told the "faithful" that the "spirit" had come and told him to postpone his ascension until mid-day. The "faithful" dispersed to their huts, joyful that their "Lord" was going to be with them for two more hours. At eleven-thirty, the followers again assembled at the sacred temple to see their "Lord" ascend. While the town clock was striking twelve, groups of elders went among the "faithful" and said that their "Lord" was still waiting for the word from the Lord calling him above, which had not yet come, but that he expected to go up at ten o'clock that night. The hours of the afternoon wore along—dark night hovered over August Town, and the faithful, weary and disappointed, went to their huts to rest their tired frames. Saturday came and "Lord" Bedward at eight o'clock announced to his followers that Almighty God had sent him word to defer his aerial stunt for some time, most likely until the end of the year, though probably he would fly away in April, or perhaps not till 1937. The Bedwardites, saddened and disappointed, deluded and pauperized, have broken camp. They have been leaving August Town—singly, in groups and in hundreds as they came, to witness their "Lord" and King ascend into the skies, and as they march along the hot and dusty roads, the look of misery, disappointment—and even anger—is seen on their faces. A feeling of pity and sympathy wells up in the human heart for those poor, ignorant "blacks" who went away from their
homes, rich with the money from the sale of their possessions that they gave to Bedward, but are now returning to city and country starving and exhausted, penniless and homeless.

Who is “Lord” Bedward? He is a lunatic who claimed that the spirit of God had come down upon him, and that in him the Prophets were incarnated. God had told him that the Hope River, which flows through August Town, was a healing stream that cleans from sin and diseases. Every week hundreds and hundreds of negroes would gather on the banks of the river, and when “Lord” Bedward, in flowing robes, with wand in hand, blessed the water, men, woman and children would jump into the river and be healed of sin and diseases. It cost one shilling for the privilege of bathing in the sacred stream, and it is readily seen that the “Lord and King” was getting rich on the healing waters of the Hope River. Bedward deals in the primitive stuff of emotionalism, fervid gesticulations, frenzied dances, wild shouts, cries and vague utterances of presumably terrible import.

Bedward is still in August Town. It is a common report that he is a rich man, but his followers, who sold all their earthly goods and gave him the money, are now destitute. But what of Bedwardism? Will it die or still survive? Will his followers flock to August Town in hundreds as before to be washed in the healing stream or will they reject their “Lord and King”? The right-thinking minds of Kingston and Jamaica hope that belief in Bedward is dead forever, but this is to be feared, for if “Lord” Bedward died tomorrow, another Bedward would rise up in his place, would unfurl his banner of salvation, would bid his followers wash in another healing stream, and the hoax would still go on, for the benighted “blacks” would continue to make holy pilgrimages to his temple, and the day would come when the “new” Bedward would predict an ascension and the fiasco of December 31st, 1920, would again be repeated, for the unenlightened negro mind delights in sacred temple, healing stream, and aerial ascension. It is hard to eradicate this inborn superstition from the minds of the ignorant “blacks”—it is part and parcel of their lives. Only a knowledge and love of the true God can clear away the awful darkness of pagan superstition.
CHOLERA IN KHARRY, INDIA.*

Life is not all fun, least of all the life of a missionary; and thus I cannot always keep telling pleasant stories. Here's a sad one:

One Saturday evening, Jacub Paida, the giant of Kharry, and the man with the longest beard in the whole of my district, rushed most unceremoniously into my room. Without honoring me with the usual salutations he said in his peculiarly authoritative manner: "Father, you must by all means come to my village. We are down with cholera, several people are dead already—my wife and one of my children died yesterday. Father, when do you come?" And then the strong man collapsed and began to cry like a little child. When his grief had abated a little, we discussed the situation, and came to the conclusion that it was impossible for me to set out at once. There was the Sunday Mass at Morapai, and it was impossible to find anyone just then to accompany me on the journey. However, it was agreed that I would set out for Kharry early in the week, as soon as I could find men to go with me. If any fresh cases of cholera occurred they would send me a message, and I would start alone if necessary. Thereupon Paida knelt down for my blessing and returned to his village, fifteen miles away.

On Monday and Tuesday I tried in vain to get men to go with me. No message came from Kharry. But at 11 o'clock that night two men came with the sad news that ten people had died within four days. "You must come at once," they said, "even this night. We will carry your chapel box and all things necessary." I was only too anxious to go that I might be among my poor, stricken flock. The packing did not take long. At the last moment, Okhoy, my valiant cook, as fearless and as small as Napoleon, volunteered to go with us, saying that he was ready to pass through fire for the padre. His services were accepted.

Shortly after midnight we were on the march, praying as we went along—God alone knows how many rosaries we said that night. At 6 A. M., we were at Kharry-

*Note.—This touching narrative is taken from The Catholic Herald of India, March 2, 1921.
Bahmanerchok, and beat the gong to awake the villagers. They understood that the Father had come at last, and soon the little chapel was full. How happy they all looked, and how grateful when they saw the priest in their midst! The catechist sent word that he would come soon and show me around the huts of the cholera-stricken, but between hearing confessions, saying Mass and speaking words of solace and encouragement to the people, it had become 8 o'clock, and no catechist turned up. So I went to his hut; it was locked, and not a mouse stirred nor a dog barked. All the other huts were locked, so that everyone in the village seemed to be dead. After much calling, my catechist emerged from his back-door. "Are you perhaps afraid to visit the sick with me?" I asked. "I afraid!" he said in a quivering voice; "for whom do you take me?" "Then let us go around at once," I replied, and off we were on our sad errand. Alas! I have rarely witnessed such a scene of desolation, and I hope never to see such a spectacle again. Death seemed to hover over the village; I saw him sitting at the door of every hut, with his hollow eyes and his fleshless ribs, and his fearful scythe, ready to mow down the first comer. Rakhal, the catechist, pretended not to see him; he saw only microbes the man has had some schooling, and has heard of microbes; he kept shutting his nose with his fingers, and he spat and squirted like a dozen fountains in a public square. I must say, however, that the man showed a good deal of courage.

In the first hut we entered, two little children lay asleep under a miserable piece of matting—two new orphans. Death has spared them, but close by both of their parents sleep their last sleep under the cold earth.

In the next hut four more orphans lay asleep, Temu, Brisputy, Chonchola and Sundary. I knew Temu's father and mother well; such exemplary Christians! No children in the whole of Bahmanerchok know their prayers so well as Nimay's orphans. And they slept like roses at dawn. "Father," croaked their old grandmother from beside the fire, "now you are their mabap, you must take them." "Yes, granny, I will. Generous souls will help me to feed them and bring them up to be as good Christians as their parents."

And thus we went from hut to hut, the whole day long and till far into the night. How sad and yet how consoling, too. I saw the sick and the healthy sleeping under the same roof, nay, under the same covering. They fear no infection, they will never abandon their
CHOLERA IN INDIA

suffering relatives. And how welcome I was in all those poor homes. How glad they were to receive Extreme Unction, the remedy for their soul, or the medicines we had brought for their bodies. And how fervently we prayed together by the side of the sufferers that God might spare them, if such was His good pleasure.

Late in the night we came before a lonely hut where all seemed to be asleep. I called that the Father had come, but there was no answer. "Do not call, Father," Rakhal told me, "they all sleep forever." "And who lived here?" "Jacub Paida, the man with the long beard." Jacub Paida, and he the strongest man in the district—and he was with me last Saturday! "And when did he die?" I asked. "This morning shortly before you came." Alas, so I had come too late. It would have been a consolation to me if at least death had spared one of his orphans, but in Jacub's hut not one soul escaped.

It was late, but I had still to visit the house of Phuly, for I was told that she was very bad. The girl was seated by the fire, warming herself, and told me that she was much better and could come to church tomorrow. Phuly's grandmother sat by her side, with a little baby in her lap; the poor infant was in its agony and died that night. Phuly's father lay asleep in a corner on a mat; in another corner lay another person, also seeming fast asleep, close to or rather under the growling dog. "Where's your mother, Phuly?" I asked. "There she lies, Father, near the dog," and tears burst from the child's eyes. "Is your mother also sick?" Phuly rose and without a word uncovered the face of the sleeper, and there lay Phuly's mother—dead.

This was my last visit that night.

Next morning I had a record assistance at Mass and distributed 120 Holy Communions. My sermon was very short, but never have I been listened to with such breathless attention; this time nobody slept, whereas I find that my eloquent homilies generally have a soporific influence on my audience. The classical example of old seemed to go home to their hearts: "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." Then came the illustration of the cutting of the paddy—thus death stalks about in our midst with a sharp sickle and mows down whomsoever he pleases; the good grain is garnered in, the bad grain is cast into the fire. Lastly, as you build dikes around your fields to prevent the seawater from rushing in and spoiling the crops, thus let us erect a dike of prayer around each home. Meanwhile, be ready—"prostit hauk!"
After Mass I blessed holy water enough for the whole village, a huge earthen vessel, called *gamla*, big enough for the devil to get himself drowned in. As I took of the holy water I had blessed, and solemnly made the sign of the cross, I thought that this was surely the largest holywater stoop on the face of the earth, and that even the Pope at Rome has not such a one under the vast duomo of St. Peter's.

At last the congregation dispersed to their homes, except a few widows, some orphans and three or four men; these formed a silent group of worshippers around the statue of Our Lady, the Mother of Dolors. One of them was Bindumukhi, who had with her four orphaned grandchildren, Chonchola, Temu, Brisputy and Sundary. The poor old woman gazed intently at the statue of Mary and sobbed piteously. All of a sudden the old woman stood erect and loudly gave vent to her grief, whilst she still gazed at the statue, and whilst from her eyes pearls rolled down at Our Lady's feet. Thus sang Bindumukhi; I translate the words, but nothing can give you an idea of the infinitely pathetic tone in which she uttered them:

"O! Mago, O! dear Mother, why did Jesus take away the father and mother of these children? O! Mago, why did he not take me, a useless creature, O! Mago!

"The father of Temu yoked the buffalo and ploughed his field. Who will now yoke the buffalo and plough the field and reap the harvest? O! Mago, who will now give food to these children, O! Mago!

"The mother of Chonchola early in the morning husked the rice, and lit the fire to cook it. Who will now prepare the food for these children, O! Mago! I have no breath left in my body, why did not God take me, O! Mago!

"It was so pleasant in our hut when Brisputy's father unyoked the buffalo. The cocoanut tree cast a long shadow, but in our hearts there were no shadows, for Sundary's mother had boiled the rice, and there was enough for us all. But now, O! Mago, I am old and my eyes are dim and my limbs are stiff, and who will give rice to these children when they are hungry, O! Mago!

"Do not let them die of hunger, O! Mago! Be Thou their Mother, O! Mago! for I am worn out and cannot feed them. Take me away, but let them live, O! Mago!"

Thus spoke Bindumukhi in her grief, and widows and orphans and men that were present, all listened to her lament, and all wept with her. I, too, was overcome with emotion, and had to go and hide my tears in a
corner behind the chapel. At last Bindumukhi left the church with her poor orphans, but as she wended her way across the rice fields to her lonely hut, she still kept singing her beautiful song, O! Mago! You can guess the feelings in my heart as I listened to the plaintive accents, waxing weaker and weaker, and finally dying away in the distance.

This day I spent again in going from hut to hut to my poor stricken people, consoling, encouraging, praying with them and distributing medicines to all. Then on my way back to Morapai, a good five hours' walk, whilst I prayed the heavenly Father to have mercy on these poor people, I cast about in my mind as to how I was to support so many new orphans who have no one but me to look to for assistance. And this made me think of you, dear readers.

P. S.—I have returned to Kharry a second time to console the Catholics. Since I wrote the above letter, one tenth of the village, viz., thirty-five, have laid down their lives, among them eleven fathers of families. What pitiful scenes among those cholera stricken. What could I do better than lay their sorrows and mine at the foot of Our Lady, and what better could I say than "O! Mago! O! Mother!"

S. Van Haaren, S. J.

THE NEW INDIAN MISSIONS IN NORTHERN ONTARIO.

The trip to Fort Hope (near Hudson Bay) on the Albany River.

The train brought us to Oimbabika, and on June 17, we press on due north to Fort Hope. Father Belanger, who had gone ahead to prepare his flock for the visit of the Chief Black Robe, sent a large canoe, with two excellent guides, to meet Monsignor Hallé. We are, therefore, in good hands. Joseph Gosis, a stalwart, cheerful fellow, turned forty, is at the prow. His eye of marvelous keenness will discover dangerous sunken rocks in good season whether we row over tranquil waters or leap the rapids at breakneck speed. At the stern, Francis Nikanaob, tall, lean and bony, steers our course, cool and sure.
We are to make the trip at the oar, four of us, the two guides, Father Desautels and myself. We are in the middle of the canoe, resting our backs against the baggage. I still ask myself how the Bishop could have made such a trip uncomplainingly; utterly unseasoned to it, he passed five long days, motionless on the bottom of the canoe, huddled up, unable to stretch his legs. Despite a squeamish stomach, he forced himself to take the ordinary food, slices of greasy, boiled pork, with fish, or sometimes elk meat and wheaten bread, prepared by our guides. At times he clearly had his troubles. This remark, made at the end of the trip, is proof. "These Indians, you know, use their fingers for a handkerchief, and then mix the bread without troubling to wash their hands." After morning meditation, he would read to us from the Acts of the Apostles; since his reputation as Bishop would have suffered with the Indians if he had taken an oar like the rest of us, he had to forego this, and instead used to recite the rosary aloud, to which we answered in French and our guides in their own tongue.

Three short portages broke us in to the hardships of the trip, and we rowed until evening on the Ombabika River. At last we halt at a point on Lake Neiabikag. We take supper, the Bishop and Father Desautels read their breviary, while I light a fire of rotten wood to drive from our tent the mosquitoes, which persecute us unceasingly. About half-past nine we turn in, and without a stout mosquito net we should have been poisoned by the clouds which attack us.

Little used to Indian ways of travel, we sleep like logs until six o'clock. When I wake up I hear our men outside moving about, lighting the fire, speaking in whispers, then louder and louder, finally one of them lets out a shout; it is reveille. Joseph Gosis comes up soon to Father Desautels and says: "Father, Fort Hope is a long ways away." "Ah! How far?" "Father, with a load (that is 1,400 pounds, not counting the men, the canoe alone weighing 300) we sleep six times, but unloaded like now, we sleep four times." "Ah! Very well." Yes, but Father, if we always halt so soon and start so late we shall never get there." The Indians themselves on a trip get up there, drink a little tea and are off; there they eat, then there again, there they cook supper and sleep. Each time he indicated with his oar, first the east, then at equal distances the different points in the sun's course. "All right," said the Father, "we shall do the same."

In future, therefore, we rise at five, after a brief bite,
are off, not to halt until sunset. In this latitude, the sun rises now at two o'clock and sets at ten—no need to invoke daylight saving to help the sun. We do, on an average, 40 miles a day, including four or five portages. At each of these our 900 pounds of baggage force us to make two trips, except the Bishop, who makes only one. It's only the portages which matter, but they do matter with a vengeance. If there were no portages to bother us, it would be merely a fair journey, that is all. The Indians reckon by portages, as we do by miles, and indeed this is the whole difficulty. One must first find the right spot, where commonly some small branching trees are stripped of their tips, flung side by side at the water's edge, leading to a narrow path which sinks into the forest and winds about the steeper boulders and trunks. For it has become a proverb that the Indian never cuts a tree at a portage for fear that a pale face following him may have less trouble than himself. So in the third part of a portage of a mile and a half, I have counted sixteen trees less than a foot in diameter, knee high, across our path. Portaging is done by the aid of a collar,—a leather strap the thickness of reins, and 20 feet long, the middle part 2½ inches wide and 2 feet long, rests on the head, the two ends of the reins serve to fasten the load on the traveller's back. We used to carry, each of us, about 130 pounds. Don't cry out at this. Professional porters never carry less than 200 pounds, and go at a jog trot all the way. They even pile on top a couple of sacks of flour, different shapes, and nothing falls off, for the pack gradually settles, and no damage occurs despite the unevenness of the ground.

We were, as you see, late in starting on this day. At eight o'clock we entered Lake Neiabikag, then crossed the lake of the Cross and Gapangoshkiagad. At our entrance into the latter, Gosis cast a quick look about, spied an elk. The rest of us sight it a little later, busily feeding on the water lilies which he pulled up and scattered about with much brandishing of his head. The wind was against us, so we could get close to him easily by hugging the shore. When about 300 yards away, he saw us, hesitated, took a few more mouthfuls and shot out for the open water. We easily followed him. Suddenly Father Desantelssaid to the guide, "put a yoke on him, then he will draw us." We come close and the guide catches him by the ear, passes a running noose about his neck and terrifies him by shouting "Dji . . . ha." The beast struggles to tow us for some minutes, and we en-
joy the experience. Finally the Indian draws him near and strikes him with the hatchet between the eyes. By the way, we may observe that a missionary trip is not a hunting expedition, and our sole weapon is a sharp ax.

We shall run across many cemeteries, Catholic, Protestant and Pagan, but I shall never forget one on the lake of the Cross. We were skirting a big island when the guides told us we were close to a cemetery. The prolonged strokes of the oars showed that he was particularly keen on getting to it. We disembark. There is a clearing, and in a rectangle, surrounded by a fence from whose logs the bark has been removed with care, are four rows of graves, twenty in all, having each its cross, and at times a small cedar palisade. And what neatness, not a clump of weeds, not a dead branch. The savages have a special devotion to their departed, and are in ecstasy when the Bishop gratifies their dearest wishes by blessing the cemetery. Then we are on our way again.

What a difference between this and the Protestant cemeteries. There you see hatchets, snow shoes, goat skins, plates, knives and forks, and even pouches of tobacco wrapped up in birch bark and hanging on the trees. On the mounds, stuck in at random, are crosses with double cross-bars like the cross of Lorraine. The guides tell us that the Protestants copy the Catholics, for the soul of the savage is like a child's, fond of the concrete and of external devotion, and ill at ease amid the chill of Protestantism. Memory recalls another tomb. A lonely hillock where sleeps Wabosowinini, "the hare," a celebrated sorcerer of the Fort Hope tribe. The drum with which he led the sorcerer's dance is still there; nearby a hatchet is stuck in a tree, at the foot of which is a plate of ironware, with knife and fork. Sic transit gloria mundi! You can't imagine the dizzy speed with which we leap the rapids, today very numerous; at times we even cross the stream without losing much ground in order to get a path between the rocks, and all is settled and carried out in the twinkling of an eye.

On the road other loaded canoes join us. The Indians who guide them make supper, bake tomorrow's bread, and when we have retired, kneel beside their fire and say their beads and other prayers with evident fervor, with seemingly no distractions, and in perfect stillness, nobody moving. I marvel at it.

At last here we are at the Albany River. I'm disappointed, the river is broad but not at all deep, and so swift
that our men drop the oar to push with the poles. We come next to a brook so narrow that the canoe grazes the grass, then we enter a large and lovely lake and see the church of Fort Hope, snowy white, with tapering belfry. This little church is of very attractive design; the altar, paintings, everything is devotional and charms the Indians. It seems incredible, but all the wood used has been cut with a hand saw. On either side of the church are the buildings of the Hudson Bay Company and Revillon Frères. Their agent, Mr. Spence, accompanies Father Belanger to meet us. Beside the church are the wigwams of the 250 Catholic Indians, at the left and right the 320 Protestants and pagans. They are all Muskegons, a branch of the great Algonquin family, ruder than the Ojibway; their spoken language offers some different dialect forms, and the written language, which they owe to their former missionaries, the Oblates, is of a syllabic character.

We have now finished a canoe journey of 200 miles and 23 portages in five and a half days. The pastoral visit and confirmation will not take place until the Bishop has made a journey to Martin's Falls. After supper there are prayers at the church. Our Christians have an insatiable desire for them. There is a sermon, rosary of Our Lady of the Sacred Heart, evening prayers, a succession of Paters and Aves for all their needs, particular and general, interspersed with Indian hymns that never end. During our whole stay it is the same. Besides this, all have been present that morning at Mass and prayers and hymns, and at two catechism classes, at ten and at three o'clock.

On the morrow, the natives hear all three Masses, at all the same exercises, and then for a long time surround us to obtain crucifixes, beads, pictures, medals, holy water and St. Ignatius water. We are staying with Mr. Spence. He was baptized a Catholic and brought up as a Protestant, but speaks openly of his approaching return to the Faith of his baptism.

On June 24, the Bishop and Father Belanger go down stream to Martin's Falls, 115 miles, and we go up stream, Father Desautels and myself, to Lake St. Joseph, 200 miles away; the Albany is literally sown with rapids and the banks are low. We camp on a marshy land, and the mosquitoes bleed us white. On the 26th of June we leave the marshes behind. The country grows picturesque, the forests grow vaster and more verdant, lofty
mountains stand out on the horizon, foaming cataracts plunge into vast basins.

At this stage of our voyage is the portage of the elk, the most laborious I have ever made. We must clamber up a cliff 80 feet high, covered with moss. Our two guides break forth into laughter, which is a sign that things are going badly, for during my trip I have never seen a single Indian grow impatient. After this climb, we march a good mile and a half in moss and water half way to the knee, tortured by thousands of flies of every sort. One guide falls with his pack, on the second trip. Imagine, then, our state, we that are novices at this business. I lose my balance, and the box of provisions placed on my back makes my body sink into the water up to the neck. Father Desantels falls backwards. The heat, the labor, the flies pretty nearly stampede us.

We ascend rapids you would declare insurmountable. One of the guides breaks his pole and we are adrift, and running a big risk of a complete smash on the rocks. But our cool guide rights the canoe with the stump left him and we are saved. A canoe overtakes us and Father Desantels recognizes two Catholics. We chat together, and as they are faster than we, they agree to inform the Christians of Lake St. Joseph of our approach.

We arrive in the afternoon of the 29th. Our thirty-five Christians welcome us with joy. They all carry conspicuously on their breasts the small crucifix received at baptism. The next day, while the Father is holding catechism class, I buy some provisions at the store, where I run into some Indians from Nipissing, old friends from our Indian industrial school at Spanish. They are acting as guides to a wealthy tourist and his wife, and learn from our guides the best route to follow.

In the evening, three babies and four adults are baptized. One of the latter, Moniaimi, seventy-five years old, manifests extraordinary joy. At any cost he must learn how to pray, and runs about from one to another to learn how to say his prayers. Next day our twenty-nine Christians attend Mass devoutly. The Father’s day is passed in catechism and visits to the savages, who receive him with acclaim. All go to confession that evening, and early the next morning the Father goes from wigwam to wigwam warning the Christians not to eat or drink anything if they wish to go to Holy Communion. They all come to Communion with fervor, and after hymns of thanksgiving, there is reception of the scapular
and a distribution of pious objects. They are happy but a little sad, for we leave today.

After dinner we shake hands with all, then with his great crucifix the Father blesses them. They rise up sad and silent; I have even seen the tears in their eyes. Some certainly will die during the winter in the depths of these forests without religious aid. Happily we know the innocent life they lead after baptism. We should wish to linger, but our guides, like overgrown children, are for setting off at once, and even sulk a little. We raise the sail and make a good start. On the way the Father blesses the graves of old Odjigijig and his granddaughter, Sara, who died last winter.

Reaching a dangerous rapid, the Indians hesitate, and ask our advice. "All's well," we say. They smile and keep a watchful eye on us. We shoot down a mile like mad and come to a drop of nearly ten feet. What's to be done? We keep right on and are only halted by a great boulder, ten feet square, which is squarely in the middle of the fall. Then with a thousand precautions and a short portage beside the rock, we let go again with all speed. During these days, many a time the water leaped into the canoe.

We are back at Fort Hope July 6th. The next day the Indians plead with the Bishop for a resident missionary and a school. There is a Solemn High Mass, at which Mr. Spence, who made his abjuration the evening before, receives Holy Communion.

The solemn entry of the Bishop takes place on Sunday, the 11th of July. The Indians, ranged in two ranks, are waving small flags. The bell is kept ringing constantly. At ten o'clock there is a procession, with sermon by the Bishop, interpreted by Father Belanger. Mr. Spence is confirmed, and then serves as godfather and Mrs. Spence as godmother. Thirty-five Indians receive Confirmation. The mission is drawing to its close. There is a procession in the morning to the cemetery and a sermon by Father Desantels, then after dinner we embark. Some cling to the Bishop's hand in tears, their eyes pleading with him not to forsake them. He blesses them, the sail is given to the wind and we are off. We leap down the Frenchmen's rapids and come into Lake Naminbinne, the River Apitchiwan and the Ogoki River, which Father Hébert had rowed up, nearly forty years ago.

On the way the Bishop discusses at some length the project of a residence at Fort Hope.
The portages are long and very risky; while the savages pole the canoe, we transport the luggage. In one of these portages, I slip and come down sitting. The pack almost drives my head into my shoulders, but despite some acute shooting pains in the neck, I arrive safe and sound.

The trees as usual block our path. But do not lay it to the carelessness of the Indian; it is lack of time. The whites themselves step over the trees and do not cut them. To offset this nuisance, at nearly every portage we find the quarters of an elk left by a band ahead; a plank points-out its hiding place. The portagers, who follow one another unceasingly, will profit from it.

Finally, a favorable wind brings us to Ombabika in four and a half days. From there we reach Hearst, the Bishop’s residence. I cannot end this account better than by a quotation from the letter of Monsignor Hallé to Cardinal Begin.

"The Catholic Indians at Fort Hope and Martin’s Falls are extremely edifying. They not only never blaspheme, but they have not in their language any words to express insult to God. On the contrary, for God and Our Lord they have the deepest reverence. The results obtained here by the Oblate Fathers are altogether wonderful. The Catholic children know how to read, write and to sing the hymns of some Masses. The parents taught by the Oblate Fathers have in turn taught their children. The Jesuits continue the work of the Oblates with a devotedness that challenges admiration. I beg and beseech prayers for the conversion of the pagans and others. There are in this section, north of the Albany River, a thousand conversions to be made. . . . But if the harvest is ripe, the laborers are few, and the struggle in some places will be severe. Your Eminence, pray the Lord of the harvest that He send laborers into this portion of His vineyard, wild and ravaged by the wolves."

Let us in union with the Vicar Apostolic of Northern Ontario, hope that God will raise up zealous young missionaries with courage to face the dangers and privations of this journey, in order to convert these pagans to the true Faith.

JOSEPH M. COUTURE, S. J.
HISTORICAL SKETCH OF THE UNIVERSITY OF DETROIT

When Bishop Réése came to take possession of his newly erected See, in 1833, he brought with him to Detroit from Cincinnati two Oratorian Fathers, De Bruyn and Van den Poel, to establish "a college for ecclesiastical students and young men." The college of Saint Philip Neri was begun, and flourished for a time, but sickness and the death of its founders, added to a scarcity of priests in the diocese, were serious drawbacks, and when the college building was struck by lightning in 1842, St. Philip Neri closed its doors forever.

Three years before this mishap Bishop Réése had sailed for Rome, never to return, and it was during the administration of Bishop Lefèvre, coadjutor of Detroit, that the college was destroyed. Though Bishop Lefèvre took the greatest interest in Catholic education, he found it impossible to reopen the college or to establish another. When the Right Reverend Caspar Borgess succeeded to the See of Detroit in 1871, his first thought was for the education of the young of his flock. In 1873 he issued his famous pastoral on the subject of parochial schools and thenceforward gave his best efforts to the establishment of a college.

In July, 1877, it was announced that "the Fathers of the Society of Jesus are about to open in the city of Detroit an educational institution to be known under the name and title of Detroit College." No wonder that the announcement was a cause of joy to the Bishop, who, in the words of a newspaper writer of the time, saw in it "the realization of one of his dearest projects for the benefit of his people." "It gives me more than ordinary pleasure," said the Bishop at the first public appearance of the students, "to be present at the first academic exercises of the new college." To make the college an accomplished fact Bishop Borgess had indeed done all in his power. On April 5, 1877, an agreement had been entered into between his Lordship and the Provincial of the Jesuits in these parts, by which the Bishop transferred in fee-simple to the Jesuit Fathers the Cathedral of Sts. Peter and Paul and the adjoining residence. The sole condition was that they should establish and maintain in the city

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of Detroit a college or school for the education of youth. Friday, June 1, 1877, saw the advent of four Fathers who were to take charge of the parish and prepare for the future college. They arrived late in the evening and spent Saturday in the confessional, and on Sunday, June 3, held their first public service in the church, where a solemn High Mass was sung. The Superior, Rev. John Miege, s. j., was the celebrant of the Mass, Rev. James Walsh, s. j., was deacon, and Rev. Eugene Brady, s. j. subdeacon. The sermon on the occasion was preached by the Rev. E. A. Higgins, s. j., the Rector of St. Xavier College, Cincinnati. The post of master of ceremonies was filled by the Rev. M. O'Donovan, the former pastor of the church, a priest of the diocese of Detroit.

Divine Providence was doubly generous in giving to the new college as its founder and first president John Baptist Miege, scholar and administrator. For twenty years before coming to Detroit, he had efficiently ruled, as Bishop, the diocese of Leavenworth when that diocese embraced all the territory between the State of Missouri and the Rocky Mountains. So lightly did the purple dignity rest upon him that he had asked repeatedly to be allowed to lay aside his episcopal robes and once again don the sombre Jesuit habit. But his work was so efficacious that he was required to continue his episcopal duties for more than twenty years. At length, humility prevailed, his prayer was heard, and the Bishop of Leavenworth became plain Father Miege and retired to St. Louis University, whence twenty years previously he had gone forth to build the Western Church. But he was not long to enjoy the quiet of private life. His superiors had accepted Detroit, and an able and experienced man was needed to begin this new work. Father Miege was the choice of all, so despite his years, he assumed the burden. Arriving in Detroit in the early part of June he had all in readiness for the opening of classes in September.

Naturally he would have preferred to purchase the building adjoining the pastoral residence for his first classes, but at the time that was not possible. Very opportune for the new school, a spacious residence on the opposite side of the avenue was vacant and for sale. It occupied a lot 100 by 200 feet. This was purchased for twenty-three thousand dollars. As it became evident during the second year that this building would soon be too small, an additional story was built which made the building three stories high.
The beginning had been made, but like most beginnings, it was a very modest one. The first year saw eighty-four pupils on the roll; the second, ninety-eight; the third, one hundred and thirty-two. When the number of boys had passed two hundred, the old quarters began to be uncomfortably crowded and new accommodations became an imperative necessity. Providence again favored the school. Opposite the college, and hence on the same side of the street as the church and rectory, but separated from the latter by three intervening residences, a mansion, occupying a lot 53 by 200 feet, was offered for sale at the modest price of thirteen thousand seven hundred and fifty dollars. An expenditure of some five hundred dollars converted this dwelling into quite a respectable school building, and in May, 1885, the collegiate and scientific departments took possession of their new quarters. This was the first practical step toward the realization of a plan which had been entertained almost from the opening of the college, and which matured as the necessity for more ample accommodations became manifest, and the inconvenience of being separated from the college by an intervening and much frequented street forced itself more and more on superiors and professors.

The hopes of the faculty were constantly taking a more tangible shape; still the end seemed as yet far off. Already a heavy debt weighed on the college. The ordinary income was too scant to justify a further augmentation of the debt, yet something had to be done. And it was done. Rev. John P. Frieden, s. J., represented the needs of the college to some of the wealthy Catholics of the city, and six responded with a donation of five thousand dollars each. Other subscriptions totaled twenty thousand dollars more. The outlook now was more encouraging.

In February, 1889, the third of the three houses mentioned was secured for eighteen thousand dollars. Just at this juncture a change of Rectors took place. Father Frieden was made Provincial of the Jesuits in the Middle West, and was succeeded in the office of President by Rev. Michael P. Dowling, s. J. This was in March, 1889. Father Dowling at once threw himself enthusiastically into the work. Plans were drawn, and ere long approved by higher superiors. Early in August the first stone of the foundation was laid. The work prospered as long as the weather remained favorable. Early in the spring a carpenters' strike made all progress on
the wood-work impossible. It began to look as if the new building would not be finished by the opening of school. But the alarm was ungrounded. The strike was of short duration and the building was ready for occupancy in August, 1890. The new building was open for inspection on August 25, and laudatory descriptions of it appeared in the daily papers. "With the opening of this building in September," said the Sunday News, "Detroit will have the finest equipped and best arranged, as well as the handsomest and most substantial edifice for educational purposes in the State. The building will be a valuable acquisition to the architectural beauties of Detroit." The Tribune called it "a college building that would compare favorably with any similar institution in the land," and added, "the structure presents a magnificent appearance in its ornamental architecture." The Free Press and the Michigan Catholic had illustrated articles on the building.

The praise of the new building justifies us in saying a word about the two men to whom its inception and completion were due. It seems to us that scarcely less than to the beloved founder is Detroit College indebted to the two worthy successors of the great John Baptist Miege, namely, John Pierre Frieden and Michael Patrick Dowling. Both were men of generous proportions, physically and intellectually; both were men of immense energy and uncommon capacity for hard work. Father Frieden planned the main building, but before he could execute his plan, was transferred to a wider field. His mantle fell on worthy shoulders when it fell on the shoulders of Father Dowling, for he was a most capable administrator and a scholar of the highest type. No man in the Middle West stood higher as an educator. He had no peer in inspiring his men to make their college equal to any in the land.

To Father Dowling old Detroit College owes much. Pre-eminently a college man who stood for the best in education, he possessed that rare faculty of inspiring professors and students with a love of solid learning, and thus he established a standard of genuine scholarship without which an institution cannot produce efficient educational work.

Until 1907 the building erected by Father Dowling in 1889 sufficed. It was during that year that the Rev. Richard Slevin, S. J., added the commodious gymnasium building on Larned Street. This building contains six recitation rooms and two lecture rooms, and laboratories
for the science department. The gymnasium also served as an auditorium for the various public exhibitions and lectures given by the students.

This material expansion was recognized by many of the distinguished Alumni as necessary to the increasing intellectual development of the institution, and it received the loyal support of the eminent clergymen, physicians, journalists, lawyers and prosperous business men who had received their education in the college and who realized its power and influence.

The growth of the plant, the increasing prominence of the Alumni, and most of all, the almost unprecedented growth of the city in population and industrial supremacy, warranted and indeed, demanded, new development in the educational work of the institution. For this reason, at the expiration of the charter of 1881, in the year 1911, the authorities of the school effected a new organization on a broader basis and incorporated under the title "University of Detroit."

Providence certainly favored the university and the city in appointing as the first president of the newly organized school the Rev. William Dooley, S. J. Father Miege had well founded the school of arts, and his successors had built thereon a noble superstructure. Father Dooley broadened that first foundation and raised an equally imposing superstructure for technical schools, and this work he carried to success in four short years. He came to Detroit in manhood's prime, his mind filled with great plans, and his soul equal to undertaking them. In his vocabulary there was no such word as "fail." With him, to plan was to execute, to resolve was to accomplish, to determine was to do. Hence it is in no way surprising that in four years he not only established a school of engineering and a school of law, but planned, began and almost completed, a beautiful structure in concrete and stone that will serve as a worthy monument to his tireless energy and heroic courage.

In the first year of Father Dooley's incumbency he opened an engineering school. The organization of such a school was imperative, if the demands of the students and the needs of the city were considered. This engineering school is run on the co-operative plan. This plan aims to harmonize the practical and the theoretical in technical educational courses. Its practical operation consists in dividing the classes into two equal sections. One section pursues the usual class-room studies at the University for a two-weeks period, while
the other section is employed in industrial establishments in lines allied to the theoretical courses. At the end of each two-weeks period the sections are interchanged. To each position in the industries one student in each section is assigned; thus, the position is constantly occupied, first by one and then by the other student in bi-weekly periods.

Through the arrangement by the University with the engineering, manufacturing and public service establishments, students taken into their employ have the advantage of the most elaborate and modern equipment known for educational purposes. The employment available and most desirable for engineering students is mutually under the control and direction of the University and employer. By careful supervision the employment of the student is kept parallel with his theoretical studies, and thus becomes an integral part of his education.

Previous to the development of the co-operative plan, employers were constantly complaining of the lack of practical knowledge possessed by the technical graduate fresh from college. Some employers went to the extreme of accusing technical faculties of not being in sympathy with industrial needs. A superficial survey of technical schools may leave the impression that these employers were correct, and that technical schools were at fault. However, the real difficulty was that technical schools, organized and equipped to meet the needs of society at the time of their organization, were unable to revise the traditional curricula to satisfy ever-changing demands of industry. The older members of society have lived to see the development of the modern industrial establishment, the electric railway, the electric lighting system, the universal use of telephone, the steam turbine, the gas engine, steel ships of commerce and war, reinforced concrete building construction, the use of mechanical power in agriculture, and many other creations of the engineer, which we are now accustomed to think of as necessities. With the advent of many highly specialized activities, which have changed numerous intensely rural districts into large industrial centers, have come increasing demands on the technical schools. The old idea of a school shop, where the students acquired an uncertain knowledge of some of the simpler processes of foundry work, wood and iron turning, must be abandoned as inadequate to meet modern requirements. The teaching time that is now devoted
to these subjects should be directed along more practical lines.

The bi-weekly periods of study at the University are devoted to theoretical instruction, which is a progressive arrangement of the fundamental sciences, general education and professional studies. Their purpose is to teach fundamental principles which are the basis of all engineering; to train the mind to make logical deductions and the senses to accurate habits of observation; and to impart a knowledge of good drafting practice, methods of computation, and the use and limitations of instruments.

Four complete courses are offered—chemical, civil, electrical and mechanical engineering. Each course extends through a period of five years. The bi-weekly employment periods are continuous throughout the course, thus allowing twenty-six weeks of actual experience each year. The bi-weekly study periods at the University are arranged to allow a recess at Thanksgiving, Christmas, Easter and during the summer. Thus twenty-one weeks are devoted to theoretical study each year. After the satisfactory completion of an engineering course, the degree of chemical engineer, civil engineer, electrical engineer or mechanical engineer, is conferred.

In the fall of 1912, Father Dooley opened a second department, that of law. In the organization of this school, he was greatly helped by many of the city’s most prominent jurists. The very first year the faculty was made up of the best legal talent in the city; among others, Judges Hosmer, Connolly, Hally, Murphy, Hubert, Hanley and Murfin. A splendid library was secured, which at present numbers over 8,000 volumes. Additions are constantly being made to it, and it is the ambition of the faculty to make the law library second to none in Michigan.

By 1915 the University had outgrown the original building erected in 1889 and the addition of 1907. Hence it was determined to erect a building for the engineering and law departments. Plans were drawn on an elaborate scale, and a building costing $175,000 was erected. There have been few additions to the architecture of Jefferson Avenue, which are of quite as high style as the new school. It is on the south side of the avenue, and it fits well into the group with which it forms the neighborhood, the Art Museum and the Administration Building. The facade of the new structure
is of Bedford stone, highly ornamented. Although the building as a whole is of concrete and stone structure, the front wall is an independent piece of self-supported masonry, resting wholly on its own foundation.

The style of the structure is collegiate Gothic, being the type prevailing in several new structures at Oxford and Cambridge Universities. The cornice level of the first story is ornamented by a number of well modelled studies in Bedford stone, these being grotesques of students, while above the third-story windows are placed a number of shields, these carrying serially symbols representing order, learning, the society of educators who control the institution, and the American national shield.

The structure is wholly fireproof, is 100 by 200 feet in size, and extends from the property line on Jefferson Avenue to that on Woodbridge Street. Some interesting features of the construction are: that there is not a piece of wood in the building outside of the class-room floors and the doors; The corridors and the laboratory are all in masterbuilder cement finish, and the window sashes of steel.

This splendid structure stands a lasting monument to the memory of Father Dooley. He had planned the building and had begun it, but did not live to see it completed. In the midsummer of life, with his work not as yet done, he passed away. Not before in the history of the institution had one of its presidents died in office. But Father Dooley’s work neither ceased nor faltered, for the society of which he was an ornament had given him efficient co-workers filled with his spirit, who continued what he had so efficaciously begun.

Wm. T. DORAN, S. J.

RECOLLECTIONS OF AN OLD INDIAN MISSIONARY.*

When I was still in the novitiate and scholasticate I always listened with great attention and interest to the relations of foreign missions, which were read at table, and I often thought to myself: “How many years must elapse before I can be a missionary!” I was already thinking out all kinds of plans for instructing the negroes

*NOTE.—These interesting recollections are taken from back numbers of The Canisius Monthly, Buffalo. Editor W. L.
of Africa. When at length the time came, at the end of
the tertianship, for the young Fathers to declare what
special vocation they seemed to be inspired with, or what
special predilection they wished to pursue, I offered my­self for the African Missions. But instead of being sent
to the negroes of Africa, I was sent, with eleven other
Fathers, to the German Mission in North America. At
that time the German Jesuits had several flourishing
colleges and parishes in North America. But afterwards
this German Mission was dissolved and divided between
two English speaking provinces, to the regret of many
of the older and younger Fathers.

On the morning of the Fourth of July, 1880, after a
prosperous voyage, we landed in the New World, the
place of disembarkation being Boston, the home of the
fine arts and sciences. We were brought to the German
Church of the Holy Trinity, and enjoyed the cordial
welcome and hospitality of Father Nopper, of blessed
memory, the pastor of the church. On the evening of
that same day we continued our journey to Buffalo,
under the guidance of Rev. Father Port, who was then
Rector of Canisius College. In Buffalo we were received
with real, paternal affection by the Rev. Father Lessman,
Superior of the German Mission, and we were granted a
few days' rest, and the privilege of viewing Buffalo. A
detachment of the newcomers was kept at Canisius
College as professors and prefects, while the rest were
sent to Prairie du Chien, Wisconsin, where the new
Sacred Heart College was about to be opened. Among
the latter was the writer of this article. The Rev. Father
Becker was Rector of the College, and I was to be his
Minister. One of the Fathers who went to Prairie with
me at that time has since reached a high place of dis­
tinction among living astronomers, and is at present the
Director of the Papal Observatory in Rome, with his
residence at the Papal Villa of Leo XIII, of holy
memory. For three years I was engaged as Minister of
the College, and I still recall with great satisfaction the
wonderful spirit of brotherly affection which existed
among the Fathers. In the fourth year I was transferred
to the assistancy of the parish church of St. Gabriel's, as
I was very anxious to work in the ministry, and was al­
ways somewhat jealous of the Fathers of the college, who
were called upon to help in the church.

It was here that one day I received a letter from the
Superior of the Mission, Father Lessman, in which he
informed me that Rt. Rev. Bishop O'Connor, of Omaha,
had requested the services of one of our Fathers for the Indian Mission of Wyoming, and asked me whether I was willing to undertake the work. He enclosed a beautiful little picture of the Good Shepherd. I replied that he could dispose of me as he saw fit, and that I would be ready at any time. There were two Indian tribes in Wyoming, the Shoshonies and the Arapahoes, and each of these tribes numbered about a thousand souls. The Rt. Rev. Bishop of Omaha had collected $5,000 for these Indian missions, and the money was to be expended in the following way. The government was just then building a boarding school for the Indian children of these reservations, and the Rt. Rev. Bishop had offered the $5,000 for the fitting up of the interior of the building. It seems the government had accepted the Bishop's offer, and had given him in return permission to take over the school, and to provide it with teachers. I was to take charge of the school, and the Franciscan Sisters of Buffalo were already selected as the teachers. Another Father was soon to follow me, who was to be parish priest at Lander City. Accordingly, I prepared for my departure for the mission, and on the 17th of April, 1884, Rev. Father Lessman accompanied me to Omaha to the residence of Rt. Rev. Bishop O'Connor, under whose jurisdiction Wyoming then stood. The Bishop received us very cordially. I remained in Omaha on the following day to purchase various carpenter's tools, and on the next day, Thursday, the 19th of April, accompanied to the station by the Rt. Rev. Bishop and my Superior, I started my journey to Wyoming. Ralings was the last railway station on my march. There was a Catholic church there in charge of the Rev. Father Cassidy, a very friendly gentleman. I stayed with him over night. He was one of the four priests to whose care the whole of Wyoming was apportioned at that time. Father Cassidy is now stationed at O'Neill, Nebraska, where he has a very flourishing parish. The Sisters of St. Francis have also a well attended academy for young ladies there. From Ralings, the journey proceeded by coach, which ran to the capital of Wyoming, Lander City. This coach was nothing else but a common, open freight wagon, drawn by four horses. It started off well, but scarcely had we put several miles of the road behind us, when it ran into a deep rut, and was held fast. No amount of cursing and unmerciful beating of the horses could extricate us. The poor horses were utterly unable to pull the coach out of the mire,
and so; whether we liked it or not, we had to dismount and unload the wagon in order to release it. Of course, my nice, new clothes were considerably damaged by the operation. At last, the coachman and I, we were the only travellers, got the contraption started again. At noon, two of our horses were utterly exhausted, and could hardly move along. The exertion at the mudhole had been too much for them. They were unharnessed and allowed to run free on the prairies, for there were no settlements around for miles. The other two horses had simply to hold out until the next station was reached, and there they were replaced by others. The hotel where we stopped was a loghouse, and the proprietor, a soldier, who had deserted from the Prussian army. Towards evening another halt was made and refreshments were taken. Four mules were then hitched to the coach, and they had to continue the journey until Lander City was reached. We journeyed all through the night at a rapid pace. The new driver was a young fellow who was without any religion whatsoever. To his mind, the only difference between a man and a horse was this: that a man had a little more sense than a horse. I thought to myself that if he were aware that I was carrying three hundred dollars on my person, my life would not be safe. Early next morning we stopped at another loghouse hotel. It had been snowing every night and it was very cold, and we were glad that we could find a place in which to warm ourselves. Here we found some cowboys sleeping on the floor, wrapped in buffalo skins. After a short rest we continued our journey towards Lander City, which we reached about ten o'clock. I alighted at the hotel, and at once inquired after the Catholic priest. He appeared soon after and greeted me cordially. Then I asked some questions concerning my new mission station, and about the new school. It was then that I received the first and very disappointing information that a Protestant minister had already taken possession of the school. How was it possible that the Bishop had been so poorly informed about the existing conditions? Surely under the circumstances Rev. Father Superior would never have accepted the mission. It came about in this way. A year previously, the Rt. Rev. Bishop had sent a newly ordained priest to the Indian reservation for the ostensible purpose of safeguarding the school and making remote preparations for the missionaries and Sisters. But the young priest could not, so it was said, find a place of residence either at the Agency,
or at Fort Washakee, where there surely were some Catholic soldiers. So he took up his quarters at Lander City instead of among the Indians. At Lander he held a fair, at which he made a couple of thousand dollars, and with the money he had built a chapel and a small annex, which served for his residence and a sacristy. Probably these constructions engaged his thoughts and time to such an extent that he forgot about the Indian mission and school. At all events, he had not informed the Bishop of the real state of affairs. A few weeks after the arrival of the young priest, an Episcopalian minister had come to the Agency. He had found a dwelling place near the new school, and as soon as one of the rooms was habitable, had started class with a few boys, and so had taken possession of the whole school. What was I to do? Turn around and go back home and say I could not effect anything at this mission; I could not and would not. So I stayed around Lander City and tried to seek information concerning the status of the Indians, and the prospects of effecting some good among them. The young priest took me to the agent and introduced me to him, and showed me around Fort Washakee. After a few days I paid a visit myself to the agent, and told him that I had been sent hither by the Rt. Rev. Bishop of Omaha for the purpose of taking possession of the new school, and of opening a Catholic school, with the help of the Catholic Sisters, who were awaiting my summons to come on. The agent replied that my purpose could not be executed, since the government had already entrusted the school to the Episcopalians, and they had already taken possession. Then I asked him if it would not be possible for me and the Sisters to take over half of the school. He answered laughingly that such a plan would be impracticable, since we would hardly live in harmony together. Of course, my idea was that if we ever got into the school, we would soon get the upperhand and get rid of the minister. But the minister had settled down so securely that his tenure extends even to the present day, after a lapse of 34 years. The agent thought that I could put up another school somewhere else, wherever I chose, and he offered to help me to the extent of his power. But how could I think of starting a school of my own with only $5,000 at my disposal, money that had been set aside to start my missionary activities at the government school? It was a difficult situation, but I was not going to lose heart. As I observed before, there were two Indian tribes at the
reservation: the Shoshonies and the Arapahoes. The Shoshonies lived around the Agency, whereas the Arapahoes lived about twenty to twenty-one miles to the south, in the Dela or triangle, between the Big and Little White Rivers, two water courses, which came down from the rocky steeps. The Arapahoes were more inclined, so it was said, to culture than the Shoshonies, and had some of their children at Indian schools in the East. So I determined to begin my missionary activities among them. Two miles from the Agency was Fort Washoekee, where there was a garrison of soldiers, among whom there were several Catholics, who were also entrusted to my care for the present. There I purchased from one of the soldiers a little pony and a saddle for twenty-five dollars, and a small tent which I bought from the army surgeon for sixteen dollars. Towards the end of May, the priest from Lander brought me to my mission station. We set out from Lander early in the morning. My belongings and a few boards from some old boxes and cases which I found behind the store were piled up in a wagon. On the way we picked up the pony and tent, and reached the country of the Arapahoes shortly after midday. My chattels were unloaded, and after a respite, the priest went back to Lander by a short cut, leaving me alone with my Indians. I began at once to pitch my tent, and to put up my altar, so that I might say Mass on the following morning. Chief Black Coal was my next door neighbor, so I invited him and his two wives and two children to watch me during the Mass. He and his family sat down on the ground before my tent and witnessed the celebration of the divine mysteries, without, however, any idea of their significance. The Mass was about my only spiritual missionary occupation, since I did not understand the Indian language, and the Indians did not understand mine. I enlarged my habitation by enclosing a space behind about the size of the tent itself, and covering it with the piece of canvas which is usually spread over the tent. My sleeping compartment was in a corner of the tent. There I spread on the ground a mattress of hedge branches covered with a buffalo hide. My kitchen was a small hole in the ground, into which I laid a few stones, on which I could rest a kettle or a coffee can when I wanted to heat water for my coffee. My culinary art and my meals were almost as plain as my kitchen in the beginning, but they improved with time. During my first night of rest I was awakened by the dull sounds of a big bass drum and the
ghostly incantations of the medicine men, who were ply­
ing their medical skill at the home of a sick woman. I
can hear that incantation to this very day, it left such an
indelible impression on my memory.

After a few days, the young priest was recalled from
Lander, and so the pastoral care of both Lander and
Fort Washekee devolved upon me. On Sundays I read
Mass either at Lander or at the Fort. After the first
Sunday's service at Lander, I started to return to my
mission on Tuesday or Wednesday. I left the Agency
about seven o'clock, so as to be able to cross the river by
daylight. The ride to my tent was about twenty miles.
It was clear moonlight, and there was no danger of los­
ing the way, as the path led along the river, and both
the Indian encampment and my tent were at the river's
bank. When I got to within a few miles from home, I
heard the barking of dogs. I was not a little surprised,
as I knew that there were no dwellings in that neigh­
borhood. On approaching a little nearer, I found that the
whole
ence.mp camp
of Indians had moved to this spot,
and that my tent was the only thing left at the old camp.
The sick woman whom the medicine men had attended
had died during my absence, and for that reason the en­
campment had shifted its quarters; for the Indians never
want to stay in a place where death occurs. Death, even
in a loghouse, means the tearing down of the house and
rebuilding elsewhere. So I hitched my pony nearby so
that he could not run away, for I had no stable as yet,
and then lay down to rest for the night. On the follow­
ing Sunday I intended to say Mass at the Fort for the
soldiers. I started on my way bright and early Saturday
morning. There was an abundance of wild pheasants in
the neighborhood, and the idea occurred to me to catch
a few of them, and present them to the quartermaster's
wife, which I knew would please her very much. I had
been riding only a few miles, when I saw a bevy of them
running along the road, if you can designate a trail by that
name. I dismounted, and caught one of them and tied
it to my saddle. A little way further I saw others along
the road. I got down again, and fired a shot at them. I
do not know whether I hit any or not, for they ran into
the thicket, where I could not follow them. Then I
made a fateful mistake. While I was reloading my gun,
I let the pony stand nearby, without throwing the bridle
over his head on to the ground, which I should have
done if I expected him to stand still. The pony began
to move away. I called to him, but he did not heed my
call, but ran off, leaving me standing with my gun in my hand. So I had to continue the journey by foot, and the Agency was fifteen miles away. Luckily my Indians were holding a dance some eight miles this side of the Agency, but on the other side of the river. I could not wade across, for the river was too deep. Just as I got to the ford, I ran into some Indians, who were riding along the road on their ponies. I gave one of them a quarter of a dollar, and he let me ford the river on his pony. The Indians had been holding their dance close by, and they were just about to break up to begin another dance closer to the Agency. I looked up the chief, and he took me in his wagon to the new place of dance. But I had to get to Lander, for my pony had strapped to his back everything that was necessary for saying Mass. The chief was kind enough to let me have a pony, and thus I was enabled to continue my journey. After riding along nicely for several miles, the pony suddenly jumped to the side, and threw me into the road. Now came the task of recapturing my Pegasus, but it was a difficult undertaking, for he would never let me get close to him. Fortunately I just then espied two men on ponies near by, evidently on a hunting expedition. I waved my white hat at them, beckoning them to come nearer. They understood me, and came over. It was the Protestant minister, the same who had taken the school from me, and one of his scholars. I asked the boy to catch my pony for me, and he did so without much trouble. I was very grateful to them for this kindness, and continued my journey, but with great caution lest my pony attempt his circus act again. I arrived at Lander about four o'clock in the afternoon, and lo! as I reached the entrance into my house behind the church, I saw a lay brother standing there, his face lit up with joy and wonder. I forgot that I was astride a tricky pony, while I was extending my hand in cordial greeting, the pony repeated his stunt, threw me in front of my door, and ran away. Now I could extend my welcome without fear of interruption. "O Father," began the brother at once, "so you really are alive, and you are not drowned. I can't tell you what agonies I have endured all this day. When I reached here this morning, and asked for Father Jutz, I was told that you were probably drowned in the river." 'His pony,' they said, 'came here with all your things tied to his back; everything was soaked with
water; the mountain streams are high, and so it is likely that he was drowned." Several men set out at once, to the place where the road crosses the river, to find the drowned Father Jutz. One of them said that he would demand at least forty dollars if he found the body.

It is easier to imagine than to describe the feelings of the brother when he heard this news. It was a long, long time since he had shed a tear, he said, but he cried today. Of course, it can be readily understood how overjoyed he was to see me standing before him hale and hearty.

I then related to him how it had been my intention to hold services for the soldiers at the fort, and how, in the course of my adventures, I had been compelled to come to Lander. The reader may wonder how my pony found his way to Lander. It happened in this way. The pony in question did not belong to me, but was owned by the brother of the young priest who had been my predecessor. This man was a clerk in a store at Lander. His brother had given him the pony, and I had borrowed it from him, because my own pony was resting up. After a few days, I took the lay brother to my mission. I hired a wagon and a driver to transfer the brother’s chattels and different other necessary articles which I wished to take along. My pony also went with us. We took a round about way home, so as to avoid the river as much as possible. Only once were we obliged to ford a stream, at a place directly opposite to my tent. As the circuitous route was a rather long one, we did not reach the ford of the river until after darkness had set in; hence we did not venture to cross, and we spent the night in the open fields. We camped on a level spot near the bank of the river, where there was plenty of grass, and plenty of mosquitoes besides. With one blanket to lie on, and another to cover us over completely against mosquitoes, we lay down to rest; the driver, too, sought as well as he could to protect himself against our unwelcome guests.

After a while brother said to me: "Father, look, I see the heavens open, and the angels." I looked, but my eyes were not sharp enough to see any angels; but I thought that if the angels were watching over us, our slumbers would be carefree. The next morning we crossed the river with all our belongings, and our coachman went back to Lander.

(To be continued)
THE DIARY OF A PHILIPPINE MISSIONARY.

The date of June 12, 1921, will be one long remembered in the history of our province, since it marks the beginning of a new missionary era. Early in the day, the missionaries, chosen to open the new field of labor in the Philippines, began to assemble in the historic and beloved halls of St. Francis Xavier College, New York, where preparations had been made for them to spend the last night before their departure for the Far East. There were no sad faces in that assembly, but on the contrary, every one seemed to be inspired with a joyous enthusiasm in anticipation of the labors and sacrifices which each one knew would be the inevitable concomitant of the missionary life.

At four o'clock a picture was taken. This was to be strictly a family group for future reference in the province archives, but true to form, the ever vigilant newspaper reporters, having got wind of the event, were there on the spot to snap us as we posed, and even out of pose. For they purposely waited to catch us off our guard in order to obtain a more sensational picture for the pictorial page; and sure enough, next morning's News pictorial contained a good-sized photograph of Father Provincial and Father Byrne shaking hands, with the others grouped around in the most "off guard" fashion, and labeled: "The Provincial of the Jesuits takes leave of the Missionaries of the East."

The picture taking was followed by a dinner, at which were present the rectors of the various colleges of the province, and many other priests of the vicinity. True to good old traditions, imbibed at Woodstock, there was music and song in good measure to do honor to the occasion, followed by speeches by Rev. Father Casey, Superior of St. Francis Xavier College, and by Rev. Father Rockwell, Provincial, whose words expressed the sentiments of all present, in stating that the whole province considered it the greatest blessing that could be conferred upon it by God to have been entrusted with such an important mission as that of the Philippines, and that, as a result, the entire province would be fired with a new zeal for the things of Christ.

After the dinner there was very little time left before the exercises in the church were begun. Invitations for
these services had been issued, and consequently, a large gathering was anticipated, but no one had expected such a vast crowd as made its appearance. Indeed, the immense church of St. Francis Xavier was altogether inadequate for the host of people, and long before the appointed time it was crowded to the doors. This made it necessary to conduct an impromptu service in the basement, where five hundred people, or more, attended a sermon delivered by Father Thompkins, followed by Benediction of the Blessed Sacrament. Seats had been reserved in the main church for the friends and relatives of the missionaries, but these proved wholly insufficient for those professing themselves spiritual relatives of Ours that night.

The services were unusually impressive. As the organ pealed forth a triumphal march, the procession began, crossing along the front of the church and into the sanctuary; there were fully a hundred priests, including representatives from various religious orders, Monsignori and other ecclesiastical dignitaries. After the other priests, walked the twenty missionaries, who took their places along the altar rail; following them came His Grace, Archbishop Hayes, of New York. The altar was a blaze of light and color. There was but one somber touch in the whole sanctuary: the twenty missionaries, garbed simply in their black robes, without surplice, were the center of all eyes, and the object, too, of many a spontaneous prayer.

The Archbishop having seated himself upon the throne, the services began, with the solemn chanting of the Itinerarium, the ancient prayer of the Church for those about to set out upon a journey, and this was followed by a sermon by Rev. Father Provincial, in which he explained the reason for our taking over the Philippine Mission field, told of the many needs of the Islands, and ended his remarks by begging the earnest co-operation of all the Catholics there present, by offering their prayers and material assistance in behalf of our work. Archbishop Hayes also gave a short sermon of congratulation and exhortation to the missionaries, and at the close of his discourse, imparted to them, and to all the congregation, the Papal Blessing. After this, His Grace officiated at Solemn Benediction of the Most Blessed Sacrament, assisted by Father Casey, Deacon, and by Father McGlinchy, director of the Foreign Mission Society at Boston, who acted as Sub-Deacon.
When the services were over, an informal reception for the missionaries was held in the school building. There were many well-wishers, besides the friends and relatives, who desired to shake hands with the fortunate ones, and wish them God-speed on their long journey. The recipients of all this honor and congratulation may well feel blessed if only some of the many prayers are said that have been promised them for the success of their labors. The spirit manifested that night speaks well for the generosity of the American public, and their enthusiasm for the mission cause. America is awakening to the necessity and importance of its support of the work of the foreign missions.

Next day, the usual hustle and bustle attendant upon departure was everywhere in evidence. As is ordinarily the case, some of the baggage went astray, and at the last moment two of our number had to make a flying cross-town journey in a taxi; madly rushing through traffic and violating all speed regulations, they just had time to rescue three belated trunks, leaving themselves only a scant five minutes to make the train. At the train no one had time to feel blue, for there were too many hands to be shaken and a hundred good-byes to be said. At length, the “All Aboard” sounded, and a wild rush was made for the Pullman, where, having counted heads, we said a hearty Deo Gratias, because no one had missed the train. Now we had a chance to collect ourselves and to examine the surroundings. An entire Pullman sleeper had been put at our service; it was not a private car, however (we were not that aristocratic), but it was ours privately, due to the fact that we were numerous enough to fill a car. It seemed that everyone had candy, and soon there was a general exchange of sweetmeats; neither was the usual exercise of haustus omitted, which Father Minister, of 16th Street, was kind enough to prepare for us.

At Philadelphia we made our first stop, a very brief wait of five minutes, but, nevertheless, we made the most of that short interval, everyone getting out of the car to greet the St. Joseph delegation of Fathers and scholastics, who had gathered there to bid us good-bye. Amidst the general uproar of a Jesuit fusion, the warning signal for starting was not heard, and several were on the station platform when the train began to move. Of course, there was a frantic scamper to board the moving train, putting to the test the gymnastic ability of everyone concerned, and it made us feel proud to see that the last one to take the daring leap was none other than Father
Byrne. After this, Father Byrne consistently refused to leave the safe confines of the Pullman at stop-overs all the way across the continent. But this was not the end of the incident. Just as the porter closed the door of the train, a voice from the interior cried out: "Wait a minute, let me off!" Too late, however; we had captured another recruit for the missions in the person of Father Bernard Keany. There was nothing else to do but to laugh and make the best of it, for our guest had to ride to Lancaster, the next station, sixty-five miles beyond. Father Keany enjoyed the joke upon himself more than anyone else, and was nothing loath to take a little ride with his brothers, even though he had not anticipated the pleasure.

That night we were to pass through the Great Horseshoe Curve, at about eleven o'clock, and some courageous souls there were, who had determined to wait up and see what could be seen of it, in spite of the advice of our negro porter, who assured them that "dar cannot be much seen of de sight, as de lights of de car hab all been distinguished by dat time." Nevertheless, something could be seen of this wonderful bit of natural scenery, for when the spot was reached, it just happened that a freight train, bound in the opposite direction, was rounding the turn, whose headlight illumined the road for some distance, enabling us to obtain a good view of the curve. It is well called the Horseshoe Curve, for as the rear car of the train first takes the turn, the engine has already completed the loop.

Lest some reader should suspect that the good religious were staying up pretty late, and forgetting their pious habits and customs, mention must be made of our community exercises, which were held at about nine o'clock, according to the custom. Litanies were read by Father Connor, all kneeling down in the aisle to answer the invocations; this was followed by examen and points in private. An interested spectator of all these exercises was the porter, who did not quite know what to make of it all. "What was them prayers you all said last night?" he asked the following morning. When told, he only ventured to remark, "Well, they sure was long!" No one contradicted him.

Next morning all arose, but not with the bell. The fact is, that some had forgotten to turn back their watches, whereas others must have set theirs ahead; at any rate, no two of us had the same time in the morn-
ing. But when all were up and stirring, there seemed to be a general consensus of opinion that it was about seven o'clock. Now it was time for Mass. Father McNulty and Father Connor had decided the night before that the motion of the train would not be a sufficient obstacle to deter them from saying Mass, since in their experience as war chaplains they had learned to overcome much harder difficulties in offering the Holy Sacrifice. Accordingly, a temporary altar was improvised in the stateroom of our Pullman, and Father McNulty, vested in his priestly robes, began the Mass, assisted by Father Connor, who, all the while, held the sacred vessels to keep them steady. The other priests and scholastics, meanwhile, had knelt down in the aisle of the sleeper, and while the train sped on at the rate of fifty miles an hour, with twists and jerks, all, with souls filled with devotion, followed the movements of the priest at the altar. It was an inspiring and soul-stirring moment when the sacred words were pronounced and the Sacred Host raised on high; for the thought struck home to each one that God was too good to deny them Himself, even for one day. Then came Communion time. Never before had the words, Domine, non sum dignus, seemed to convey such significance. Could it be that, even amidst these unusual circumstances, flying as we were at a terrific rate through space, the members of this little Society of Jesus were really going to receive their dear Lord? But now the priest is advancing down the swaying aisle, and upon the tongue of each is placed the Saving Bread of Life; the Lord has come to be our strength and consolation upon our journey of love. He is not to be outdone in generosity.

When the Mass had been finished, Father Connor immediately vested and began a second Mass, which everyone attended while making thanksgiving. One might imagine that it would have been very late when this second Mass was over, but what was our surprise on finding that, although we had started (as we thought) at 7 o'clock, nevertheless it was only 5:30 when all was finished. That was truly "going some." What, with daylight-saving time, standard time, and time changing during the night, we had arisen about two hours too early.

After breakfast, some one energetically inclined, proposed the advisability of some exercise. Thereupon an indoor track team was immediately started, the backs of
the seats proving very serviceable for gymnastics, and the aisle of the car was quite wide enough for a setting-up drill. First Father McNulty gave an exhibition of how he keeps at the age of seventeen. Then some others began imitating him, until finally everybody fell in line; and a funny sight it was to see the twenty Jesuits taking their exercise in the aisle of the speeding train.

It was fortunate for us that we did our exercising in the morning, since no one felt at all disposed to exertion of any kind in the afternoon. To say it was hot would be to put it all too mildly. We were passing through Indiana, which had had no rain, apparently, for weeks; the sun was steaming hot, the air stifling, and dust was thick upon everything; so that, as some one aptly put it, we literally tasted Indiana. That ride was positively the worst that we experienced all along the route, not excepting the road through Montana; and those unfortunate enough to be afflicted with hay fever suffered a miserable six hours, since the dust filtered into the car, even after all windows had been closed.

Nevertheless, as in the spiritual life, desolation is inevitably followed by consolation; so was Indiana followed by the glad sight of Chicago. At the first station, Father Wilson, of St. Ignatius College, boarded the train and extended to us the greetings of the Chicago Jesuits. Everything had been prepared for our arrival, and when we arrived at Chicago Station, there was Father Furay, Rector of St. Ignatius, and many others, with a half dozen taxies waiting to whisk us off to our destinations, some to the college, others to Loyola Academy, on the north side of the city.

A royal welcome awaited us in both places, and here we experienced the first taste of western hospitality. Father Rector of St. Ignatius was kindness itself, doing everything to make us feel at home, and not only he, but every other Father and scholastic, as well, went out of his way to make our stay as pleasant as possible.

After supper, rooms were assigned to the Fathers, and the scholastics were shown to their quarters in the gymnasium, which had been improvised into a dormitory for the occasion. (Woodstock is not the only place that suffers from lack of space). Yet everyone was perfectly content, the hospitality being of the genuine Jesuit type; we were "at home," and that meant a great deal, after our days of travel. The scholastics were glad to compare notes with their brothers in the West, to talk shop
about teaching, athletics, and about the similarity and differences between the East and the West, etc.; and the general conclusion derived from all this was that the Society is the same everywhere. Many of the Fathers had the great pleasure of renewing acquaintance with former friends of Woodstock days; for they had made their studies in the happy days when the scholastics of all the provinces were educated at Woodstock.

Chicago is called the "Breezy City," and if we missed any of the "breezy," it was certainly not the fault of the Chicago Jesuits, who kept us constantly on the go, speeding through the city and its vicinity in automobiles from early morning till night. On Wednesday morning we visited the University of Chicago, making a detailed inspection of its very remarkable library; and then, after a beautiful ride along Lake Michigan, we came to Loyola Academy in time for lunch. The Academy is situated on the north side of the city, overlooking the lake; it is a spacious structure perfectly adapted to modern school requirements, and such as would make any teacher eager to work there. Here, again, the same brotherly kindness and consideration were meted out to us by all the members of the community. After dinner, machines were again waiting to take us on another sight-seeing excursion, first to visit the Church of the Holy Family, one of "Ours," and then to Techny. The church was, indeed, a thing of beauty; would that space permitted a description of this jewel of architecture, so perfect in every detail, with its magnificent altar, statues, costly windows and its novel lighting effects, but we must hurry on to Techny, the home of the Fathers of the Divine Word, who are well known through their little paper, Our Missions, and also by their zealous work among the heathen nations of the Far East. Their home, located thirty miles outside the city, would put many of our Jesuit institutions to shame, so complete is it in structure and equipment. The grounds embrace 680 acres, part of which is taken up by an extensive and well cultivated farm, where all the vegetables used by the community are raised; beautiful lawns and parks also adorn the grounds, and in one secluded nook,—and this especially engaged our attention—was a swimming pool for the novices, where we beheld some of the young hopefuls sporting about in the cool water. The printing press would do credit to a large newspaper establishment; while the stock farm and stables would make any eastern farmer envious. Father Hagerspiel, who acted as our host, informed us that at
present there were about 76 brothers, 17 sisters and 70 externs working about the place, and that the brothers, upon entering, were given the same employment as had been theirs in the world,—a reason, as he thought, for their perseverance and efficiency in the Order.

The tour of inspection having been completed, a slight refreshment was served in the refectory, and after this we took our leave of Techyn, feeling well repaid for our visit. Some of our party then rode further on for about ten or fifteen miles, until they reached Area, where Archbishop Mundelein is erecting a seminary for the young men studying for the priesthood in his diocese. This, indeed, will be the last word in the line of seminaries, when finished. As yet, only the superstructure of the house of philosophy has been built, and even this is at a standstill on account of a strike, but from this building one can easily estimate what the completed plant will be like. The philosophy house is about twice the size of Woodstock, arranged in the form of a large E, each wing having a central corridor, with rooms opening off to each side, and in every room there will be running water and a bath. In the center of the grounds is situated a large lake, leading up to which is a vast concrete pier, with steps leading down to the water's edge; while spanning portions of the lake there are five ornamental bridges, which add immensely to the beauty of the grounds. It has been figured that, when completed, the seminary will cost anywhere from ten to fifteen millions of dollars. Without doubt it will be the finest institution of its kind in all America.

The following day held in store another busy program for us. In the morning we visited the stock yards, where we were shown every courtesy; the various departments were shown and explained in detail by the guides, and we omitted nothing that was to be seen. The whole inspection proved as instructive as it was entertaining. At the end we had to pose for a photograph, which was to serve as a memorial of our visit.

Our visit to Chicago was terminated by a banquet given in our honor, at St. Ignatius College that same night, and this ended our very enjoyable stay in Chicago, which will long suggest happy and pleasant thoughts to our memories.

And now off again once more, this time aboard the "Oriental Limited," one of the best trains on the Great Northern Railroad. It being 10.45 p. m., and as all were thoroughly tired after the two very full days of sight-
seeing that we had just been through, no one delayed long before climbing into his little berth; and even before the car had started most of the brethren were in the land of nod.

For two days and three nights the “Oriental Limited” sped along its course. The name of our Pullman car was the Shawa, spelt S-h-a-w-a, which immediately suggested to the oriental language scholars a certain letter in the Hebrew alphabet, whereupon everyone was of one voice in assuring our former Hebrew professor, Father Coffey, that the car had been especially selected in his honor, for the name certainly had a Hebrew sound. What else could it be? As guardian of the destiny of this car, one “Norman Hayes” acted as porter, joker and general utility man. He was a husky black man, with a smile as wide as himself, always cheerful, even when we again made a mistake in the time and woke him up in the “wee” hours of the morning. His cheerful manner and pleasant outlook upon life in general won him the title of philosopher. When called so by one of the scholastics, he looked puzzled for a moment, and then queried: “How do you all spell dat word?” “Try it yourself,” suggested his interlocutor. Then he began, “P-y-s-o—say,” he broke off, “I’ll spell de rest in the mornin’,” giving way to one of his hearty laughs that shook his body from the waist up. Norman was, without doubt, a great asset to our journey, and we all agreed in voting him an honorary member of the Society, giving him a “rusha-shama” cheer before parting from him.

An hour stop at St. Paul gave us an opportunity to stretch our legs and to see something of the city. Something was needed to break the monotony of the long ride ahead of us; for from St. Paul, on through North Dakota, the air was hot and the country uninteresting. Montana was even worse; for miles and miles nothing but prairies to be seen, with not a tree, even, to break the sameness of the view; its vast, unending plains were actually depressing to the spirits. One of the stops of the train along this country, was at a little village called Great Falls. There is no other reason for chronicling this stop except to make mention of a little joke on one of our number. Here a little package of western breeze and freshness, in the person of a barefoot newsboy, boarded the train. “Hey, do any of you guys want a paper?” helpflantly “hollered” into our midst. A Father, wishing to see what kind of a reply he could evoke, said:
"Why, my boy, we cannot read." The little fellow looked at him for a moment in scorn, and then retorted: "But you can spell, can't you?" whereupon the rest of us burst out into a hearty laugh, and from then on we never allowed him to hear the last of the newsboy's retort.

All day long our train had been climbing higher and higher, until about six o'clock in the evening of June 16th, we caught our first glimpse of the foot-hills of the Rockies. It was not till 9.30, however, that we reached Glacier National Park, the entrance of the pass through the Rockies. In order that the passengers might obtain a view of the beautiful glaciers at this spot, the train stopped for about fifteen minutes, while everyone got out and walked up to the beautiful hotel, situated at the foot of the mountains. Up in this high altitude, the daylight still lingered at this late hour, and it was a most picturesque sight to look high up the precipitous mountain side and see far above the snow white summit standing out against the evening sky. The air was brisk and almost frosty, and yet along the path, by our feet, the delicately tinted red and yellow poppies grew in great abundance. A group of redskins, men and women, gave the desired western touch to the picture, and had there been a buffalo roaming about, all the details would have been complete.

Only a few brief moments were afforded us to take in the wild and rugged beauty of this spot, and then we were off once more, climbing through the very heart of the Rockies. On every side the snow-capped peaks looked benignly down upon us, their sides covered with a thick growth of mountain pine; and even though the shades of night obscured much of their solemn grandeur, our eyes were loath to close in sleep until the last of this range had been left behind. The hands of our watches pointed close to midnight before the end of the divide was reached, and only then did we leave the observation car and settle down for a night's slumber.

Next morning, Sunday, found us in Spokane, where one of the scholastics met us at the train and escorted us to Loyola University. Immediately upon reaching there, each priest said Mass at the church adjoining, and afterwards we all breakfasted at home once more. How good it seemed to be in a Jesuit house, and to feel the warm hand of sympathy and brotherly affection. After breakfast, through the kindness of the Knights of Columbus, automobiles were in attendance to take us to Mount St.
Michael, the house of philosophy for the California Province, about six miles outside the city, where the philosophers were awaiting us with open-armed Jesuit hospitality. Here everyone immediately proceeded to make himself at home; we could not but feel at home in the midst of this Woodstock, transplanted to the West; for here were the same spirit, the same customs and the same type of Jesuits as are to be found back in our Maryland home. Yet there were differences, too—great differences. Mt. St. Michael is a modern palace, compared with Woodstock; the climate is brisk and invigorating, ideal for study, while the location, high up upon a hill, overlooking the city, leaves nothing at all to be desired.

Soon after arriving, it was time for dinner. Woodstock once again came into mind, when a band composed of philosophers, started up a lively air, and continued to play throughout the whole meal. Before the grace was said, Rev. Father Rector arose and addressed us with words of cordial welcome and congratulation, and he, in turn, was followed by Mr. Hagemann, president of the philosophers' Mission Society, who greeted us on behalf of the philosophers. A beautiful poem, dedicated in our honor, was then read by Mr. Kearney. In response to all these expressions of fraternal kindness, Father Thompkins arose and gave a brief talk about our mission, and thanked Father Rector and the philosophers for their splendid reception, ending his remarks with an invitation to all present to join our ranks and accompany us to the Philippines.

We spent the rest of the day and that night at Mt. St. Michael's, but returned on the following morning to the University, where a dinner, prepared in our honor, was awaiting us. After dinner, the Knights of Columbus again provided automobiles, and took us on a tour of inspection through the city, which made a most pleasant impression on all of us; its beautiful residences, well-paved streets, and its wonderful mountain scenery, made everyone open his eyes wide in admiration of the grandeur of the West, so little known and appreciated by the people of the East. Leaving Spokane, a night's run through some of the most wonderful scenery in the world brought us into Seattle. Newspaper men had been keen on our trail all along the route, but at Seattle, we were no sooner off the train than we were lined up and snapped by the camera man of one of the evening papers, and that night, in a very conspicuous place in the paper, our picture was exposed for the edification of
the public, along with an extensive account of our missionary enterprise. Father Tompkin, Rector of Seattle College, had automobiles at the station, and we were soon driven to the various houses where we were to be entertained. Mass was said by the priests, some at the college, others at the rectory of St. Joseph's Church. The morning was spent in inspecting the college and in meeting the Fathers of Seattle, among whom was Father Dinand, an old friend of ours, as it seemed, on account of our knowing and loving so well his brother, our own Father Socius. Automobile riding was the order of the afternoon. What a beautiful ride that was—splendid boulevards and parks, full of the most wonderful roses, of hues such as we never see in the East, and in the distance, on every side surrounding the city, gorgeous vistas of fertile valleys, with background of lofty, snow-capped mountains, while far off at a distance of some eighty miles, towering up above all the rest in majestic splendor, the pearl peak of Mt. Ranier, stood out like some giant sentinel of the land.

We were all invited by the Knights of Columbus to be present at a reception in their lodge rooms that night, but owing to various reasons, only some five or six were able to accept their kind invitation. Those present were called upon to speak, scholastics as well as priests, so that some of the philosophers, just fresh from Woodstock, had their first opportunity to shine in public, an opportunity which they made good use of to cover themselves with glory.

Bright and early next morning, the wandering, homeless Jesuits, were on the final lap of their journey, a train ride of seven hours and a half, which by this time seemed nothing of a ride at all, so seasoned had we become to travel. Vancouver, our port of embarkation was reached at last, and there in the harbor lay the good ship "Empress of Asia," which was to set sail on the following day, bearing its precious cargo of missionaries across the Pacific. Vancouver is a pretty city, set at the foot of glacier mountains, and bordering on Puget Sound; it is scarcely over thirty-five years old, and where the fashionable residences are now located, a short while ago stood virginal forests of mighty fir trees. Here English customs prevail throughout—vehicles pass on the left-hand side of the street, the boys may be seen playing cricket on the open lots, the English language is spoken with that peculiar accent, so strange to the ears of a Yankee, and a hundred and one other peculiarities make it wholly
unnecessary to glance at the British flag flying from the masthead to bring home the realization that the land is a colony of Great Britain. We had to remain over night here, as our ship did not sail until nine o'clock next evening, but thanks to the thoughtfulness of Father Tompkin, Rector of Seattle College, all arrangements had been made for our accommodation, so that we found every necessity provided for ahead of time, even to the transportation of our baggage to the boat.

And now it was time to say au revoir to terra firma. We boarded the steamship on Thursday afternoon, June 23rd, and were assigned our staterooms, after which we made a thorough inspection of the immense floating palace, to which we were to consign our destinies for the next few weeks. It was indeed a palace. The saloons and dining rooms were furnished in a style that would do justice to the best of our New York hotels, the cabins contained every convenience that the most fastidious tourist could expect; and moreover, everything about the entire ship was immaculately clean. The "Empress of Asia" has the reputation of being the best boat on the Pacific, a reputation which is lived up to, as we were to learn on our journey; for the consideration and courtesy shown our party, both by officers and crew, were in all respects irreproachable.

It was nine o'clock, and the shadows of evening were beginning to close around us, when the signal was given for hoisting the anchor. The departure of the ship was not the exciting affair that it is accustomed to be in New York. There were friends at the dock to wish the passengers God-speed and a safe journey, it is true, but they were very quiet and dignified about it, and as the ship slipped away from the wharf, one wondered whether we were really going far across the Pacific, or merely upon a brief pleasure trip. The band played, the final good-byes were exchanged, and handkerchiefs waved until the last dark outlines of the dock could no longer be made out; then everyone settled down to the voyage in good earnest. We were leaving home and all its fond memories behind, going now to face new circumstances and conditions of life, not knowing exactly what was before us, yet trusting in our dear Lord and Savior to protect and favor our undertaking. We were in His hands, obeying His behests and endeavoring to carry His gospel, yes—usque ad ultimum terrae; now He must give us the increase.

HENRY L. IRWIN.

(To be continued)
BOOKS OF INTEREST TO OURS


Pope was wise, indeed, when he bade his readers “be not the first by whom the new is tried.” What the poet said about the art of writing in general may be applied to apologetics in particular, and very aptly. The logical foundations of Christianity, albeit old, are sound; yet there is a tendency, today, even among Catholic authors, to minimize both their value and importance. This tendency is especially marked in the case of those who stress the psychological to the disadvantage of the logical. They discourse at length on the will-dispositions requisite for belief; they accentuate the need of divine grace to see what is naturally visible; they give practical directions for soothing and swaying storm-tost souls, but at one and the same time omit or cloud one great issue, to wit, the establishing by solid and orderly argumentation the truth of the Christian revelation. Of such we may say with the French officer, who witnessed the charge of the Light Brigade at Balaclava, “It is grand, but it is not war.”

Father Langan is to be congratulated in this, that he confines himself to a consistent and logical presentation of the motives of credibility, the while he leaves the psychology of conversion to the pastoral theologian or the spiritual director. In brief, he holds-fast to the objective and the logical, and refuses to be drawn aside from his purpose by any modern psychological or immanentist tendency.

“Apologetica” comprehends an introduction, three main divisions and an epilogue, the whole supplemented by an exhaustive and detailed bibliography.

The first main division is purely philosophical. It deals with the nature and possibility of divine revelation, to which are added a discussion of physical, intellectual and moral miracles, and a criticism of the subjective criteria so popular in Immanentist and Modernist circles.

The second main division is devoted to an intensive study of the genuineness, integrity and authority of the five historical books of the New Testament. The treatment throughout is very thorough. Not only are positive arguments developed, but also the positions of modern liberals are defined and their objections solved. There are in addition four excursus, namely, on the Synoptic Problem, on textual criticism, on the Gospel of the Infancy, and on religious analogies.

The third main division opens with an investigation of the Messianic prophecies and the apocalyptic literature of the Jews. Then, the claims of Jesus of Nazareth to be a divine
legate, Messias and very God, are put in bold relief, and proved from the character of Christ, from His wondrous wisdom, from His prophecies, from His miracles, from His glorious resurrection, and, finally, from the fulfillment of Messianic prediction. The testimony of primitive Christianity is next examined. That the first Christians, the Apostles and the Ante-Nicene Fathers believed Jesus to be Messias and Son of God is abundantly proved; that the belief of primitive Christianity responds to the truth is demonstrated by appealing to the miracles of the Apostles, the wonderful propagation of the Christian religion and the testimony of the martyrs. In this connection it may be well to note the author’s treatment of the eschatological question, the supposed influence of Philo on St. John, St. Paul and the mystery religions, the Charismata, and the permanence of the gift of miracles.

The epilogue is a supplementary discussion on a modern and popular subject, the history of religions. The exact bearing of the Hebrew religion is defined, and the falsity of Buddhism and Mohammedanism is exposed. This accomplished, there follows an interesting and converging argumentation for the purpose of proving that religion is universal, and primitive man monotheistic.

The book concludes with the teaching of the Vatican on the moral necessity of divine revelation.

From a methodological standpoint the treatment throughout is scholastic, the theses are well arranged, the discussions are thorough, the statements are clear and simple, the objections of the adversaries are honestly met and honestly answered. In a word, Father Langan’s “Apologetica,” while not the last word on the subject, is all that it is meant to be, a text for the class room and the starting point and inspirer of further studies.

* * *


These last two numbers of the well known Periodica cover more than one hundred pages each, and, as usual, they recommend themselves by the explanatory notes added to the last decrees of the Holy See and by the articles on canonical questions of importance. Among the latter we should like to mention those on Monasteries and Higher Superiors, on the Changing of Local Superiors, on the New Roman Missal, on Indulgences.

* * *


Students as well as teachers of Canon Law will find in
this work a comprehensive and accurate summary of the legislation contained in the first and second books of the Code. The authors follow the order of the titles. When necessary, the statements which embody the laws are preceded by an explanation of the terms and of some general principle, and are accompanied by the interpretation of the law itself. In interpreting the law, the authors give their opinion modestly but freely, with the object of explaining the difficulties which the text may present.


This book of 260 pages is divided into four parts: "The Glories of Mary," "Devotion to Mary," "Private Virtues" and "Social Action." Thus the reader gets a good idea of its contents. The work is especially intended for sodalists of the Blessed Virgin Mary. As the title indicates, it is addressed more particularly to the militant Christian, because every sodalist must be such. The purpose of the author, Father Paul Debuchy, s. j., in publishing this excellent work, is to furnish all sodalists with a handy and practical text book concerning their every day duties as militant Christians. The directors of sodalities will find this book a store-house for instructions. It is full of splendid suggestions. We hope to see it some day done into English. It is the best book of the kind that has fallen into our hands for a long time. Those who wish to obtain copies of this "Guide" may get them at a reduced price by writing directly to the author, 7 rue des Augustins, Enghien, Belgique.


This booklet is really something new to foster devotion to the Mass and Holy Communion in the hearts of Christ's little ones. All is put in the simplest language. And that the children may the better understand and appreciate Mass and Communion, there is a wealth of pictures and hymns. An excellent book for missions and retreats to children.


This charming devotional work is edited by Father Paul Debuchy. In a short instructive preface the author gives the reasons for the origin and use of these "little offices." All three offices mentioned in the title are included in this booklet which one can carry about with him in his coat pocket.
Collection de la Bibliothèque des Exercices de Saint Ignace.

Our Spanish Fathers, the editors of the Monumenta Historica, s. J., in the volume on the Exercises, published in 1919, call special attention to the various peculiarities of grammar, orthography and style of the author, St. Ignatius. These peculiarities have given rise to many controversies as to the precise meaning of the terms used. It was this fact that suggested to Father Van Gorp the idea of writing a lexicon of the Exercises. In this number of the Collection we have the beginning of such a work. It is the author's intention to perfect it still more in the future.

No. 69. Mai-Juin, 1921. Retraites Modernes en Chine. Par le P. Louis Van Hee, s. J. The work of retreats has made great progress in China, as our readers may learn from the perusal of this number of the Collection. Father Becker, a veteran missionary of Tche-li, writing to Father Watrigant in 1913, calls China "an excellent field for the Exercises." The proof of this statement is found in this most interesting account of modern retreats in China by Father Van Hee.

No. 70. Juillet-Aout, 1921. "De Tribus Humilitatis Modis." Questionis Disputatae, a Variis Auctoribus, s. J. In No. 57 of the Collection, there was published a discussion of this consideration De Tribus Humilitatis Modis. As our readers may remember, there was, and is, some difference of opinion in regard to its interpretation. The point in controversy was not entirely cleared up. In this present number the question is again taken up. The editor gives the principal place to the essay of Father Henry Pydynkowski. For a clearer understanding of the question in controversy the editor publishes first the opinion of Father Francis de Hummelauer, s. J., with whom, in a very kindly way, Father Pydynkowski had taken issue. This is followed by the latter's answer to Father Hummelauer's letter. Then to give the reader a still further insight into the disputed point, the editor quotes some pages from Father Maurice Meschler, whose interpretation of the De Tribus Humilitatis Modis, in its conclusions at least, seems to be very much like that of Father Pydynkowski.
OBITUARY

FATHER PETER CLOVIS BOUGIS

On the morning of March 27th, 1920, at the Novitiate of the Sacred Heart, Los Gatos, California, with the community about him, reciting the prayers for the dying, the heroic soul of Father Peter Clovis Bougis went to meet his God.

Father Bougis was a man of great simplicity, singular candor and tender piety. He was of the robust Vendean stock, born of typical Christian parents at Les Sables d'Olonne, La Chaume, Vendée, in the Province of Lucon, France. After a boyhood of striking innocence, he finished the Petite Seminaire, and entered the Society of Jesus at Augers, August 28th, 1879. He was expelled from France, along with Father George de la Motte, Father Stephen de Rouge and Father Paul Arthuis, all destined later for the missions of the Rocky Mountains. He took his first vows at Aberdovey, in Wales, and there made his juniorate. He took his philosophy at Woodstock from 1881 to 1884, and after a year at Holy Cross, in Worcester, teaching French, he was sent to St. Peter's Mission, Montana, where he served an apprenticeship in work for the Indians of the Northwest, which was later to occupy many full years of his life.

He began his theology at Woodstock in 1888, continued it in the Island of Jersey, and finished it at Chieri, in the Province of Turin, receiving sacred orders at the end of his second year of theology.

From 1891 to 1895, we find him at Holy Family Mission, among the Pickans, or Blackfeet Indians. He threw himself into his work with characteristic ardor, and mastered that difficult language, of which he composed both grammar and dictionary. He loved the Indians, and was loved by them in return. Then, as ever afterwards, children were particularly drawn to him, and he used this influence to bring them to know and to love God. No one who has not lived in the Indian missions, in the old days of bad roads and vast territory, can picture what a heroic missionary faced when called to visit the sick in the depths of winter. The writer heard from the lips of Father Bougis relations of many such missionary trips. Caught, time and time again, in fierce blizzards, forced to spend the night in the open, refreshed at length by the rough food of the Indians, we can easily understand how, during those years of incessant labor, the rugged constitution of the missionary was undermined.

At the call of duty, neither then nor ever after, did Father Bougis hesitate. He would laughingly say: "We have to
The writer first met Father Bougis when together they made their tertianship under Rev. Father Frieden, of happy memory, in 1895. The opinion then formed was never afterward changed. He was a true Jesuit, deeply pious, devoted to the Society and her works, utterly without guile, solidly learned, but without the least pretence, and the very soul of charity.

Then, as later on, when the writer knew him more intimately, he came to look upon him as an other-world man. His conversation, then, and ever after, was in Heaven. The following twelve years of his life were spent by our zealous missionary in various towns of lower Alaska, Juneau, Douglas Island, Skagway, where he endeared himself to all, and in a quiet way wrought wonders. Those, too, were days of many privations, of long and dangerous trips by land and by water, and of hard and constant labor. All through that northern country his name is still held in veneration.

Broken now in health, he was called to the milder climate of California, and for three years, from 1908 to 1911, he was stationed at St. Ignatius, San Francisco, teaching French in the college and acting as Operarius in the church. He began in those days an apostolate in the confessional, arduous, assiduous and most fruitful, which continued, with one brief interruption, until his mortal sickness forced him to his bed. It is no exaggeration to say that he spent hours daily in the confessional. This work was a positive joy to him.

One year more he was to spend with the Blackfeet Indians, who welcomed him with great joy; but the robust constitution had given way. The altitude made sleep almost impossible, and at the end of the year he was sent to our parish in Missoula, Montana, where he devoted himself to hospital, school, convent, and particularly to the confessional.

Once more, in 1914, he was sent to St. Ignatius, San Francisco, and there he remained until within a few months of his death. More than ever was he devoted to the confessional, almost living in the church. God only knows the harvest of souls gathered in those long hours. This much is certain, that, gifted as he was with rare prudence, indomitable patience and deep piety, people flocked to him. All found in him a father, a counsellor and a friend, and treasured his weekly advice as their sustenance until the coming confession.

Despite the premonition of heart failure, hardening of the arteries and kidney trouble, he still struggled up the hill, twice or thrice a day, to his confessional. He broke at last, and superiors sent him for rest and treatment to St. Mary's Hospital, in care of the Sisters of Mercy. From the beginning the doctor would hold out no hope. During those months of enforced rest, and often of severe pain, he edified all by his patience, resignation and zeal. Toward the end of December, 1919, he was taken to the Novitiate of the Sacred Heart at Los Gatos. He rallied for a while, and constantly spoke,
as he had ever done in the hospital, of returning to his labor of love in the church.

In February he took to bed and never left it, except for a short spell. Here, as in the hospital, his patience was unalterable. In the greatest suffering, all he would say was: "Jesus, Mary, Joseph—courage!" On the 26th of March, the feast of the Seven Dolors of the Blessed Mother, to whom he was tenderly devoted, he took a sudden change. He received the Holy Viaticum late that night, but lingered until the morning of Saturday, the 27th.

We all revered and loved Father Bougis. The people look upon him as a saint. His memory is in benediction.—R. I. P.

FATHER JOHN PFISTER

On Friday evening, May 13, 1921, Death's Angel stooped over the ranks of the militant Fathers of the Society in Jamaica, and he who answered the call was not one of the weary and broken, but in the full prime and vigor of his days. Father John Pfister passed from our midst in the forty-seventh year of his life.

In this little appreciation of one whose memory shall long be fragrant among us as the echo of his songs shall long be sweet, it is fitting that we should call attention, first of all, to what in Father Pfister's life was not Father Pfister, or, paradoxically, what in his personality was impersonal. You will understand this better when you recall that every Jesuit is the product of a system—an ancient one laid down by a saint—and that it is every Jesuit's dearest endeavor to reflect that system in his life, in his methods of thought and action. The most salient, and, indeed, all embracing feature of this system is obedience—the submission of one's will to another, not because of the wisdom of this particular submission, but because of the blessedness of all submission in itself (obediens usque ad mortem).

So it might well appear to the uninitiate a superstition, the way in which a Jesuit requires (to use an ancient parliamentary expression), "the touch of the sceptre," for all his plans, however carefully considered, for the exercise of all his talents, however sanctified, nay, even inspired by God.

Those who knew the departed priest intimately will clap their hands and say, "Obedient—how that describes him to the letter!" Initiative he had in plenty, and no one was a more ambitious planner. But every plan, every detail of accomplishment, had to feel the breath of approval from him to whom the Jesuits owed obedience. He brought everything first to him like a child, then, with a man's energy he went ahead, and Kingston knows what he did.

Once more, there was another way in which Jesuit rule found an expression in the life, all too short, of him who is gone. No one could belong in Jamaica and doubt what Father
Pfister's taste and inclination were; the memory of them is melodious. Father Pfister's talent for music was early recognized when he became a novice in 1893, but that did not modify the long, rigid course in the sacred and profane sciences, together with the duty of teaching grammar and the rudiments, extending over sixteen years, anything but congenial to a musician. And so in the work in Winchester Park, no one preached more regularly. He had the convert class, with all the drudgery of instruction. He was indefatigable as a confessor, both of the faithful of Holy Trinity and of the large community of Alpha. He took his turn in the missionary trips to outlying points. He visited the poor, and begged for them from door to door. In a word, for being a musician, he was no whit less a devoted and efficient priest.

But if he was, according to the tradition of his Order, a jack of all trades, he was master of one. In him we have lost a musical director that we shall perhaps never replace.

In regard to his music, however, it is noteworthy that he first turned it to account for the immediate service of the Church. No one sang the Mass and the Church's liturgy more accurately than he—and some one well remarked, how sad it was when he lay under the dome of the Cathedral and the chant he loved so well floated past his white, upturned face, to notice the absence of his sweet, steady tenor in the Benedictus. He also directed and trained the Cathedral choir. What a severe labor this was, is nobly attested by one of the most eminent of local musical directors, who wrote after Father Pfister's death, how he found it impossible to undertake the task in question as being beyond his strength. Father Pfister did this with one hand, as it were, and with the other hand he reached out to other great works.

These other works were his operas. 'Twere folly to attempt to describe them. Young and old can close their eyes now and see the war dance of "Powhatan's Braves" or the serried lines of the musical tars of "H. M. S. Pinafore." But with regard to those triumphs of sound and color and motion, that which is borne in on us most emphatically is not the tireless energy of the Father Director, no, but particular expression of that energy, namely, his passion for detail. Father Pfister did not disdain to wield a needle in order to fit the last costume on the last member of his cast, while swords and breastplates, crowns and catapults, all and more, his ingenuity would supply to make the tale of properties complete to the last item. And as for musical detail, who that sang under him cannot see him now, vibrant with life, his hand raised, his forefinger extended, and then down it came, that forefinger, one, two—one, two, like a tireless hammerer beating with all smoothness, until from under that forefinger at last emerged the glittering, perfect production! Then when the curtain rose, there still we saw that
Father Pfister’s end came very simply. Stricken with typhoid, which his nervous energy kept him from realizing, he was finally obliged to go to the hospital, suffering, as everyone thought at the time, from nothing more serious than a fever, intensified by his run-down condition. But it seemed as if God had whispered something to His little priest. The sick man met the house physician at the entrance of the sanitarium, and said pleasantly: “Doctor, I shall have no need of you; I am going to heaven this time.” Delirium soon descended on him, but before it came he repeated with Sister Aloysius, his nurse, the Act of Consecration to the Sacred Heart. Through the wanderings of his mind, the love of his heart ever anon flared up, for he kept repeating the names of Jesus and Mary. After the delirium, which lasted several days, came a kind of coma in which he died silently and without a struggle. It was like the ending of one of his operas, the little director, eager, intense, seeking no notice, with his back to the audience, and then disappearing without a word into the dark entrance under the stage. But who that pauses can but cry out—“What of the other side, behind the scenes!”

The writer saw the dying man in the coma from which he never emerged. It was the day of his death. All was really over, his senses were in the grave already, and the soul was struggling to shake off the little body that held it. As I watched him he lifted his hand, stretched out his arm full length, extended the forefinger. It was the old gesture of directing, the talent that he had not hidden but had used and multiplied for the Master.

Father John Pfister was born in Brooklyn, New York, January 31, 1875. He was educated in his native city, and became a Jesuit novice at the age of eighteen. He spent twelve years as student or teacher in the colleges of the Society in Ohio and Wisconsin, then three years in the theologate at Valkenburg, Holland. After receiving the priesthood in Woodstock, Maryland, he labored three years in the United States, coming to Jamaica in August, 1911, almost ten years ago. It will be seen that what are usually reckoned the best years of a man’s life, this priest gave to the Island that has received his bones.

We quote in closing, one of the little Father’s pet sayings which one who knew him well has kept for us:

“As the river says, ‘I am going to the sea’ so I must say, ‘To God, to God’.”

—R. I. P.
VARIA

AUSTRALIA. ADELAIDE—The Gild of the Sacred Heart.—In Adelaide, South Australia, the Gild of the Sacred Heart was established, last year, with the approval of the Apostolic Delegate and the different Archbishops and Bishops. The purpose of the Gild is to reach boys and girls who have just finished school and give them an opportunity to keep up the practice of going to Holy Communion once a month in a body. Rev. J. C. Hartwell, s. j., the promoter of the Gild in South Australia, in the pamphlet that explains the working of the Gild, very aptly remarks:

"These young people leave school with the idea of being always good. But their goodness and piety are laughed at by many, and their religion is ridiculed. They groan in secret; but soon begin to smile at what is in itself bad. They get discouraged, and grow weary, and then allow themselves to be dragged down the precipice and fall. The moment they begin to lead a life that is not good, their faith gets weaker. How many of these young people drop the practice of going to Holy Communion every month? How many go once a year or not at all? Why is it that so many drift and fall away? The reason is because they have lost the two big helps they had at school—(1) monthly Communion in a body; (2) the powerful example of a large number of good lads around them. The atmosphere is changed now. They are isolated, left to themselves. They require friends to aid them in the struggle against evil, and against human respect. This help will be found in the result of Holy Communion in a body."

The organization of the Gild is simplicity itself. A half dozen boys in a parish are enough for a nucleus. They meet and make out a list of all the boys they know who have left school, and then each one makes himself responsible for six or seven others attending the monthly Communion on a fixed day. There are no expenses or dues, and no meetings but the all-important meeting at the Holy Table.

BALTIMORE. Our New Archbishop, Most. Rev. Michael Joseph Curley.—Baltimore, with the broadness that was characteristic of the Maryland colony, has been cosmopolitan in her Archbishops. The founder of the archdiocese was of American birth, as was his immediate successor and also the majority of the prelates who have governed this illustrious see; but Archbishop Maréchal was a Frenchman, Archbishop Whitfield was born in England, Archbishop Kenrick came from Ireland. Irish blood flowed in the veins of John Carroll, Irish blood and Irish education were the privilege of Cardinal

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Gibbons, Irish faith and Irish birth, in the very heart of Ireland, are the proud possessions of Archbishop Curley.

The latest incumbent of the diocese that once was commensurate with the entire United States, is a son of the College of Mungret. The names of its alumni are familiar to those acquainted with the great deeds being wrought for God and country in this land of ours; one cannot but recall, however, in connection with the appointment of Archbishop Curley, that the Bishops of Detroit, Buffalo and Springfield, distinguished types of American energy and progress, all drew their inspiration from that same little nursery of apostolic zeal, close to the city of Limerick. Mungret has reason to be proud of what it has done and is doing for the Church in America. Archbishop Curley is young, vigorous, fearless, aggressive and progressive, a man of deep learning and simple piety, a scholar and an eloquent preacher. His many and varied gifts argue well for the future of the illustrious see to which he has been called, and the exalted traditions of his brilliant predecessors are safe in his holy hands.

—America.

Michael Joseph Curley was born on October 12, 1879. At the age of four he went to the schools of the Marist Brothers. When but twelve he had taken first grade certificates in mathematics, physiography and elementary chemistry in the South Kensington science and art examining centre of his native town. Having finished the intermediate course in the Brothers' school, young Michael Curley, at the age of sixteen, proceeded to the missionary school at Mungret, conducted by the Jesuit Fathers, near the city of Limerick. Here he followed the course prescribed by the Royal Irish University, and at the end of four years graduated in mental and moral sciences in the old Royal College of Dublin.

Whilst the young man yearned for the very difficult mission of the South Sea Islands, he was assigned to the diocese of St. Augustine, Florida, by the superiors of the college. The Right Rev. John Moore, D. D., sent him to the Propaganda University in Rome for his theological studies. He spent four years in the Eternal City. During his course he was awarded many coveted prizes, and gave proof of intellectual brilliancy of a very high order.

He was ordained priest on March 19, 1904, by the then Cardinal Vicar of Rome in the Basilica of St. John Lateran. He finished his course in June of the same year, and returned to spend a vacation with his parents. In November, 1904, he sailed from Queenstown and landed in New York on the ninth of the same month. He proceeded immediately to his diocese, and was appointed by his ecclesiastical superior, Bishop Kenny, to the parish of Deland, twenty-two miles to the west of Daytona. Here he remained four months. Bishop Kenny then made him chancellor of the diocese, in which capacity he remained in the ancient city of St. Augustine for twelve months. In February, 1906, he re-
turned to Deland to take charge of an area of 7,200 square miles of the east coast of Florida. As pastor of the rather wide parish, Father Curley remained until his appointment to the See of St. Augustine, April 3, 1914.

**BELGIUM.**  *St. John Berchmans Celebration.*—On August 13, the Catholic world celebrated the tercentenary of the death of the young Belgian Jesuit scholastic, St. John Berchmans. Louvain, where his religious brethren keep the precious relic of his heart, has witnessed extraordinary manifestations of devotion in his honor. These included a triduum, a procession and an exhibition of the relics, autographs and writings of the saint, together with a display of pictures, poems and compositions in his honor. The two most eloquent preachers of Belgium and Holland, the Jesuit Father Donnet, and the Franciscan Father De Greeve, the former in French and the latter in Flemish, preached the panegyric of the saint before crowded and enthusiastic audiences.

In the procession, all Belgium through its representatives, may be said to have taken part. A group of boys and young men in the costumes of the seventeenth century pictured St. John in the various periods of his life, as Mass server, student and Jesuit scholastic. His devotion to Our Lord and Our Lady was represented by groups of young girls dressed as Faith, Hope and Charity, and as Our Lady in the various mysteries of the rosary. The heart of the saint was carried by four Jesuit scholastics, a Fleming, a Walloon, an Englishman and an American. The exhibition was held in the hall of the Jesuit House of Studies. Many of the visitors were moved to tears at the sight of the relics of the angelic youth. A beautiful wax figure representing St. John on his death bed excited wide comment by its artistic perfection and the heavenly beauty reflected on the face of the dying youth. The walls were decorated with banners from every part of Belgium. Books, in many languages, even Arabic and Chinese, told of Berchmans' life and sanctity. Volumes could be seen which he himself had used, together with a letter sent to his family on his departure for Rome, a Latin composition written by him while a student of rhetoric, and most valuable of all, the document which he signed with his blood, and which comprises, besides the vow always to defend the doctrine of the Immaculate Conception, then not yet defined, the three vows of religion, and a profession of faith. Compositions were also displayed, written by the children of his native land, in honor of the saint, among them one by little Princess Marie Jose of Belgium. Many pictures of the saint were exhibited. Near these a canvas, sixty feet square, painted by Father Tayemans, S. J., represented the street and the house of St. John, at Diest, as they were at the beginning of the seventeenth century. The entire series of celebrations in honor of the young Jesuit saint proved that neither patriotism nor devotion is dead in his native land.
The Catholic young men of other lands must not let the tercentenary of this saintly brother of Aloysius and Stanislaus pass by without some special and widespread celebration in his memory.—America.

The Manuscript of the Vow of St. John Berchmans Restored to Belgium.—The vow that St. John Berchmans made to defend the privilege of the Immaculate Conception was signed with his blood. In 1722, this precious document was given to the Bellarmine Museum in the College of Malines. Father Alphonse Huylenbroucq was bringing it from Rome when he died en route at Salzburg, May 31, 1722. The Cardinal of Malines, whom the Father was accompanying to the conclave, recovered the relic and put it in the Bellarmine Museum. In 1747, when the canonical inquiry was being made into the writings of our saint, this paper was sent to Rome, along with other documents from Belgium. Instead of being returned to the Belgian Province, after the process was over, it was sent to our Fathers in Rome, where it was exposed in one of the chapels of the Society. In January, 1921, the Very Reverend Father Visitor, William Power, begged our Very Reverend Father General to restore the relic to the Belgian Province. On February 13, the latter very kindly granted the request. Some days after, Father Edmond Leroy returned from Rome with the precious document, and Reverend Father Visitor decided that it should be placed in the College of St. Michael, now known, since August, as the College of St. John Berchmans.

Oostacker. The Shrine of Our Lady of Lourdes.—During the month of May the shrine was visited by an enormous crowd of pilgrims. One could count them by the tens of thousands. On the second day of Pentecost there were close to 50,000. Genuine miracles are wrought at this famous Belgian place under the care of our Fathers.

A Complete Collection of the Acta Sanctorum for Sale.—We received lately this note from one of the Bollandists: "We have a complete collection of the Acta Sanctorum, beautifully bound and in the best condition. We came upon it only by accident, and it is difficult today to get such a perfect, complete collection. We think that some one would be glad to purchase it. The price is 7,000 francs, not including carriage. Address Société De Bollandistes, 24 Boulevard Saint Michel, Bruxelles, Belgium.

Bohemia-Slovakia (Czecho-Slovakia). Summer Congresses at the Jesuit Papal Institute at Velehrad.—Scarcely had we closed the school year when we had to open the doors of the institute for congresses and reunions.

June 29—The third order of the Franciscans celebrated the 700th anniversary of their founding. Rev. Father Provincial welcomed the 10,000 pilgrims that attended this unique celebration. The jubilee arrangements were in the hands of Father Smekal, O. Cap.
July 15—The Catholic tradesmen celebrated the twentieth year of their establishment. The religious services of this congress were conducted by the Jesuit Fathers.

August 3—A congress was held to arouse interest in the mission work among the non-Catholic Slavs. Catholic priests from all parts of the Slav countries were present, as well as a number of religious from many orders. Archbishop Stoyan, of Olomouc, the venerable Bohemian patriot and zealous promoter of the reunion, presided at the sessions. Interesting points were given on the possibilities of an amalgamation between the Orthodox and Catholic churches. It was evident, says the Tablet for September 3, 1921, that political conditions in Russia and Ukraine were a hindrance to any effective work in these countries, and very fatal to a better feeling between the religiously separated Slavs. The Serbian Orthodox Bishop Desitheus, who was active among the Uniate Ukrainians, as well as among the Bohemian apostates, was noted for his gratuitous proselytism. The results of this nefarious propaganda were inconsiderable as regards defections, however, and the Croat Uniate Bishop Neradi stated that his flock had only been strengthened in its loyalty to the Holy See. But in such circumstances it was impossible to fix the minds of the faithful on reunion and exhort them to greater sympathy and tolerance toward their non-Catholic Slav brethren.

Father Steele, a Latin priest from Lubliana, gave a telling address, in which he pointed out that the young republic of Jugo-Slavia seemed designed by providence as a means for the ultimate reunion of the Eastern Orthodox Church to the true fold. A guarantee for the future would be a renewal of zeal and religious activity among the Catholic Croats and Slovenes. It was important to note, he continued, that the incipient attempts at a persecution of the Catholic Church in Jugo-Slavia came not from the Orthodox Serbs of Serbia proper, but from the freethinkers and freemasons of Croatia and Slavonia. He was of opinion that until the class of political differences between the Serbs, Croats and Slovenes had been settled, little could be undertaken in the way of an organized plan of action, but he was confident that the day was not far off when this could be done.

The Redemptorist Father Tercka, c. s. s. R., reported allegations, at this same Catholic Reunion Congress, of Orthodox Ukrainians against the Poles, who were Latinizing the people by force. This report and other similar accounts of political and national conditions were discussed by the congress. "The future," declared the congress, "could only pertain to charity and to corporal works of mercy to be performed by Catholics without any religious propaganda and political force." A resolution was adopted begging the Holy Father, whose Pontificate is already marked by special efforts in the cause of religious reunion, to issue an encyclical
making known to the world the objects and the aims of the Apostleship of SS. Cyril and Methodius for the reunion to Rome of all the Slavic people.

July 5—The feast of SS. Cyril and Methodius, apostles of the Slavs, is yearly kept as a holiday of obligation. Every year it is made the occasion of a mass-pilgrimage to the tomb of St. Methodius at Velehrad. Cistercians were at Velehrad from the beginning of the thirteenth century till the dissolution of the monastery by Joseph II, towards the end of the eighteenth century. Church and monastery were handed over to the Jesuits by Cardinal Fuerstentberg, of Olomouc, in the year 1887. The church is built in the baroque style of architecture, and is one of the biggest in the Republic. The interior is truly magnificent. Of course, it is far too small to hold the crowds of pilgrims from Moravia, Bohemia, Slovakia and Austria, who flock in for the feast of SS. Cyril and Methodius. This year nearly 50,000 pilgrims visited Velehrad, and over 30,000 Communions were distributed during the week of July 3. This enormous gathering was honored by the presence of the Apostolic Nuncio of Prague, Archbishop Micara, and by several members of the corps diplomatique of Prague, namely, the American Ambassador, Mr. Crane, the Italian Ambassador, Signor Bordonaro, the Greek Chargé d’Affaires, M. Valtis, and many secondary officials of the Republic. During their stay at Velehrad they were guests of Archbishop Stoyan of Olomouc. It had been arranged that the visitors should be introduced to the people present at the celebration. So, after the services in the church, the members of the corps diplomatique took their places on a tribune outside the church. The Archbishop introduced them one after another to the people. It goes without saying that each of the distinguished guests was greeted by the people most enthusiastically. At the banquet, which took place in the afternoon, Archbishop Stoyan proposed a toast to President Masaryk, and asked his son, John Masaryk, who was one of the suite of the American Ambassador, to tell the President, his father, what he himself had seen at Velehrad.

To the Czecho-Slovak authorities in Prague and elsewhere in the Republic may be commended the words which the Catholic deputy, Dr. Hruban, expressed on this eventful occasion: “He who sees Velehrad today need not fear for the future of the Christian culture of the nation, which is not possible without religion; and without Christian and Catholic culture and education, neither school nor public life nor State is possible.”

The Congress of Catholic Students in Prague and the Idea of Union.—The Congress of Catholic Students and Cultured Men held in Prague, July 9-13, 1921, had, among others, two principal ends: 1) To be a little step toward a rapprochement of all the Slav nations on a religious and cultural basis
—the idea of Slav Union; and 2), to further the acquaintance and collaboration with the Catholic students of other nations—the idea of Christian international solidarity. To this end delegates of students' unions and other representative men of all the European nations and from America were invited to the congress, and in fact, there were represented (besides the over 1500 Czecho-Slovakian students, and about the same number of Czecho-Slovakian men, with higher education present) Jugo-Slavia (90), the Ukraine (5), Lusatia (2), Austria (2), Belgium (1), Canada (1), England (3), France (9), Germany (1), Hungary (1), Italy (1), Portugal (1), the United States of America (1). The numbers of students' delegates, or men active among students of their respective countries, and representing them at the congress, are shown in brackets. The proceedings, in which all the delegates took a part, brought plenty of precious suggestions.

The idea of this union is not new in Czecho-Slovakia. Before the great war, Velehrad, in Moravia, where Sts. Cyril and Methodius, the apostles of the Slavs, had worked, and St. Methodius died, now the see of a budding papal institute for the education of future missionaries for Slav countries, saw five Unionist conferences, at which not only prominent members of the Eastern Uniat churches, but also some remarkable men of the separated churches were present. Even this year, at least a conference on a smaller scale, on account of post-war difficulties, has been arranged for. The printed reports of these gatherings and the review, Acta Academiae Velehradensis (formerly Slavorum Litterarum Theologicarum) bear witness to this part of the work for the cause of the union of the churches done in Czecho-Slovakia. The soul of the work was and is the present Archbishop of Olomouc, in Moravia, Dr. A. C. Stoyan, also an ardent promoter of the Apostolate of the Sts. Cyril and Methodius, whose members help the Slav missions with prayers and alms.

But now the enthusiasm for this cause has spread among the Catholic students of universities and secondary schools; in their Students' League of the Sts. Cyril and Methodius, founded in July, 1920, after an agreement as to organization and program had been arrived at in a conference of Czecho-Slovakian and Jugo-Slav students at Maribor, in Jugo-Slavia, they wish to prepare themselves for their share, as educated Catholic and Slav laymen, in the great work, and they made the cause of the Slav Union one of the chief points of the program of this congress. In this they met with the intelligent sympathy of many of the foreign delegates; in Italy (the Papal Oriental Institute and its publication!) and in France these questions are studied, and much is known about the mental attitude of the Russian people. The fulcrum of all endeavors for the cause of union must be—this is the conclusion recommended by the congress to the young men—a) the workers' own loyalty to the Catholic Church
and their personal sanctification, and (b) a deep study of the soul of the Eastern Slav nations, as it manifests itself in the centuries of their history, in their literatures, art, liturgy, forms of piety; on the basis of the results of these studies, ways and means leading to the removal of misunderstandings and distrust, and thus bringing nearer to union can be sought and devised.

All this is the honorable duty of the Catholic Slavs, especially of the Uniat Ukrainians, Poles, Czecho-Slovakians, Croats and Slovenes. Of the two greater Western Slav nations, the Poles and the Czecho-Slovakians, perhaps the latter can be, on account of historical grounds, and because now Uniat Carpathian Russia (formerly a part of Hungary) is a part of Czecho-Slovakia, more acceptable to the Russians—the head and most influential part of the body of the separated Slavs, whose movement will be followed by the others. Czecho-Slovakia, therefore, has an immense field thrown open to her by the fall of Cesaropapism in Russia, which she can enter as soon as Russia is free of her present oppressors. Unfortunately Czecho-Slovakia is not ready for this task. In the past, under the pressure of unhappy circumstances, she did almost nothing for the foreign missions; may the activity for the Eastern Slavs be her most natural first step into that sphere.

In order to foster the spark of enthusiasm and of knowledge of the Slav Union question in its members, and to kindle it in others, the League arranged, for the duration of the congress, a pretty little unionist exhibition: Art, liturgy, religious life, were well represented, so as to show the points of contact at which the work for a better understanding may best be begun by the Catholic Slavs. They are the devotion to the Sts. Cyril and Methodius, the devotion to Our Lady, and the liturgy, especially now that the old Slav liturgy has been granted, for certain places and feasts, also to Czecho-Slovakia, and thus the esteem in which Rome holds it, has been documented once more. Discovery of other points of contact and of opportunities must be the object of further study and of prayer. The Ukrainians, who were represented at the congress, are fully alive to the new task and ready to exert all their strength for it; so are the Catholic Jugo-Slavs and also the Poles (who were prevented from coming only by the very low rate of exchange of the Polish mark) promise, in their messages to the congress, to work for the Union of the Slavs.

But the great work of reunion, though it may be a task assigned by God especially to the Catholic Slavs, can be accomplished only by the united prayers and efforts of the great unity—the whole Church. It was also for this reason that the preparatory committee invited representatives of so many nations belonging to the one flock of Christ. The Czecho-Slovakian students, members of a small nation and a young
State, need, especially in their present difficulties, their help and advice and encouragement, wish to participate, according to their strength, in the common work, and want to see and feel themselves one with the Catholic unity. And it was, no doubt, consoling to them to hear prominent workers among the French Catholic students promise their own and Catholic France’s sympathy and help, to listen to Rev. Leslie J. Walker, S. J., of Oxford, the bearer of a paternally kind and encouraging letter of Cardinal Bourne to the congress, welcome the new workers in the field of Christ, to hear the speakers from Italy, Portugal, Germany, etc., all of whom brought love and enthusiasm and manifold suggestions towards the clearing away of misunderstandings and towards union.

From the international standpoint this Prague Congress may have been for many only a small addition to that of Fribourg, in Switzerland, just a step done in order to give moral support to the congress of the Czecho-Slovakian students. And in this spirit, too, the arrival of the foreign guests was appreciated, and the end has been fully attained. The congress has been a great success. May the enthusiasm for God’s cause and the greatness and strength of Catholic unity, at present felt so vividly by the Czecho-Slovakian students, be a help in their endeavors for the realization of their Catholic ideals in their own country and outside of it.

California Province. University of Santa Clara—
New Students’ Library.—The largest room opposite the office of the prefect of studies is now giving excellent service as the students’ library. Many extra copies of books, as well as complete sets, were taken from the Fathers’ and from the scholastics’ library and placed at the disposal of the students. About 500 new books were purchased, which, in addition to those already mentioned, make a total of over 2500 volumes in the new library. The immediate result has been a marked improvement in the work of the history department and in debating.

New Alumni Lodge.—The bungalow alongside the old Mission Church, formerly used by the editorial staff of the Redwood, has been completely remodeled and furnished, and now serves as a comfortable and homelike place where visiting alumni may hang up their hats a while and talk over old times.

Alumni Clubs.—Santa Clara alumni are now able to join hands with each other and with their Alma Mater through the medium of a score of clubs which have been organized recently over all California. A short time ago the San Francisco Club gave a banquet in honor of an old alumni, Col. Chas. E. Stanton, lately retired from the U. S. A. During the war Col. Stanton served on the staff of General
Pershing at Paris with such distinction that he was awarded the Distinguished Service Medal. The famous words, "Lafayette, we are here," so often erroneously attributed to General Pershing, were in reality written and delivered by Stanton, and are now inscribed on the tomb of the celebrated French patriot, at Picpus Cemetery, Paris.

Debating.—The first debate ever conducted by the high school department with an outside institution took place on May 3, when the Santa Clara team was awarded a unanimous decision over a team carefully chosen from nineteen hundred students of the San José High School. For the first time in their history the House of Philhistorians, composed of freshmen and sophomores, left the college walls to debate with the Nestoria Debating Society of Stanford University. They brought back a 2-1 decision for Santa Clara. By special request, two other teams, also from the house, presented a debate before the San José Council of the Knights of Columbus. On March 15, teams representing the law department of Santa Clara and the University of Southern California, met in the Santa Clara Auditorium, and again Santa Clara was awarded the decision. The Southern California team had previously traveled throughout the state on a debating tour, without losing a single decision. This was the first intercollegiate debate in the history of Santa Clara, and its successful outcome aroused much enthusiasm.

Dramatics.—Clay M. Greene, class of '69, writer of 'Nazareth, the Passion Play of Santa Clara,' has recently assigned the copyright of this play to the university in a document which exclusively transfers to Santa Clara the license for the production of this play, either on the stage or in motion pictures.

Dramatic Art Contest.—A prominent San Franciscan was so impressed with the production of the "Bells" here last year that he presented a $200 gold watch to the university as an incentive to the further development of dramatic talent. Accordingly a dramatic art contest was held in the Auditorium on February 1, and was, as far as is known, the first of its kind to be held at Santa Clara or in any other college of the west. The contestants appeared in costume and make-up and with the full stage setting called for by each act. There were three contestants from the high school and six from the college department. The watch was won by a fourth year high school student. So much interest and enthusiasm followed this contest that not only has the donor of the prize repeated his offer for next year, but another gentleman, a theater owner of San José, came forward with a like prize for the contestants next year from the high school department. Thus high school and college need not again compete for the same premium.

Father Ricard's Jubilee.—The golden jubilee of Father
Jerome Sixtus Ricard was commemorated on Decoration Day at Santa Clara by the Alumni Association. For over thirty years Father Ricard taught mathematics and astronomy at Santa Clara, and has acquired fame throughout the Pacific states for reliable and accurate weather forecasts. The celebration commenced with an open air Mass in the old mission garden, at which Father Ricard was celebrant, and Archbishop Edward A. Hanna preached the sermon. Over 2500 people assisted at the Mass. A very prominent feature was the singing of the St. Patrick's Seminary Choir. After the Mass a reception was held at which the "Padre of the Rains", as Father Ricard is known to all Californians, was the guest of the alumni and the public. Dinner was then served to fifty seminarians and over a hundred visiting priests. In the afternoon a baseball game was played between two nines composed of alumni who were formerly Santa Clara baseball "stars." In the evening Father Ricard was the guest of honor at the annual alumni banquet. Five hundred old Santa Clara boys sat at the tables which were brilliantly lighted and spread out in the old mission garden like the leaves of a fan. A very solemn moment arrived at half-past eight, when the old mission bells tolled slowly, and the president of the Alumni Association read out the names of the Santa Clara boys who were killed during the war. During the speech-making an aviator flew over the campus and wrote a fiery S. C. in the sky. Among the speakers were Archbishop Hanna, Father Murphy, President of Santa Clara, the jubilarian, John J. Barrett, James A. Bacigalupi and ex-senator of California, James D. Phelan. William F. Humphrey, president of the Olympic Club and a park commissioner of San Francisco, acted as toastmaster.

Some years ago Father Ricard gained wide prominence with his sunspot theory of long-range weather forecasting. The usual newspaper forecast is rarely made more than two or three days in advance. Father Ricard makes his forecast five weeks in advance, so that California newspaper may publish on the first of each month his complete thirty-day forecast. This special work of Father Ricard's is of such practical service to farmers throughout California that he has received from them hundreds of letters and tokens still more substantial of their gratitude. He was born near Plaisons, in Southern France, June 1, 1850, where he attended the public schools and mastered Latin and Greek under the venerable Abbe Espouillier. At the age of twenty-one he entered the Society of Jesus, at Turin, Italy.

New Rector.—On July 22, Father Murphy, whose failing health had compelled him to ask for a successor, was succeeded as president by Father Zacheus Maher.

Seattle. Seattle College.—Last June, 1921, the high school department of Seattle College was officially accredited
by the State Board of Education, at Olympia, Washington. Although we have the unique distinction of being the only strictly classical school in the state, our numbers are steadily increasing. Our faculty is composed entirely of our own Fathers and scholastics.

The Sodality of the Blessed Virgin had its first regular meeting and election of officers on October 3, and the boys are taking a lively and intelligent interest in the spread of the sodality. The same zeal and interest is manifested by the promoters of the Apostleship of Prayer, who had their first regular meeting on September 30. We are expecting a very successful year, and have every reason to hope that our expectations will be fully realized.

YAKIMA. Marquette College.—Marquette College, Yakima, is a boys’ school connected with St. Joseph’s Parish conducted by our Fathers. The college includes the higher grades and four years high school. The high school of the college gives our boys a classical and a commercial course. The school has just entered upon the most prosperous year in its history. For the first time it will have pupils in the fourth year high. Consequently, next June, we will have our first graduation. We have 120 pupils in the grades and 60 in the high school.

CHINA. Diamond Jubilee of the College of Zi-Ka-Wei.—The College of St. Ignatius, of Zi-Ka-Wei, began its existence in 1850. Up to that time only a few children, whose parents could not take care of them, were in residence. In 1850, regular courses of studies were begun, with about 20 students. Today there are 450. The jubilee celebration lasted three days, November 12-14, 1920. At the public reception held on November 13, nearly all the prominent Chinese state and city officials were present.

Flourishing Condition of the South East, Tchely, Mission.—The Jesuit mission of South East, Tchely, China, has doubled the number of its Christians in twenty years. There are now 102,390 Catholics in this mission. Fifteen Chinese Jesuits, 25 Chinese secular priests and 31 Chinese nuns are working with the 46 European Jesuit priests in the Tchely mission.

ENGLAND. The Jesuit Directory—Edited by D. H. Thompson, s. j.—(Published by T. Gerald O'Sullivan, London: 1s).—Our Fathers working in parishes in England suffer a severe handicap, which this manual will do much to remove. The secular clergy remain in the same diocese all their lives, and in consequence are well known by the people to whom they minister. Moreover, having no restrictions of rule, they are able to move more freely among their parishioners; we say this, fully aware of the dangers of that freedom, which, however, tends to produce a greater friendliness. Among the people with whom we work, only a few can appreciate the advantages of our longer and more exact training. English people are naturally reserved and do not easily
make friends, and it may take a long time for a priest really to know them. Then it often happens that when at length a priest has become known, and his work and character duly recognized, he is suddenly whisked away, as they say, no one knows whither. And this makes them even more reserved towards his successor, who is often regarded for some time as an intruder. The argument "for the greater good" hardly appeals to parochial minds; and very few indeed understand or can understand that work in a parish, however well we may do it, is, so to say, only incidental in the life of a Jesuit. This Directory will help to remove this reproach—the reproach that our superiors think little of the feelings and needs of parishioners; for they will be able to discover whence the "new Father" came, and when he leaves, whither he goes. They may even be able to trace his career, and all this will help towards friendliness and sympathy, without which, we may almost say, little good can be done in a parish. For this reason alone the Directory should be widely disseminated. My cynic will say: "We ought not to have parishes"; but that is another story. The truth is that, even in England, wherein we made so "bloody an entrance," we are not sufficiently known; we are too diffident in putting forward our own special works, devotions, and the like. But the compiler of the Directory sometimes lapses into the wrong way of doing this, that reminds us of the warning of the inspired writer of the proverbs (xxvii. 2), "Let another praise thee and not thy own mouth; a stranger, and not thy own lips." Nor do we avoid this covert censure by writing about ourselves from the point of view of an outsider. Otherwise we have nothing but praise for this new venture, and congratulate the editor on the great success of his industry. The book is a mine of information, useful not only to the people under our ministration, but to ourselves, and we would single out the calendar for special praise. As regards the style and general "get-up" of the manual, as we may justly call it, we need only say that it could hardly be better clone; and the excellence and variety of the printing in such a book of reference makes for clearness and usefulness. We think the time will come when we shall wonder how we did without it. Our Fathers working in parishes should make it known in their districts. There is an admirable account of the inception and growth of the Society written by the Right Rev. Mgr. Howlett, which should be read and re-read by the congregations under our charge, and our Fathers should see that they have an opportunity of doing so. A study of the book itself will make them take a keener interest in our work, which should result even in better attendance both at church and in the many parochial gatherings incident to church work. We wish it, therefore, an ever-increasing circulation; instead of three thousand, may the publisher be able to print thirty thousand copies. It should
also be tactfully introduced into the convents.—*Letters and Notices*, July.

**British Guiana.** **Georgetown Cathedral.**—With due ceremonial, on March 13th (Passion Sunday), the New Cathedral, though still unfinished, was opened for worship. On the First Friday of March, in the year 1913, occurred that terrible disaster which deprived the Bishop of his Cathedral and the city of its most beautiful building. In truth, the old Cathedral was the largest and most beautiful structure ever built in wood in British Guiana; but the new building will be larger, more serviceable, and not at the mercy of a forgotten ember.

**Germany.**—A Father writes: “The war and its consequences have brought us blessings and trials. Trials, for the low German *valuita* has forced us to close our colleges in Sittard (Holland), which has on a smaller scale been re-opened in Godesberg, near Bonn, and Ordrup (Denmark). For the same reason we sold our villa of Exaten, Marien-bosch; and our great houses in Holland—Valkenburg, Exaten, s'Heerenberg—are a constant menace to our very poor finances.

“Among the blessings of the war, or rather the revolution, was the practical abolition of the last remnant of the law against Jesuits, so that we are now free to work in Germany as before the expulsion. Upwards of a hundred books were published from 1918-1920; and we have several journals. One of them, the *Weltmission*, has more than half a million subscribers, the two monthlies, *Männerapostolat* and *Müttersonntag*, about 220,000 each, and this in spite of the enormous cost of paper and printing. Making use of the new liberty, we have opened residences all over the country, and the number of novices is increasing—39 scholastics and 10 lay novices in the Novitiate of Feldkirch, 78 scholastics and 16 lay novices in the Novitiate of s'Heerenberg-Emmerich. A great movement has been started, and is being supported largely by our Fathers, for the guiding and Catholic training of the pupils of our middle schools (gymnasien), called Neu-Deutschland. In many towns we have opened ‘circles,’ students’ halls, a kind of Catholic Y. M. C. A., and the success and enthusiasm among our Catholic youth is beyond description. Besides, we have opened new houses of retreats, at Waldeisruh, near Bendorf am Rhein (Coblenz), Biesdorf, near Berlin, and a third one south of Munich. The staff of the *Stimmen der Zeit* (formerly *Stimmen aus Maria Laach*) having been long ago transferred to Munich, the staff of the *Catholische Missionen* left Valkenburg in the autumn of 1919 for Bonn, where we now have the largest residence along the Rhine—17 Fathers, 1 scholastic and 4 brothers. We are living in our old residence we had before the expulsion, with our old Church of the Sacred Heart, and our old men’s congregation. In Coblenz we have got the service in our old Jesuit church. From all sides the bishops
are asking for Fathers; *messis quidem multa, operarii autem pauci*. Following the Rhine you will now already find Fathers in the following places: Emmerich, Duisburg, Dusseldorf, Cologne (Provincial), Niedercassel, Bonn, Godesberg, Bendorf, Coblenz, Mayence, Frankfort, Heidelberg, Karlsruhe and Fribourg."—*Letters and Notices*, July.

**Bombay.—**After much delay occasioned by the extraordinary difficulties of the case, this mission has been definitely allocated by the Father General to the Aragon Province of Spain, in lieu of the Philippines. In other words, they will exchange a fully-formed province of some seven million souls for a territory mainly pagan. The work before this province is therefore tremendous, for before anything can be done, the Fathers to be devoted to that task, must learn the English language; and obviously the natural place is England itself. Already arrangements have been made for meeting this demand. Two Fathers are now at Manresa House, two at Wimbledon, and ten will go to the Seminary, and Stonyhurst will accommodate one.

The following decree of His Paternity was recently promulgated in the Province of Aragon: "Ad majorem Dei Gloriam et salutem animarum, quas Christus Dominus suo sanguine redemit auctor sum ut Provincia Aragoniae Missionem Bombayensem a Provincia Germaniae separatam suscipiat. Missio autem Philippina Provinciae Marylandiae Neo-Eboracensi attribuatur; sed eam Aragonia, præter Bombayensem tamdui retinebit, donec Patres Americani eam magna ex parte occupaverint. Qua ratione permutatio missionis Phillipinae fieri oporteat judicio duorum provincialium reiunctitudem, qui, collatis consiliis, præpositi generalis apportioni committent ea quæ statuenda decreverint."

There are at present in the Philippines: 77 Fathers, 16 scholastics and 62 lay brothers belonging to the Province of Aragon.—*Letters and Notices*, July.

**France. Centenary of Father Ramière.—**Père Henri Ramière, the second founder of the Apostleship of Prayer, and the efficient cause of its world-wide expansion, has the whole July number of the French *Messenger* devoted to his memory; last July 10th being the centenary of his birth. The same number puts the present membership at twenty-six millions, and considers that this number is not large enough in view of the words of the Pope’s encyclical of November 30, 1919: "We earnestly recommend the *Apostleship of Prayer* to all the faithful without exception, desiring that each and every one should become a member."

**Georgetown. The College—Commencement 1921.—** The exercises opened Saturday evening, June 11th, when the alumni smoker was held, followed by a meeting and election of alumni officers. On Sunday morning, the regents, faculties, alumni and graduating classes formed in procession and
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proceeded to Dahlgren Chapel, where the Rev. Francis X. Delaney, s. j., '97, delivered the baccalaureate sermon. A reception to the alumni, members of the senior class and their friends by the President of the University and the faculties took place Sunday evening, followed by a band concert and college songs by the alumni and graduating classes. This event, which is held in the quadrangle, is always among the most interesting of commencement week. Wilton Lackaye, distinguished actor, who was graduated from Georgetown in 1881, furnished the surprise of the program. Murray J. MacElhinny, president of the yard, presided at the exercises.

The annual alumni reunion banquet, in connection with the commencement, was held Monday evening. Following the banquet the class day exercises were held in the quadrangle. The Cohonguroton oration, the name meaning "River of Swans," as applied by the Indians to the Potomac River, is always the feature of class day exercises. B. Meredith Reid, '21, delivered the address. Garbed in Indian regalia, and standing in the light of a wigwam fire, the orator bids his farewell to the Potomac, which flows at the foot of Georgetown's hill. Others taking part in the program were Edward F. Mack, '20, who gave the master's oration, and Leo J. Casey, who recited the class ode.

With the graduation exercises on the college lawn Tuesday afternoon, the exercises came to a close. The Rev. John B. Creeden, s. j., delivered the opening address, after which more than 400 graduates of the college, law, medical, dental and foreign service schools, received their degrees. Besides the degrees in course, honorary degrees were conferred on Gilbert H. Grosvenor, editor of the National Geographic Magazine, and Dr. Isaac S. Stone, noted surgeon of Washington, D. C. The Honorable Edwin Denby, Secretary of the Navy, then addressed the graduates. The exercises closed with the awarding of honors.

Successes of the School of Foreign Service.—Within two years since its establishment, the foreign service school has sent forth students and graduates to every civilized corner of the globe; from the coral strands of India to Siberia's ice floes; from the land of the Incas to distant China and Japan.

When Colonel Haskell, appointed by Secretary of Commerce Hoover to take charge of the feeding of Russia's starved thousands departed, he took with him as private secretary one of the youngest students of the foreign service school, George Townsend, twenty-two years old, of Baltimore, is the lucky youngster. He studied Russian at the Georgetown school, and is thoroughly posted on Russian affairs, so that his selection came as no surprise to the school authorities.

Another Georgetown student left for Bombay, India, as an assistant trade commissioner for the Department of Commerce. Several other Georgetown boys already are in India
for private commercial concerns. Paul Steintorf, of Chase City, Va., is the latest to go from the school. He was sent by Georgetown, with other students, last summer, to make an investigation of economic conditions in Cuba.

Emil Kekich, whose home is in Alton, Ill., another student of the foreign service school, has gone to Vladivostok, for the Department of Commerce.

Now that the German Government has signed the peace treaty with the United States, it is expected that trade channels will be kept constantly open, and for this reason the Department of Commerce has sent Charles E. Herring to Berlin as American Trade Commissioner. Mr. Herring took with him as his assistant, E. J. Eichelberger, a Georgetown foreign service school student. He hails from Worcester, Mass.

It is announced that several Georgetown students have been with the American embassy in Japan since last year, and that commercial concerns have sent others to Russia, China and other sections of the old Continent.

**Honor for Georgetown from the United States Government.**

*An Act of Justice.—* The recognition of Georgetown University by the United States War Department, as a distinguished college and honor military school for the year 1921, brings merited appreciation to that venerable institution.

The dignity conferred on Georgetown by the Secretary of War acknowledges the sterling value of the education given in that college. That such education is professedly a Catholic course of instruction, holding religion as an integral part of the training of the students, should have a quieting effect upon such local patriots as are concerned with the fitness of any education that is not godless.

The Government of the United States, in placing the seal of its approval on the standards of education maintained in this Catholic college, has done the merest act of justice, but the effect, one might hope, may be far-reaching in enlightening certain of our fellow-citizens, despite their apparent preference for the darkness.—*Editorial in Standard and Times, Philadelphia.*

**Germany. Division of the Province.**—On February 2, the decree was promulgated dividing the Province of Germany. The Province of Upper Germany comprises the following territories: Bavaria, Wurtemberg, Baden, Hesse-Darmstadt, Vorarlberg, Lichtenstein, Thuringia, dependent on the bishops of Bavaria, Saxony, Reuss, Switzerland. The missions of Brazil and of Poona are to belong to this province, provided Ours can get them back.

The Province of Lower Germany takes the rest of Germany, as well as the missions of Denmark, Sweden and the new mission in Japan. The place of Silesia, whose disposition is still disputed since the end of the war, remains undecided. Valkenburg, the scholasticate, and Exaten, belong to both provinces, but under the jurisdiction of the
Province of Lower Germany. The novitiate at s'Heerenberg will belong to this latter province. The *Stimmen, Katholischen Missionen, Weltmission*, will be the common possession of both provinces.

### INDIA.

#### POONA—Resignation of the Bishop.

The following circular has been sent round to the clergy of Poona diocese:

**DEAR REV. FATHER—**

By the last mail I received a letter from the Most Rev. Dr. Henry Doering, s. J., in which he directs me to inform our clergy and laity that, not being able to return to his own diocese, he very much to his regret has resigned the Bishopric of Poona into the hands of the Holy Father the Pope, who since then has appointed him to a titular archiepiscopal see.

His Grace Dr. Doering expresses his desire that the clergy and laity of his former diocese should kindly remember him in their prayers, and he wishes them to be assured that he, on his part, will never forget them.

Please add at Mass the prayer to the Holy Ghost during the vacancy, and request the faithful to pray in the same intention: that Almighty God may soon give our diocese a worthy successor of Dr. Doering. This letter is to be read on Sunday next in all the churches and public chapels of the diocese.

Yours sincerely in Christ,

Bishop’s House, Poona, 19th July, 1921.

A. BRUDER, S. J.,

Administrator Apostolic.

#### Notes.

The Church in Mangalore, India, has made great strides since the days when our Maryland-New York Jesuit, Father Muller, began his labors in the mission in 1879. Then there were but some 54,000 native Catholics. Today the Mangalore Mission numbers 111,557 Catholics and 64 churches and chapels, and numerous schools and charitable institutions.

**Important Discovery by Father Hosten.—Les Nouvelles Religieuses, Paris, April 15, 1921**, states that an important discovery has been made by the Belgian Jesuit missionary, Father Hosten, near Madras in India. Certain ancient inscriptions and sculptures on the Madras coast have been carefully studied by Father Hosten and found to be of Greek and Roman origin, and give great weight to the tradition that India was evangelized by the Apostle St. Thomas.

**Note on Catholic and Protestant Forces in India.**—An Indian missionary has compiled some very interesting statistics on the relative strength of the Protestant and Catholic missions. There are 136 missionary societies in England and America engaged in supplying India with men and money. They have in their service 5,200 European and American missionaries, men and women, besides 1,665 native ministers and 31,791 teachers and catechists. The Catholic
missions are manned by 1,268 priests, assisted by 638 brothers, 3,592 nuns, with 7,698 native teachers and catechists. That is, there are 43,658 Protestants and 14,426 Catholics engaged in the Mission of India. Needless to say the financial outlay of the Protestant missions is far in excess of the Catholic Indian missionary budget.

CALCUTTA. Father Ferdinand Perier Appointed Coadjutor Bishop.—Archbishop Meuleman, s. J., of Calcutta, because of failing health, has returned for a time to Belgium. The Acta Apostolica Sedis for August, 1921, announces that our Holy Father Benedict XV, by a brief dated July 10, has named Rev. Father Ferdinand Perier, Superior of the Bengal Mission, as Bishop Coadjutor with the right of succession to the Archbishop of Calcutta.

Jesuit Aids Exploration.—Members of the expedition which left Darjeeling (Bengal, British India) to scale Mount Everest, the highest mountain in the world, have found help in the project in the carving of the Himalayas, executed by Brother Anthony Parmentier, s. J., of North Point College, who died only recently.

Brother Parmentier’s contribution to the scientific knowledge of the Himalayas was made in moments of time snatched from his labors as infirnarian of the college during thirty years. The infirmary faced the great ridge that traverses part of Asia, and divides India from Tibet. Day and night he could see the row of peaks that rise skyward thousands of feet, like vast monuments, along the boundary of India. Mount Everest, rearing its head more than five and a half miles into the blue, is the Titan of all these giants.

Brother Parmentier’s first sense of awe became reverence and finally love. He studied these mountains till he had fixed in his mind every characteristic of them. Then he sculptured them. On a great piece of teakwood he carved their likenesses; as it were, transferred to this permanent tablet every configuration of the whole range. It was the labor of years.

Many explorers have consulted and studied Brother Parmentier’s carving before plunging into the wilds of the Himalayas. Lecturers in Darjeeling have borrowed it for the purpose of demonstration. Now the greatest of all the scientific expeditions that have undertaken the perilous task of reaching the peak of the world has made fruitful use of it.

—C. Leader, Aug. 1.

CEYLON. GALLE—The Silver Jubilee of His Lordship the Bishop of Galle, Rt. Rev. J. Van Reeth, S. J., 1895-1920.—The Catholics of Galle spent a busy week preparing for the silver jubilee celebrations of their venerable and beloved Bishop, the Right Rev. Dr. J. Van Reeth, s. J., which were held on Saturday and Sunday, March the 13th and 14th. On Friday evening the outdoor decorations seemed threatened with destruction, for heavy rain began to fall about
4.30 p. m., and continued during the night and the early hours of Saturday morning. However, it cleared up before the train from Colombo was due, and the sun condescended to smile and brightened up the waving banners that decorated the somewhat steep ascent of Mount Calvary leading to the cathedral.

The cadets were waiting in the station to welcome the distinguished visitors—His Grace the Archbishop of Colombo, the Bishop of Kandy, the Bishop of Trincomalee, the Bishop of Jaffna, and a great number of Reverend Fathers who had come long distances to congratulate the Bishop of Galle and to take part in the festivities organized for the occasion.

Dr. Van Reeth welcomed His Grace and his brother bishops at the top of the last flight of stone steps before the Cathedral. They immediately entered the Cathedral, which was charmingly decorated. The *Ecce Sacerdos magnus* was sung, and His Grace addressed a few appropriate words to the crowd, which was so great that the school children had to content themselves with a place on the veranda.

On Saturday afternoon various addresses and offerings were presented to His Lordship, among them a hearty address, together with a purse, from the past and present pupils and teachers of the college.

His Lordship, in his reply, expressed his thanks for the congratulations, good wishes and sentiments expressed in the address, as well as for the valuable present.

When he came, in 1893, he found a school with about 70 pupils. He resolved to establish a Jesuit college in its place. With that object in view he appealed to the Superior-General of the Society. It was objected, however, that there was no room for a new college, as there were already in the town two Protestant colleges and one Buddhist college. He replied that if the college was built boys would be found. Ultimately he succeeded in securing the services of two English-speaking Fathers, Father Murphy and Father Biezer. Soon, very soon after their taking charge of the school, the number of pupils went up from 70 to 100, from 100 to 150, 200, 250, and so on. Those were happy days for the boys, for it was then the custom to give them a full holiday for every additional 50 boys that joined the school. Later on, when the numbers became bigger, the Rector had to give up that practice.

The boys of St. Aloysius were now to be found all over the Island, in every walk of life; in government departments, in the commercial world, in the professions. Their successes had placed their college among those of the first rank in the Island. He could assure the boys that he rejoiced over their successes; he not only followed their progress at the college, but he followed their careers in the world; and the interest of the boys were and would always be his own.—*The Aloysian.*

**IRELAND. Clongowes College.—** There were up to 300 boys in the house during the year. They fully maintained, both
in the classrooms and the playing fields, the high traditions handed down to them. The tone and bearing of the boys augurs well for the future, and the alumni will soon have a valuable addition to their ranks.

The tone of the house, as we have said, was excellent. The welfare and progress of their religion and their country should be the two guiding ideas of an Irish Catholic school. In the Social Club, the papers read were mainly on Irish subjects. At the request of the boys themselves, a Solemn Requiem Mass was said for Mr. McSweeney, late Lord Mayor of Cork, on October 29th; and the whole house made a novena for the 5th of November, the feast of All the Saints of Ireland, to beg of God peace and prosperity for our country.

JAPAN. A New Mission.—A new mission in Japan, different from the University in Tokio, and taken from the diocese of Osaka, under the Missions Etrangères, Hares, has been entrusted to the Fathers of the German Province. Ten Fathers will form the first contingent.

MISSOURI PROVINCE. British Honduras—The Epidemic in Belize.—The thoughts of all in the province were lately turned anxiously towards St. John’s College, Belize, which was in the throes of an epidemic, the like of which has never been known before in the history of the college. Already two of Ours (Brother Studer on August 29 and Mr. Bachner on September 12,) have succumbed to the scourge, which the doctors pronounced yellow fever. A great many of the community and some of the students were also attacked, but are now on the way to recovery. Father Mitchell, former Superior of the Honduras Mission, and thoroughly conversant with conditions in the colony, was sent to Belize to be of what service he could to our brethren there in their hour of affliction.

The latest word from Belize, October 21, was that the situation was improved. The boys were removed to Searjeant’s Caye, and the convalescent sick to the presbytery. Government doctors and nurses have been very kind and helpful during the epidemic.

CHICAGO. Ours in Charge of the New Unit of the Divinity School of the University of St. Mary of the Lake.—Three of Ours have charge of the educational department of the divinity school of the University of St. Mary of the Lake, the new Catholic University of the Chicago archdiocese. The appointments were made by Archbishop Mundelein.

The administrative department will be in charge of diocesan priests selected from the faculty of the Quigley Memorial Seminary of Chicago, and the domestic department will be in charge of the Sisters of St. Francis from Joliet, Ill.

Coincident with the announcement of the faculty, the Archbishop announced that the school of philosophy and six
other units of the great university would be completed and opened in September, thus realizing the first materialization of the Archbishop's vision of a complete Catholic university in the west, with the preparatory, high and grade schools leading up to it.

The faculty as announced by the Archbishop includes: Professor of philosophy, the Rev. William L. Hornsby, s. j., now teacher of logic and general metaphysics at the St. Louis University. Prefect of studies, the Rev. John B. Furay, s. j., now president of Loyola University, Chicago. Professor of history, the Rev. William A. Padberg, s. j., of the faculty of Creighton University, Omaha, Neb. Prefect of discipline and rector, the Rev. Gerald A. Kealy, D.D., of the Quigley Preparatory Seminary. Procurator, the Rev. Herman Wolf, of the Quigley Preparatory Seminary.

"This will be the only theological school in the country under diocesan control in which the Jesuits teach," said Archbishop Mundelein, "and their presence is the hallmark of scholarship. We are prepared for a class of fifty students, who have enrolled in the first year of the two year philosophy course, which will be followed by four years of theology. Of these students 31 are the young men who last week completed their preparatory work at the Quigley Seminary.

"Until now we have been compelled to send our young men away to be educated for the priesthood. Beginning with the opening of this first class in September, we will be able to educate our own boys to the priesthood at home."

The faculty, as announced, will conduct the school for the first year, and as the course progresses and new classes are formed, the faculty will be increased until, at the beginning of the sixth year, a complete faculty will have been recruited.

The selection of Father Furay for the new university faculty necessitated the appointment of Father Agnew as the new president for Loyola University, which, while an independent school under Jesuit control, will give its degrees through the University of St. Mary of the Lake, as will DePaul University conducted by the priests of the Congregation of the Mission (Vincentian Fathers).

DENVER. Regis College Retreats.—Retreats for laymen were reinaugurated this summer after having been discontinued for some years. About forty men made the exercises under the direction of Father Krenz, and afterwards enrolled themselves in the Regis College Retreat League. This organization gives promise of mighty good to be accomplished in the future. Next year two retreats will be given. Besides the laymen's retreat the annual diocesan retreat was held at Regis again this year, the Right Rev. Bishop Drumm of Des Moines being in charge. Upwards of ninety priests were present.

KANSAS. St. Mary's College—Retreats for Men.—The series of retreats given annually at the college during the
Summer months began shortly after the departure of the boys, with a three days’ retreat given by Father R. Roswinkel to ninety-two priests of the Leavenworth diocese, Right Rev. Bishop Ward presiding. This course was followed July 9th by one attended exclusively by Knights of Columbus of the State of Kansas. Eighty-eight Knights followed the exercises under the direction of Father A. Kuhlman. Father L. A. Falley gave the third course July 24-26, to a class of thirty-eight. There were two more laymen’s retreats given in August, one by Father Kuhlman and one by Father Roswinkel.

Milwaukee. Marquette University Examination Record.—A noteworthy record has been established by the Marquette University professional schools in the examinations that were held at the close of the scholastic year. At the bar examinations which registered a number of failures, the 19 Marquette graduates all passed, and the 28 night-law and special students were successful. The Marquette medical school record is still more striking, as there has not been a failure recorded in the State examinations during the past four years. The 48 dental graduates of Marquette have been 100 per cent. successful. Marquette University had on its rolls last year 3,500 students. The University has reason to be proud of its examination record.

Omaha. An Astronomical Jubilee and Father Rigge.—Creighton University celebrated, on August 28, the twenty-fifth continuous year on its staff of Father William F. Rigge, S. J., prominently known in astronomical circles. From time to time he has attracted the attention of the general public by notable services, one of which in particular was recounted on this occasion:

“One of the most striking instances of such service was the saving of an accused man from sentence to the penitentiary by an accurate calculation of time from the shadow on a photograph. Father Rigge’s testimony, which had been contested and ridiculed by the prosecution, was confirmed by the independent calculation of another astronomer and by photographs taken on the anniversary of the picture first made.”

Father Rigge is a member of the American Association for the Advancement of Science, the American Astronomical Society, the Nebraska Academy of Science and the Meteorological Society.

The Summer School.—This year’s session of the Creighton Summer School even surpassed that of last year in the number of its students and in the breadth of territory from which it drew. So far as has been ascertained at the present writing, Creighton assembled more students than any other Catholic summer school of the country. Loyola University, New Orleans, held second place, with an enrollment of 568. Creighton’s total enrollment was 581, and represented
twenty-four states, besides Nova Scotia and the Hawaiian Islands. Of the 581 registrants, 471 were religious women belonging to forty-five communities. Only a few of the sisters were resident in Omaha. The numerous convents and parish schools from which they came were well distributed over an area that stretched from Vancouver to Halifax, and from the Rio Grande to the northern boundary of Minnesota.

One or more courses were given in each of seventeen branches. Father Betten came from Cleveland to teach history, Father Pickel from Prairie du Chien for chemistry, and Father John Stritch from Spring Hill for English; but even with the help of these there were not enough professors for the large and earnest attendance, and though the University auditorium and the students' library hall were brought into requisition, rooms could not be found to accommodate conveniently all the largest classes. Because of the favorable climate and of the advantageous position and surroundings of the College of Arts, there was probably much less suffering from the heat than in other summer schools. Frequent entertainments were given with an excellent selection of the best "movie" films.

PRAIRIE DU CHIEN. Campion College—Convention of the Science and Mathematics Teachers.—The idea of organizing the association originated with Father Sloctemeyer. It was last February that he first spoke to Father Provincial about the possibility of organizing the science and mathematics teachers. Father Provincial saw that the plan contained great possibilities for promoting the work of our teachers in those branches, and suggested that the plan be developed more in detail and presented in writing.

With the assistance of Father Frumveller and several others this suggestion was carried out. On March 6, Father Sloctemeyer gave Father Provincial the first draft of the constitution of the new organization, and on the 17th formal consent was given to the project. But before the real work of organization could begin it had to be determined whether the teachers were willing to organize.

A questionnaire containing the following five points was sent out to every science and mathematics teacher:

1. What do you think of the advisability of forming such an association? Do you favor it, supposing efficient organization and management?

2. What is the most convenient time to meet, bearing in mind the summer schools and the retreat times for the Fathers?

3. Do you favor a permanent organization, such as, e. g., the American Association for the Advancement of Science?

4. If so, what sections would you propose to start with.

5. Will you kindly suggest some topics as subjects for papers and discussions?
More than seventy per cent. of the questionnaires were answered, and in almost every case the answer to the first question was in the affirmative.

The convention was held at Campion College, August 17, 18, 19, and was eminently successful. A full account of the meetings will be given in The Teachers' Review, Jan., 1922.

*Scholastics' Summer School.*—It has been very generally conceded for many years past that considerable valuable work in preparation for teaching might be accomplished at the summer villa without in any way diminishing the primary good results to be derived from the vacation, and with only a slight curtailment of the enjoyments of the villa season. This year the summer school at Campion put the theory to a very practical test, and with results which proved far more than satisfactory.

Loyola Villa opened at Campion on June 25th, with "Long Order" as the program, until July 11th, when the summer school began. There was some speculation as to just what the summer school would be like, until the posting of the subjects, schedules and professors made it clear that the courses offered were to be full semester courses, followed by examination, and credit for at least one college semester hour. The appointment of Father Macelwane as Dean, and the staff of professors assigned to the work by Father Provincial, gave added assurance of the practical value which might be derived from the courses. A further point in favor of the school was the fact that with the early appearance of the status for the various colleges and universities, most of the rectors promptly informed the scholastics assigned to their staff what subjects they would be expected to teach next year.

Father Provincial arrived at Campion on Saturday, July 9th, and the following morning called the scholastics together for a brief, interesting talk on the importance of taking up the summer studies with energy and enthusiasm. He spoke of the great importance of our work in the classroom, and was kind enough to make several remarks in praise of the efforts of the scholastics of the province, and quoted Very Reverend Father Beukers, the Provincial Visitor, as concurring with his opinion.

It only remains to add that the following day the scholastics took up the work with an energy surpassed only by the efforts of the professors to make the classes interesting and practical.

The complete schedule of subjects and credits, together with the time schedule of classes, follows. A more detailed outline will be found in the 1921 catalogue of Campion College.

*Courses—Biology:* Introductory Zoology (1 hr. credit),
Comparative Anatomy of Vertebrates (1 hr. credit), Embryology (general, 1 hr. credit), Embryology (organogeny, 1 hr. credit).

Chemistry: Organic Chemistry (4 hrs. credit).

Education: Methods of Teaching Mathematics in High School (1 hr. credit), College English Teaching (1 hr. credit), Methods of Teaching English in High School (1 hr. credit), Methods of Teaching College Latin and Greek (1 hr. credit), Pedagogy of Latin and Greek in High School classes (1 hr. credit), Methods of Teaching History in High School (1 hr. credit).

French: Intermediate French (1 hr. credit), Modern French Prose (1 hr. credit).

Italian: Elementary (1 hr. credit).

Latin: Advanced Latin Writing (2 hrs. credit).

Mathematics: Calculus (2 hrs. credit), Differential Equations (1 hr. credit).

Physics: Analytic Mechanics (2 hrs. credit), Alternating Current Theory (3 hrs. credit).

Spanish: Composition and Conversation (1 hr. credit).

Classes, which were held five days a week over a period of three weeks, began at eight fifteen in the morning and continued until eleven fifteen, then again from quarter past two until quarter past four in the afternoon, thus giving five full-time periods each day. In subjects requiring laboratory work many of the students carried on their experiments without interruption during the entire morning and afternoon.

A minimum of two periods a day was prescribed for all. Matter in addition to the prescribed two hours was optional, but was, of course, recognized and credited. The total enrollment was one hundred and seven scholastics.

ST. LOUIS. Departure of Very Reverend Father Visitor, E. J. Beukers, S. J.—On the evening of September 13, Very Reverend Father Visitor took a formal farewell of the members of the province. It was, as our acting rector remarked in his words of farewell, particularly appropriate that this should take place at St. Louis University. It was here that Father Visitor had entered the province, here that he spent more of his time than at any other college, and here that he had gained most of his ideas of the membership of the province and their work.

The program of the evening was made up of musical numbers by the orchestra and glee club, a vocal solo with flute obligato by Messrs. Ryan and Renard, a Latin address by Mr. Otting, a poem by Mr. Coogan, and addresses of farewell by Reverend Father Rector and Very Reverend Father Provincial. Father Rector emphasized the fact that Father Visitor had endeared himself to all by his uniform kindness and the zeal with which he devoted himself to his work. For this reason, he said, though Father Visitor would never
more be seen by most of us, he would always be remembered with gratitude and brotherly feeling. Father Provincial echoed the sentiment of Father Rector, and added that the province was unanimous in its expression of satisfaction with Father Visitor and his work. He thanked Father Visitor in the name of all, and again promised him an unending remembrance in our prayers. Father Visitor responded in his characteristic, kindly fashion. He thanked the members of the province for the spirit of charity with which they had everywhere received him as one of their own, and for their parting gift of a memorial album and a spiritual bouquet. Whatever unusual energy he had devoted to his task, was due, he said, to anxiety lest his shortcomings should mar the work of his visitation. He hoped that lasting benefit would accrue to the province from this visitation, and assured all that he would hold them in his remembrance and in his prayers. He then gave the assembly his blessing and bade farewell to each individually. Father Visitor departed for New York via Washington the same evening, in company with Father O'Connor, who had been his socius during most of the visitation. He sailed for Rotterdam September 17.

Golden Jubilee of Father Ferdinand A. Moeller.—On Sunday, August 21, St. Joseph's Church was the scene of general rejoicing and festivity in celebration of the fiftieth anniversary of the entrance into the Society of Jesus of its pastor, Rev. Ferdinand A. Moeller, s. J. The parishioners left nothing undone to celebrate his golden jubilee in a fitting manner and thus show their love and esteem. Due to the energy of Brother Waltermann, the church was beautifully decorated for the occasion in the papal colors. The mixed choir of the parish, under the direction of Mr. J. Offenbacher, rendered the music.

At nine o'clock, Solemn High Mass was celebrated, of which the Reverend Jubilarian was celebrant, Father Mathery, deacon, and Father Klocker, sub-deacon. Father Jenneman was master of ceremonies. In the sanctuary were the Most. Rev. John J. Glennon, Archbishop of St. Louis, Most Rev. Henry Moeller, Archbishop of Cincinnati and brother of the jubilarian, Very Rev. Father Provincial, the Vicar General, Monsignor Hoog, the Chancellor, Monsignor Tannrath, Monsignor B. Moeller of Cincinnati, another brother of Father Moeller, a great number of his Jesuit brethren and many other religious and secular priests, friends of the jubilarian. Father M. J. O'Connor, s. j., acting president of St. Louis University, preached the sermon, and paid a grateful tribute to the zeal and spirit of sacrifice which have characterized Father Moeller's service during his fifty years in the Society. After the services in the church the ladies of the parish served a banquet for the clergy. In the evening a program of music and addresses, closed by the jubilarian's response, and the singing of the Te Deum, was given in the school auditorium.
NEW ORLEANS PROVINCE. The First Laymen's Retreat in Georgia, at Macon.—Twenty Catholic men, representing four Georgia cities, gathered at St. Stanislaus' College, Macon, Thursday, July 7, to make the first retreat for laymen ever conducted in the diocese of Savannah, or, for that matter, in any of the southeastern states. Sunday morning, July 10, these twenty men left St. Stanislaus' College, resolved not only that they would come back for the second retreat next summer, but would see to it that the twenty of 1921 will be doubled and tripled twelve months hence.

The retreat was conducted by Rev. J. J. McCreary, s. J., president of Immaculate Conception College, New Orleans. From every point of view, it was a huge success. The Georgians who have had experience in retreats in other parts of the United States, declare that the Macon retreat was the finest and most profitable one they ever attended. Father McCreary was an ideal retreat master, one whose eloquence was not his only asset. The Jesuit Fathers, especially Rev. J. M. Salter, s. J., master of novices at St. Stanislaus', left nothing undone that would add to the comfort and convenience of the retreatants.

One half of the men who made the retreat came from Macon. Augusta was second, with seven. Atlanta, with two, was third, and Milledgeville sent one retreatant to swell the total.

The retreat ended at breakfast Sunday morning. After the meal, on motion of Mr. James B. Mulherin, Mr. Jack J. Spalding, of Atlanta, took the chair, and resolutions thanking Bishop Keiley for his assistance and interest in the retreat movement, and the Jesuit Fathers for making it possible for the retreat to be conducted this year, were adopted by an unanimous vote.

Mr. Spalding voiced the thought of all the men when he told how the retreat had affected him. He said that it was but the beginning of greater things, merely the foundation. "I never had so much work to do at any one time in my life before, it seemed to me, as the day I left for Macon and the retreat," he said. "I just shut up the desk and came, and I cannot tell how pleased I am that I did."

Mr. Spalding has for many years been advocating retreats in the diocese of Savannah. Mr. R. W. Hatcher, of Milledgeville, who also delivered a short address at the breakfast, has been another staunch advocate, and he expressed his pleasure at being able to be present at the first one.

TEXAS. Dedication of El Paso City to the Sacred Heart of Jesus.—Forty thousand men, women and children participated in the religious ceremonies held here Sunday, June 26, in connection with the solemn consecration of the City of El Paso to the Sacred Heart. The procession, which started from the Sacred Heart Church at 6 o'clock, and wound through the streets of the city, was given an international
aspect by the participation of thousands of Mexicans from Ciudad Juarez, who crossed the border for the celebration, and joined Americans and Mexicans, who were gathered from many points in Texas and New Mexico.

The Right Rev. Anthony J. Schuler, S. J., D. D., Bishop of El Paso, and the Right Rev. Antonio Guizar Valencia, D. D., Bishop of Chihuahua, were the principal ecclesiastical dignitaries taking part in the exercises. Five special altars were erected along the line of march, and at each Benediction of the Most Blessed Sacrament was given. Thousands carried lighted candles, and beautiful hymns to the Sacred Heart were sung in Spanish and English, a special translation of several Spanish hymns into English having been made by the Rev. Father Chanal, S. J., for the occasion.

Two laymen represented the city in the formal act of consecration to the Sacred Heart. Bishop Schuler reading the act of consecration for the diocese, and the lay representatives, one representing the Americans and the other the Mexicans, reading the act of consecration for the city and invoking the protection of the Sacred Heart for its inhabitants.

NEW YORK. Xavier High School.—On September 12, Xavier High School opened its doors to the largest number of students in its history. More than 750 boys are registered. Such a large number was not expected, and at first it seemed impossible to accommodate them. But there is always room for one more. Five new class rooms were fitted up to accommodate the newcomers.

It is interesting indeed to note the marvelous growth of Xavier in recent years. In 1912, the last year of the college department, there were 88 students in the college and 362 in high school. The following year the high school registration was 338; 1915, 389; 1917, 417; 1919, 425; 1921, 751.

An All-Star College Magazine.—The exchange editor of Le Petit Séminaire, the student publication of the Quigley Preparatory Seminary, Chicago, has endeavored to select the best short stories, essays, poems and departments that have appeared in the different college magazines on his exchange list during the past year. He thus outlines his plan:

"Seeing that there are all-star baseball teams, football elevens, and even all-star movie productions, the ex-man began to wonder why he could not have an all-star college magazine. So following the example of his fellow-critics in other lines, he took upon himself the not small task of collecting all the college magazines for 1920-21 that have reached his desk, and reading them from cover to cover. . . . In a spirit of suggestion it may not be amiss to say that the compiling of an ideal magazine each year by every exchange editor is bound to be followed by good results."

The short stories are selected from the De Paul Minerval, Gonzaga, Fordham Monthly, St. Vincent College Journal and
Holy Cross Purple; the essays from the De Paul Minerval, St. John's Record, Loyola, Abbey Student and Fordham Monthly; the poems from the St. John's Record, Prospector, Holy Cross Purple and Fordham Monthly; the editorials from the Quill, Purple and Gray, Holy Cross Purple and the Gonzaga; the exchanges from St. Vincent College Journal, the book-reviews from De Paul Minerval, and the Antidote and the Fordham Monthly. The magazine gaining the greatest number of places was the Fordham Monthly.

We note here that the Fordham Monthly, Gonzaga and Holy Cross Purple are some of our college magazines.

American Priests Serve on Foreign Missions—Sixty-four of Them are Jesuits.—Die Katholischen Missionen is authority for the statement that there are about 150 priests and brothers from the United States at work in the various mission fields of the earth. Sixty-four belong to the Society of Jesus, twenty-three to the Congregation of the Holy Cross, twelve to the Mission Seminary of Maryknoll, twelve to the Congregation of the Holy Ghost, the Dominicans number six, the Society of the Divine Word four, the Marists three, the Society of Our Lady of Salette, two; three are secular priests. A few Lazarists and various others can be added to this number.

In March of this year the first five American Jesuits (not included in the sixty-four mentioned above) arrived at Patna, India. We may add that this list does not include the twenty Fathers and scholastics who left recently for the Philippine Islands:

PHILADELPHIA.—Godspeed to the Philippine Missionaries—Fathers Charles F. Connor and J. A. Morning, and Mr. J. A. Pollock.—One of the most impressive services ever seen in the Gesu took place on the night of Sunday, June 5th. The service lasted for scarcely more than a half-hour, but that brief space was crowded with a solemnity and beauty of ceremony and a depth of emotion that will leave a precious and fadeless record in the hearts of all who were present. And there were indeed many hearts to receive the impression, and eyes to witness with rapture the glorious and inspiring scene. It was a ceremony intended to express a Godspeed to Father Charles F. Connor and his companions of the Society of Jesus, our loving farewell to them on their departure for the far-away mission of the Philippine Islands. It was the reverent and affectionate outpouring of the souls of all, both priests and people, who found in the divine words of the Benedictus and the Magnificat an utterance worthy of the occasion, and in the Benediction of the Most Blessed Sacrament the sum total of all good wishes and prayers.

Father John A. Morning, s. J., of Georgetown University, a Philadelphian, one of the chosen missionaries, served as deacon at Benediction. Mr. Pollock was subdeacon. Father Connor preached.
The Renovated Gesù.—It is over thirty years since the first scaffolding that filled the church was removed in preparation for the dedication of the Gesù, on December 2, 1888, nine years after the laying of the cornerstone. In the meantime, the spotless whiteness of walls and vaulted ceiling and huge pilasters gave way to the incessant assaults of time and dust and the accident of fire, and while there has been no structural deterioration, the accumulation of dust was so formidable as to mar noticeably the beauty of technique of a remarkably noble fabric. All this has now been changed, and under the skillful and artistic power of Brother Francis C. Schroen, of the Society of Jesus, a new Gesù has gradually taken form, and though many a delicate and finishing touch is still being added, one can mark the general trend of elaborate decoration clearly enough to visualize a sacred edifice which for grandeur and ornateness will be second to none in the city.

In all the exquisite and detailed work so far accomplished with unerrning grace, a casual observer would perhaps be most impressed by what seems to be a guiding principle of simplification. But through the simplicity and restraint of it all, one can discern that delicacy of touch which is the measure of power in all art—the stroke of the true artist's hand filling every nook and corner with a kind of wizardry, and leaving to the hand of helpers only the long stretches and areas of ordinary painting. Though the cornices, the high ceiling, and the arches of the galleries and the side chapels, have taken on a very striking and rich appearance, there is no display of ornamentation nor glut of color to detract from and derange the pure beauty of gold and silver and bronze so generously applied. Everything that has been done has had a tendency to bring out the sheer grandeur of the proportions of the church, while at the same time, devotion has not been lost sight of, and with the claims of art, the religious artist has blended the elements of piety and religion. This feature is to be noticed in the appropriate texts concerning the Holy Name of Jesus set forth in large letters in Latin about the church, and in the invocations over the arches of the side altars.

St. Joseph's College—Frequent Communion.—Efforts were made in the last two scholastic years to get the boys to go to Holy Communion more often than before. For this, Communion had to be given in the college chapel, as the hours of Mass in many parish churches were too inconvenient. Before Lent, 1920, the promoters of the apostleship went among the members of their bands to secure volunteers. Communion was offered at 8 and 8.30. The boys preferred the latter hour, and after Lent the other was abandoned. An average of 17 boys a day was reached. On Palm Sunday the lists posted up at the chapel door showed 534 Communions undertaken for the week. The performance, of course, was less that the undertaking.
A similar plan was adopted in May. 121 Communions were undertaken each week in the chapel, 518 elsewhere. The largest number was on Sundays, namely 286. Of the other days, Saturday had the least, Monday the most. Eight members of the senior class were down for 36 Communions in the week. There were 162 who were to go oftener than once a week, with 530 Communions proposed. As a matter of fact, on the 21 school days in May, there were 288 Communions in the chapel. November, 1920, showed larger undertakings; for the college chapel, 200 a week, elsewhere, 630.

There were 850 Communions in the chapel in Lent, 1921, and over 450 in May. The number present was largest on Mondays, because at the beginning of last year, the Council of the College Sodality voted to have General Communion at the meetings every Monday, the meeting beginning at 8.10. Mondays in Lent thus showed a fraction over 46 as an average. Tuesday was the General Communion day of the High School Sodality B, and showed 27; Friday, of the High School Sodality A, and showed 29.

When the movement began, a light breakfast had to be provided. This was seen to by the president of the senior class, who did all the work connected with the breakfast. The charge was 10 cents a-piece; coffee and rolls were provided. In October, the work was taken over by the prefect of the college sodality, was continued by him as steward of the same when his term as prefect was up, and went with the office of steward to his successor.

At first, confessions were heard between the two hours for Communion. Afterwards, a Father was on hand for confessions at noon each day but Saturday in the college chapel.

New House for Laymen's Retreat.—Among the latest properties acquired for the conduct of the manifold activities of the Philadelphia diocese, is that purchased at Malvern by the Laymen's Week-End Retreat League, of Philadelphia, from the Coxe estate. Settlement has been made for the reality, which includes more than 56 acres of ground in Malvern borough, Chester county, and a number of fine buildings.

The well known Coxe mansion, the largest of the structures, will be used for retreats. There is also a stone house at the entrance to the property, as well as a big building, which can be used as a garage and for the housing of a caretaker.

Extensive alterations will be made in the mansion so as to fit it for the purposes of the league. On the main floor there will be a chapel and also a dining room and a recreation hall. The upper stories will be fitted up so as to accommodate a large number of retreatants. It is desired to provide enough rooms, so that each retreatant will have a room for himself. The spiritual advantages of a retreat can be obtained best when the maximum amount of privacy is
given to everyone. In this way each retreatant may make his meditations undisturbed.

The beautiful woods and the extensive lawns which form part of the property belonging to the league, will give the retreatants abundant opportunity to take necessary exercise, and will also enable each man to go off by himself without leaving the grounds.

The retreats will not be given at Malvern until next year, 1922. This property is not owned by Ours. The retreats for laymen heretofore have all been held in the seminary at Overbrook. Each year brought a larger number until it was found necessary to acquire a separate property.

Rome. Ours Authorized to Establish a University at Jerusalem.—According to the Tablet, September 24, 1921, our Fathers, who have a flourishing university at Beiruth, have received authorization to establish a similar institution at Jerusalem.

Note.—During an allocution which our Holy Father Benedict XV delivered to the seminarians in Rome, he pronounced himself in favor of declaring St. John Berchmans as the patron of seminaries.

Spain. Golden Jubilee of St. Joseph's College, Valencia, April 17, 1921.—The presence of two Cardinals and two Bishops contributed in a singular manner to make the feast a very memorable event.

The opening feast took place with the low Mass, La Misa de Comunión, celebrated by Very Rev. Father Peter Boetto, Visitor of the Provinces of Castille and Aragon. At this Mass all the present students, as well as many of the alumni of the college, received Holy Communion. Sacred hymns were sung during the Holy Sacrifice.

At 11.15 began the Solemn Pontifical High Mass, His Eminence Cardinal Ragonesi, Pro-Nuncio Apostolic, officiating. The masters of ceremonies were a Rev. Canon and a priest. In the sanctuary were several thrones. At the gospel side were the thrones for Cardinal Benloch, Archbishop of Burgos, and for Cardinal Vidal, Archbishop of Tarragona. At the epistle side were those for the Archbishop of Valencia and the Bishop of Urgel. The choir that was composed of 400 voices sang the Missa de Angelis with great precision and accuracy.

The large and magnificent new organ, bought for this occasion, also contributed immensely to the success of the celebration.

After the gospel, our beloved Cardinal Vidal, alumnus of our college of Manresa and Archbishop of Tarragona, ascended the pulpit. His eminence began by saying that one of the most honorable titles was that of "a pupil of the Jesuits." In simple but touching phrases he described a man's boyhood in which his mother leaves her son to the tender and loving arms of the members of the great Society of Jesus.
He commended the work of our Fathers throughout Spain in the formation and education of their students, and emphasized the duty incumbent on our alumni of carrying out what they have learned in the college.

After Mass, the Pro-Nuncio Apostolic gave the Papal blessing, granting a plenary indulgence to all the faithful there present.

The alumni banquet took place at 2 P.M. in the large theatre hall of our Colegio de San José. Among the dignitaries present were: Pro-Nuncio Ragonesi, Cardinals Benloch and Vidal, Monsignor Reig, Archbishop of Valencia; Monsignor Guitart, Bishop of Urgel; the Captain General, the Governor, the Navy Commander, the Provincial Deputy, Very Rev. Father Visitor, of the Province of Aragon; Rev. Father Provincial of Aragon, and the Provost or Superior of our Professed House of Valencia. Great happiness and joy reigned during the entire banquet. There were friends who had not seen one another for twenty, thirty, or even forty years. They all tried to sit with their classmates to recall the years of their youth in the college, and especially the many curious anecdotes of their college life. The elite in learning, nobility, politics, literature and arts of Valencia were seen at this banquet. At the end of the meal the speakers rose. First, Cardinal Benloch, then Señor Rivera, and lastly, the President of the Alumni Association, Señor Simó. They all waxed very eloquent, especially Cardinal Benloch. He praised to the sky the work of the sons of Loyola, and above all, the great principles they know how to instil in the hearts of their pupils. The Cardinal ended his talk by recalling the fact that in all banquets, according to custom, the decorative flowers are presented to the ladies of the guests and honored gentlemen. "It is necessary for us," he said, "to follow this custom. The lady of the aspirations of all here present is that lady who is now presiding here, the Blessed Virgin, the patroness of all of us students who have donned the white and blue ribbon as the emblem of sodalists of Mary Immaculate. Therefore let our flowers, our homage and our life be for Her and Her alone."

At 6 P.M., the Blessed Sacrament was exposed, the Felicitación Sabatina was sung, and Rev. Father Bertrán, Rector of the College, read the consecration of the alumni to the Blessed Virgin. This act was followed by Solemn Benediction of the Blessed Sacrament. Then began the procession, in which all our day students and boarders, with their respective standards, many of the alumni, the members of the faculty and alumni priests took part. These were followed by small boys strewing flowers about the statue of the Blessed Mother, which was carried by the alumni. Then came the officiating Cardinal Benloch, accompanied by the Pro-Nuncio, the Archbishop of Tarragona, and the Bishops of Valencia and Urgel. Next followed the committee of alumni in charge of the feast, and last, but not
least, appeared the brass band of Guadalajara, thus putting an end to the celebration of that Sunday, April 17, 1921.

The following day, at the request of the alumni, a Solemn Requiem Mass was celebrated by Rev. Father Provincial for the souls of the deceased alumni.

The formal meeting of our alumni, which took place in our theatre hall, at 11 o'clock, was presided over by the Jesuit alumni, Cardinal Vidal, and Bishop Guitart.

In the evening, one of the main features was the literary and musical entertainment which assumed the character of a contest in literature and music. There were prizes given to the best litterateurs and lovers of music. Among the prize winners worth remembering were: Brother Vengut, s. j., who deserved the prize of Infanta Isabel for a most inspiring poetical composition. The prize of the Pro-Nuncio was merited by Father Sedó, s. j., and that of the Archbishop of Tarragona by Father Massana, s. j., who had wonderfully set to music a hymn to Saint Joseph. A few more prizes were merited by alumni and students of the college. The great celebration was ended with the "College Hymn," sung by the numerous and thrilling voices of our large and wonderful choir.

Worcester. Holy Cross College—The Sodality.—On Sunday, May 22nd, with the solemn enrollment of ninety-three new members into its ranks, the Sodality of the Blessed Virgin Mary, under the patronage of the Immaculate Conception, closed one of its most successful and consoling years in its history. On that occasion, Rev. Richard A. O'Brien, s. j., of Boston College, delivered a fervent and unctuous talk to the assembled candidates, and the Rev. Moderator of the Sodality awarded them their well earned and much-coveted diplomas.

Solemn Benediction of the Blessed Sacrament closed the evening's ceremonies, which had also been interluded with classic and sacred music, vocal and instrumental.

As a brief résumé of the sodality's work of the year, it will be interesting to record that the meetings numbered twenty, with an average voluntary attendance of about one hundred and sixty-five men to a meeting.

Among the special achievements of the year, we note the entrance of the sodality into the Catholic Students' Mission Crusade as a unit in that organization. Some of the sodality officers serve as ipso facto officers of the unit.

We also record with gratitude the practical interest in the sodality shown by the Albany, N. Y.; Waterbury, Conn.; Merrimac Valley, Mass.; Fall River, Mass.; and Northeastern Pennsylvania undergraduate clubs.

We also take occasion here to thank all the officers of the sodality for their faithful attendance and work during the past year, the many sodalist agents of America, who handled nearly five hundred copies of that valuable weekly
among the students, and those who devoted themselves to corporal and spiritual works of mercy in Worcester and elsewhere in the name of the college sodality.

The League of the Sacred Heart.—On June 3, the feast of the Sacred Heart, a solemn reception of promoters was held in the students' chapel. The decorations were tastefully arranged by members of the sophomore class. Musical selections were rendered by Mr. Edward Saunders, of Lowell, Mass.; Mr. William Kelly, of Carbondale, Pa., and Mr. Charles O'Connell, of Chicopee Falls, Mass. Rev. Father Rector blessed and distributed crosses and diplomas to twenty-eight new promoters. The reception was followed by Solemn Benediction of the Most Blessed Sacrament.

Mendel Club.—On May 21st a dance was given in Tuckerman Hall for the Mendel Club by the Holy Cross Club of Worcester. About two hundred attended. Everything in the way of tasteful decoration, excellent music and congeniality, that could make for a successful evening, was on hand. To Mr. Thomas Meehan, '10, and Mr. Mitchell Potvin, '21, great thanks are due for unstinted generosity and efforts in making the occasion a signal one.

During the second half of the year many of the medical alumni responded generously to the appeal for biological books desired for the students' biology library. Thanks to the interest and kindness of Dr. J. T. Bottomley, '89; Dr. M. F. Fallon, '84; Dr. H. J. Cahill, '07, and many others, over a hundred dollars' worth of books have been contributed. The Mendel Club and the biology department are deeply indebted to these men, whose loyalty and constant liberality have been manifest throughout the year.

The Alumni Banquet.—Over 600 members of the Holy Cross Alumni Association gathered on the college campus this year, for the annual alumni banquet, and greeted with enthusiasm the announcement by the Rev. James J. Carlin, S.J., president of the college, that the Holy Cross building fund of $1,000,000 was now a certainty, and that work on the first building will be started July 1, if the bids are satisfactory.

Father Carlin stated that the new building will be a duplicate of Alumni Hall, and will be ready by September 1, 1922. He also announced scholarship gifts of $36,000, $10,000 from the Rev. Daniel F. Curtin, Glen Falls, N. Y., $8,000 from John H. Halloran, of New York, a previous donor, a gift of $10,000 from a Worcester citizen that will be announced later, and an anticipated sum of $8,000 from the estate of the late Rev. David McGrath, formerly of Milford.

Commencement Exercises of 1921.—Before 1500 relatives, alumni and followers of Holy Cross, Gov. Channing Cox presented 143 graduates with their degrees at the annual commencement exercises at Holy Cross June 22.
The exercises were held on commencement terrace, which was gayly decorated with purple and white bunting, purple banners and American flags. The bachelor of arts degree was awarded to 141 students, the degree of bachelor of philosophy to two, the master of arts to nine members of the college alumni, and the master of science in course to two, making the largest class that has ever been graduated from Holy Cross.

We quote this tribute to Ours from the speech of Governor Cox:

"Today we have assembled at an institution of learning which has done honor to Massachusetts, a place where men have studied with serious purpose under skilled and unselfish teachers, and from which they have gone forth well equipped to do large things for the welfare of the world. Well may you rejoice in your strength, in your history honorably written, in your faculty whose only reward must come from the realization of service well done, in your loyal alumni, and in the body of eager and devoted students. Massachusetts holds in tender regard those who have labored and sacrificed to make her educational institutions great and strong."

Province Jubilarians of 1922.—The members of this province who will celebrate their golden jubilee next year are: Father J. Havens Richards, August 7, and Father John B. Jungck, October 1.

Home News. Ordinations.—Ordinations took place, as in 1920, at Georgetown University. On June 27, 28 and 29, Right Rev. Owen B. Corrigan, administrator of the Archdiocese of Baltimore, conferred sub-deaconate, diaconate and the priesthood on the following, all of the Maryland-New York Province:


Of these, the last twelve were ordained after the second year of theology by virtue of special privilege granted to the Society by Our Holy Father, Benedict XV.

Special Ordinations.—On September 6, 7 and 8, Mr. Francis W. O’Hara, also of the second year, who had just reached the required age of 32 years, was ordained sub-deacon, deacon and priest in Dahlgren Chapel, Georgetown University, Washington, D. C. Right Rev. Thomas J.
Shahan, D.D., Rector of the Catholic University, conferred the orders of the first and second days, while the order of the priesthood was conferred by Right Rev. John J. Collins, S. J.

On September 24, Mr. Aloysius M. Torre, of the California Province, was ordained priest by his His Grace Archbishop Hayes in St. Patrick's Cathedral, New York City. He had been ordained sub-deacon and deacon in St. Louis, on June 24 and 25, by His Grace Archbishop Glennon. As he was at that time not yet 32 years of age, Mr. Torre was forced to wait until September, when, on the completion of his 32nd year, he went to New York to be ordained priest.

New Rector.—On October 3, Rev. Peter Lutz, Professor of Fundamental Theology, was appointed Rector of Woodstock College.

Farewell to Our Former Rector, Father William F. Clark. —Before leaving Woodstock, Rev. Father Clark was tendered a farewell by the community. On the evening of October 3, the House Library was the scene of a gathering in his honor. The college orchestra furnished music for the occasion, assisted by the glee club. Father Francis A. McQuade tendered Father Clark the farewell of the theologians, while Mr. John P. Flanagan spoke the parting good wishes of the philosophers. In a brief speech of appreciation, Father Clark spoke with feeling of his love for Woodstock, and asked the prayers of the community for the success of his future work.

Farewell to Rev. Father Visitor.—On October 26, Rev. Father Norbert de Boynes again visited Woodstock before taking his departure for France. On the evening of October 27, a farewell entertainment was given in his honor. The glee club and orchestra provided the musical numbers of the program. Father Francis X. Downey, speaking for the theologians, assured Rev. Father Visitor that he took with him the heart of Woodstock College, which he had won by his kindness, and Mr. Michael G. Voelkl spoke the farewell wishes of the philosophers. Rev. Father Visitor left Woodstock on October 28 for New York, whence he sailed for France on November 3.

Brother McElaney's Golden Jubilee.—On October 24, Brother William McElaney celebrated his fiftieth anniversary as a member of the Society of Jesus. From the day that he travelled from Boston to enter the novitiate at Frederick, on October 24, 1871, Brother has toiled for the Lord in many of the houses of this province. Beginning at Gonzaga, Washington, D. C., through many years at Georgetown, Holy Cross, St. Peter's, Jersey City, Boston College, Keyser Island and St. Mary's, Boston, in all, over thirty-five years, working as engineer and refectorian, Brother has served the Society. His eleven years at Woodstock rounded out a half century of labor done A. M. D. G.
On October 24, the theologians and philosophers united to celebrate the occasion, and music, eloquence and poetry served as means of conveying to the jubilarian of the day the congratulations of the several grades in the college, and good wishes for the many years that a vigorous constitution promises to Brother McElaney. The program follows:


Woodstock Faculty for 1921-1922.—Father Peter Lutz, Rector, Fundamental Theology (evening), History of Dogma; Father Thomas F. White, Minister; Father William J. Duane, Prefect of Studies; Father Michael J. O'Shea, Procurator and Pastor of St. Alphonsus' Church; Father Timothy J. Barrett, Spiritual Father. In the department of theology: Father William J. Duane, Dogma (morning); Father Henry T. Casten, Dogma (evening); Father James F. Dawson, Dogma (minor course); Father John J. Lunny, Moral, Sacred Oratory; Father John T. Langan. Fundamental Theology (morning); Father Walter Drum, Sacred Scripture, Hebrew; Father Hector Papi, Canon Law, Rites; Father Joseph M. Woods, Ecclesiastical History, Patrology, Sacred Archaeology, Editor Woodstock Letters and Teachers' Review. In the department of philosophy: Father William J. Brosnan, Special Metaphysics in Third Year; Father Charles V. Lamb, Ethics; Father Daniel J. Callahan, Special Metaphysics in Second Year, History of Philosophy; Father James A. Cahill, Special Metaphysics in Second Year, Pedagogy, Assistant Editor of Teachers' Review; Father William H. McClellan, Hebrew. In the department of science: Father John A. Brosnan, Chemistry, Geology, Biology, Experimental Psychology; Father Henry Brock, Physics; Father Edward C. Phillips, Mathematics, Astronomy.

The Community.—This year the community at Woodstock numbers 236. Of these four are from the Province of New Orleans, one from the Province of California, and one from the Province of Canada.
The Mission of the Philippine Islands is transferred from the Province of Aragon to the Maryland-New York Province.

The transfer of the Mission of the Philippine Islands to our Province is fully set forth in the following letter of Rev. Father Provincial, Joseph H. Rockwell, to our Fathers and Brothers.

PROVINCIAL'S RESIDENCE
NEW YORK, June 23, 1920.

Dear Fathers and Brothers in Christ,

P. C.

Under date of June 4, 1920, Very Rev. Father General writes as follows:

"Valde sollicitum nos tenet Missio Bombayensis, proh dolor enim Missionarii istius Provinciae a R.Va. nominati jam fere per annum in vanum exspectant facultatem a Gubernio Anglicico in Indiam profisciscendi et fere pro certo habemus fore ut vix uni alterve Patri Americano concedatur in illas regiones se conferre. Quanquam igitur Provincia ista magno animo parata erat complures Socios in Missionem Bombayensem mittere, novae vicissitudines erant ut miserrima Missio a ruina salvaretur. Et cum rerum condicione tam incerta essent visum est, re cum P. P. Assistentibus collata, quanto citius Missioni Bombayensi subvenire posse si Patres Americani mittantur in Missionem Philippinam; ex Miss. autem Philippina Bombayensem petant pari numero socii Hispani.


Necessitate cogente ad morem in antiqua Societate generaliter servatum redimus quo Socii ex variis Provinciis selecti una simul in Provincias et Missionibus transmarinis cum magna alacritate et animorum conjunctione regno Dei amplificando operam navabant. Magnas quidem utilitates haec consuetudo afferebat, et ut spero magnas etiam afferet nunc, Dei juvante gratia; modo tamen solum majorem Dei gloriam et animorum utilitatem intueamur. Hic finis praestantissimus, et arca Dei Providentia qua successus humanos ad fines sibi notos disponit, animos Nostrum addet ut hoc sacrificium, si quod sit, prompta voluntate suscipiant.

Hoc meum consilium jam communicavi Preposito Prov. Aragoniae.

Dominum N. Jesum Christum rogo ut hoc consilium, quod non nisi aegre et necessitate compulsus post multam orationem et maturam considerationem, ad majus sui Nominis gloriam, suscepi, benedicere dignetur, et Nostrorum animos uberrima sua gratia juvet ad illud alacriter exsequendum."

At the time when his Paternity assigned the Mission of Bombay to our Province, I called for volunteers. The re-
response was most generous. Before sending missionaries to
the new field assigned, I wish to call once more for volun­
tees. Some may have had a preference for India, who for
some reason cannot well go to the Philippines; on the other
hand there may be some who will be glad to volunteer for
the Philippine Mission. Kindly write to me as soon as you

can.

In obedience to his Paternity’s request I am desirous of
sending the missionaries as soon as possible.

Yours devotedly in Christ,

JOSEPH H. ROCKWELL, S. J.

There was a ready and generous response to this call for
volunteers. Who were the chosen ones, and an account of
their departure for the new mission, are related elsewhere in
this number of the WOODSTOCK LETTERS.

The New Vice-Province of New England.—An impor­
tant change was effected on Sunday, July 31, the feast of St.
Ignatius, in the administration of the Eastern Province of our
Society. The original province, known for the last forty-two
years as the Maryland-New York Province, comprised all
the Middle Atlantic and New England States, as well as
Virginia and West Virginia. In the future all the Jesuit in­
itutions embraced in the New England States of Maine,
New Hampshire, Vermont, Connecticut, Rhode Island and
Massachusetts will have a separate administration.

On the day the division was made the Very Rev. Patrick
F. O’Gorman was installed as Vice-Provincial of the new
Vice-Province of New England.

We subjoin the letters of Very Rev. Father General in re­
gard to this important event in the history of the Maryland-
New York Province.

* * * 

Roma, 24 Iunii 1921.

Reverendi Patres et Fratres in Xlo carissimi:

P. Ch.

Magno solatio mihi fuerunt quæ a R. P. Visitatore audivi
de indefesso zelo quo maiorem Dei gloriam ubique propagare
studetis et de sincero studio ut vitam Sociis Iesu vere dignam
agatis.

Maiore etiam cum gaudio comperi, quæ P. Visitator verbis
de bono vestro spiritu testatus est ea vos opere comprobasse
tanta alacritate Missionem Philippinam suscipientes, licet id
hand levia sacrificia a vobis postularit. Deus qui liberalitate
se vinci non patitur large vobis ista repondat vocationum
solidarum augmento, benedictione peculiari in vestris labori­
bus, gratiis denique internis bene magis, ita ut “in absoluta
omnia Constitutionum observatione nostrique Instituti
peculiari ratione adimplenda” in dies magis proficiatis. Hac
ratione instrumenta apta in omnipotenti manu Dei evadetis

25
et magna pro salute animarum perficietis, quia tune et tunc solum virtus Altissimi vobiscum erit. Pergatis igitur, sapientibus et caritate plenis consiliis monitisque P. Visitatoris adiuti, ad sublimem perfectionem et finem a divina Providentia nobis prefixum totis viribus contendere.

Ad quod non parum collaturam esse spero divisionem administrationis Provinciæ vestrae quam hodierna die S. Patri Ignatio sacra, ut in epistola ad P. Provincialem data enucleatus exposui, perficiendam esse decrevi. Utique etiam haec divisio sacrificia quædam a vobis postulabit at fons fiet uberrimarum gratiarum, si fideliter et magno animo ad effectum adducta fuerit, prouti a vestro spiritu obedientiae cum plena fiducia exspecto.

Ex corde vobis omnibus, dilectissimi in Xto. Patres et Fratres, benedico meque sanctis vestris Sacrificiis et precibus enixe commendo.

Vestrum omnium servus in Xto.,

WŁODIMIRUS LEDÓCHOWSKI,

Epistola ad Patres et Fratres,
Provinciæ Marylandiæ-Neo Eboracencis.

* * *

ROMÆ, 24 Junii 1921.

Reverende in Christo Pater, P. Ch.

Acceptis litteris de dividenda istius Provinciæ administratione a R. Va. die 14 et a R. P. Visitatore die 21 Maii ad me datis, restat ut consilium quod d. 13 Aprilis vobis proposueram jam plane approbem atque Ræ., Væ., exsequendum committam.

1. Remanente igitur Provincia Marylandiæ-Neo Eboracensi una atque integra, fiat jam nunc divisio administrationis ita ut partí Provinciæ quæ vulgo "Neo-Anglia" vocatur proprius Superior preficiatur qui eam tamquam Vice-Provincialis gubernet, reliqua vero pars curæ Patris Provincialis relinquatur. Discussis enim cum PP. Assistentibus variis sententiis de Provinciæ vestræ divisione cum antea tum præsertim post diligentissimas consultationes temporibus visitationis nobis expositis, multisque precibus ad lumen divinum imperandam fusis, visum est nobis hac via divisionem Provinciæ præparandam esse idque etiam vobis probari cum gaudio intelleximus. . .

2. Et territorium quidem, quod futurus Vice-Provincialis administrabit, complectetur Status Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut. Deest sane in ista regione justus domorum numerus, sed statim de ædificandis Novitiatu et Scholasticatu vel Philosophorum vel Theologorum cogitandum erit. Socii vero jam nunc sat numerosi sunt et considerati numero incolarum atque Catholicorum illius regionis eorumque præsertim indole spes est fore ut, auctis ibi domibus et ministeriis Societatis, in dies magis augeantur.
3. Ad subditos quod attinet principia illa, quae in constitua nova Provincia adhiberi solent jam nunc prae oculis habeantur. Itaque Socii, qui in Neo-Anglia nati sunt, paulatim pro opportunitate in eam erunt arcessendi et contra; ita tamen, ut quemlibet eorum Praepositus Generalis alteri parti ad vitam applicare possit, qua in re justa quoque desideria ipsorum sociorum probabilibus innixa rationibus considerare fas est.

4. Vice-Provincialis Bostoniae sedem constituet, habebitque Socium et quattuor Consultores a P. Generali nominandos eadem ratione ac in Provincia. Loco P. Praepositi Provinciae ordinariam administrationem Neo-Angiae exercet; diriget Superiores locales, socios numeribus applicabit, per varias domos eos distribuendo, labores Societatis propios suspiciet et moderabitur secundum Instituti nostri praescriptis. Quotannis omnes domos visitabit et elenchos visitationis per P. Provinciale ad P. Generalem mittet; concedet facultates Provinciali reservatas; admittet candidatos ad Novitiatum et Novitios ad prima vota; requiret necessarias informationes ante ultima vota.

5. Quod ad Missiones exteras Provinciae concreditas attinet, earum cura generalis pendebit a Provinciali.

6. In ratione annuntiandi defunctos in Societate et suffragia pro eis peragendi nihil immutatur.

Commendo me Ræ. Væ. sanctis Sacrificiis,
   Ræ. Væ.
   Servus in Christo,
   WLODIMIRUS LEDÓCHOWSKI,

We have omitted from the documents some of the lesser details.

WANTED.—Old issues of the WOODSTOCK LETTERS.

We sometimes have calls for back numbers of the LETTERS. A few of these issues we cannot supply. Perhaps some of our readers possess extra copies which we would be glad to obtain. If you have extra copies of the issues we are seeking, we should be happy to receive them in exchange for numbers you may desire to get to complete your set of the LETTERS. The following numbers are those for which we are looking:

Vol. 4, Nos. 1 and 3; Vol. 6, Nos. 1 and 2; Vol. 8, No. 3; Vol. 12, No. 3; Vol. 41, No. 3; Vol. 42, Nos. 1, 2 and 3.

If you have any of these, kindly send us the copies, with a request for the issues you wish in exchange, and we shall at once forward the same to you, with our sincere thanks.

Notice.

The tables of Summer Retreats will appear in the February issue.
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Requiescant in pace
Statistics of Our Novitiates and Scholasticates in United States and Canada, October 1, 1921.

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(1) Canada, 2. (2) Canada, 1. (3) New Orleans, 1; California, 5.

Scholasticates—

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(1) New Orleans, 4; California, 1; Canada, 1. (2) 44 from provinces of California, Maryland-New York, New Orleans, Portugal, Toledo, and from the Order of Resurrectionists. (3) Missouri, 31; New Orleans, 19; England, 1. (4) Missouri, 2; Maryland-New York, 1; 36 member of Congregation of Blessed Sacrament; Seculars, 3.
### Students in our Colleges in the United States and Canada, October 10, 1921

**College, High School and Preparatory Courses**

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| I—Pre-medical included. 2—26 Post graduates. 3—15 A. M. in course; 496 in summer course; 291 in afternoon and evening course. 4—400 Post graduates, including Department of Education. 5—12 A. M. in course. 6—689 music course. 7—Total for College and High School. 8—1 A. M. in course. 9—8 A. M. in course. 10—The High School in Belize, British Honduras (Missouri Province), closed on account of an epidemic of yellow fever, has recently re-opened with 100 boys in attendance. |
## Students in Our Colleges

*(Continued)*

### UNIVERSITY COURSES

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(1) Accountancy and Business Law.  (2) Nursing.  (3) Commercial Art.

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