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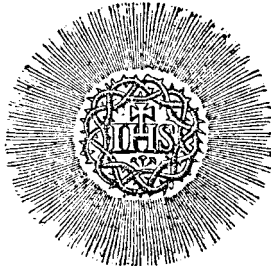
THE  
WOODSTOCK LETTERS  
A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED  
WITH THE COLLEGES AND MISSIONS OF THE  
SOCIETY OF JESUS

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VOL. LIII

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1373

WOODSTOCK COLLEGE

OCTOBER, 1924

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FOR CIRCULATION AMONG OURS ONLY

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# MINISTERIA SPIRITUALIA

PROV. MARYLAND.—NEO-EBORACENSIS, A DIE 1 JUL., 1923, AD DIEM 1, JUL., 1924

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. Benedic.	Matrim. Revalid.	Extrem. Unction.	Catecheses	Parati ad Iam Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.
Baltimore—College, Church and High School...	200	58	81674	125859	61	14	245	178	27	34	592	149	.....	4
Boston—College .....	11	.....	38655	52275	.....	.....	11	452	.....	.....	520	152	4	9
Church and High School.....	348	60	121517	120560	1	.....	1723	153	120	38	758	102	1	8
St. Mary's .....	80	40	115088	114700	24	.....	243	150	361	540	534	67	.....	.....
Holy Trinity .....	89	9	34391	73000	42	6	60	650	56	130	194	60	.....	1
Bowie .....	41	5	2600	3200	1	.....	18	107	78	.....	110	.....	.....	.....
Brooklyn—Church and College.....	97	22	62120	77000	25	2	34	272	60	101	577	96	.....	8
Buffalo—Canisius College .....	5	3	13896	72470	1	3	165	35	35	.....	459	121	.....	5
Canisius High School.....	62	15	113000	160000	35	5	37	636	60	2	378	209	.....	3
St. Ann's .....	186	20	66588	108000	70	4	116	1236	173	.....	220	104	.....	3
Chaplains — Blackwell's, Randall's and Ward's Islands, Long Island Hospital; Hospital, Woodhaven, N. Y.....	229	79	39854	99664	2	9	2054	990	110	36	408	96	.....	2
Chaptico, Md. ....	103	2	28520	19509	40	2	77	162	74	.....	460	81	.....	1
Fort Wadsworth—Mt. Manresa.....	.....	.....	6000	6750	.....	.....	.....	.....	.....	.....	115	46	6	4
Georgetown College .....	115	44	50436	119350	5	11	167	351	46	.....	371	99	2	20



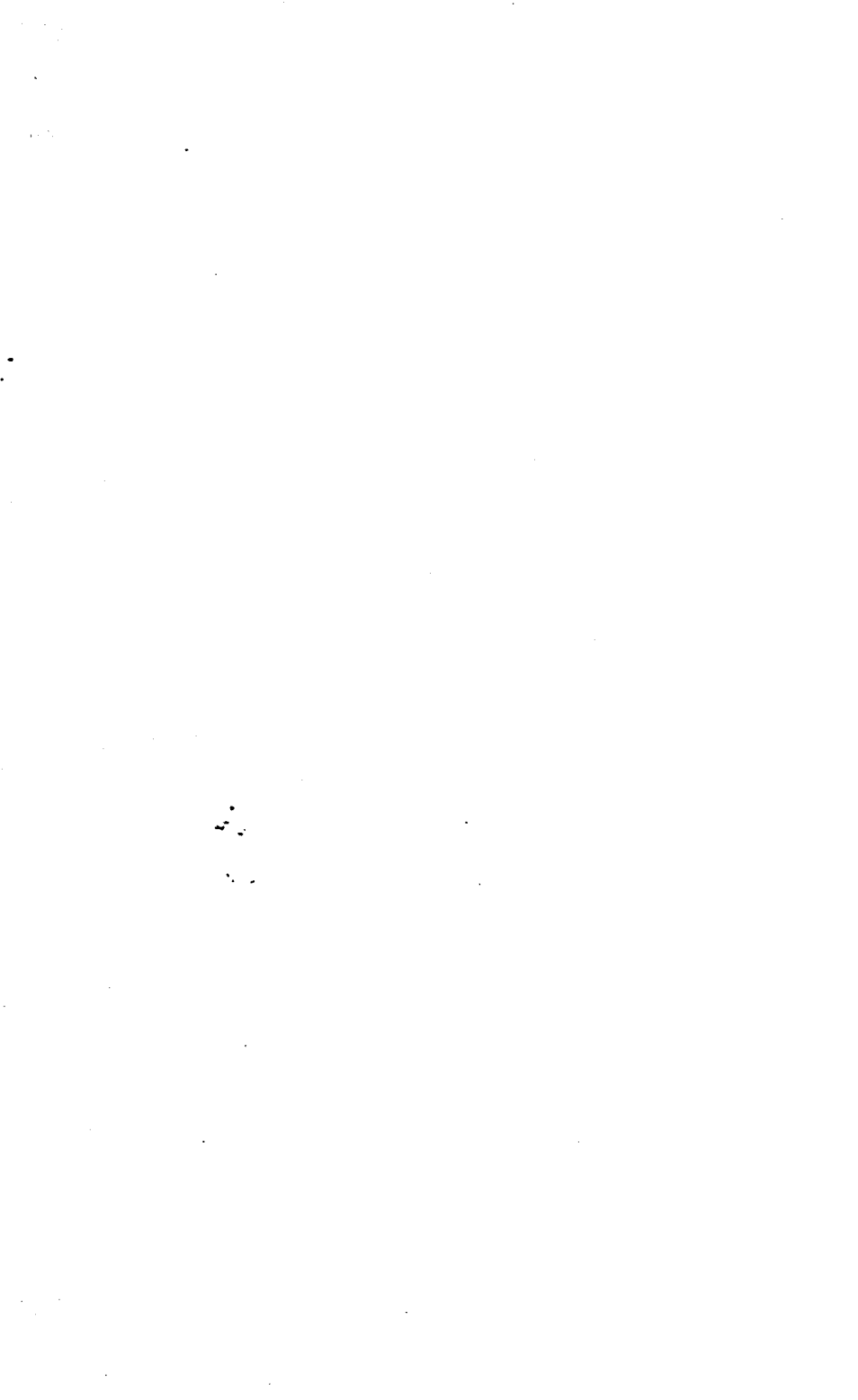
Georgetown Preparatory School.....			5809	1300	2			100	1		103	47		5
Georgetown—Holy Trinity .....	129	24	41820	80662	26	2	88		125	267	360	103		2
Jamaica Mission .....	2859	588	103395	257165	146	29	1003	1430	1145	926	1506	801		9
Jersey City—College and Church.....	181	23	92000	52000	95	5	53	104	275	295	580	312		5
Keyser Island .....			212	590				4				7		
Leonardtown, Md. ....	93	3	23600	58000	29	1	51	106	200	512	496	78		
Missionaries .....	162		163465	545018		109		725	176	214	2814	1139		
New York—St. Francis Xavier's.....	134	37	76616	98000	89	14	137	438	4	1	561	176		23
Fordham .....	18	2	29692	73320	14	1	44	93	14	2	734	185	2	15
St. Ignatius Loyola.....	299	31	106478	320500	256	8	208	489	151	482	340	153	13	11
"America" .....	12	1	7341	8400	4	1	10				321	63		2
Kohlmann Hall .....			2489	3190	1		1	12			130	32	1	1
Church of the Nativity.....	310	5	28000	41000	124	8	80	600	700	460	200	150	1	
Philadelphia—Church and College.....	211	65	186546	355612	63	13	305	1290	198		937	298	3	13
St. Joseph's Church.....	106	60	78242	52000	131	4	43	85	220		337	58		2
Poughkeepsie—St. Andrew's.....	151	33	76288	103190	3	3	1167	139	38	21	930	234	1	23
Ridge, Md. ....	80	8	15278	19002	18	2	38	335	106	472	301	123		
St. Thomas, Md.....	117	3	8744	9404	17		52		50	327		215		
Stockbridge, Mass.—Shadowbrook .....	1		10474	42100		4	2	50			783	66	5	14
Washington—College and Church.....	186	31	53965	119082	40	4	136	205	251	25	630	102		6
Weston, Mass. ....	13	1	14516	21900	3	5	6	5			185	85	1	14
Woodstock, Md. ....	20	1	48721	52835			21				503	207	2	15
Worcester, Mass. ....	9	2	30592	114965	2		18	135	1	1	361	106	2	12
	6662	1275	1983622	3581572	1370	269	8413	11717	4855	4887	18808	6122	44	245

# MINISTERIA SPIRITUALIA

PROV. MARYLAND.—NEO-EBORACENSIS, A DIE JUL., 1923, AD DIEM 1 JUL., 1924—Continued

DOMICILIA	Exerc. Spir. Laticis	Exerc. Spir. priv.	Mission. (quot hebdom)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fœtus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Baltimore—College, Church and High School.....	1	3	4	15	3	376	1552	2356	3	1160	2000	.....	.....	140
Boston—College .....	11	.....	2	3	8	20	.....	5	5	1050	900	.....	.....	.....
Church and High School.....	10	1	.....	6	8	2263	.....	229	13	3041	17620	.....	.....	360
St. Mary's .....	1	.....	.....	6	.....	855	1	262	2	789	1150	450	370	650
Holy Trinity .....	.....	.....	.....	.....	.....	76	.....	692	4	1400	1500	260	290	.....
Bowie .....	.....	.....	1	1	.....	8	.....	46	2	43	54	.....	.....	184
Brooklyn—Church and College.....	3	.....	2	3	2	29	.....	699	2	380	11200	.....	.....	250
Buffalo—Canisius College .....	5	.....	.....	2	12	551	49	74	2	240	350	.....	.....	.....
Canisius High School.....	5	.....	2	3	6	32	58	891	9	1239	5000	121	136	257
Chaplains — Blackwell's, Randall's and Ward's Islands, Long Island Hospital; Hospital, Woodhaven, N. Y.....	1	1	.....	2	1	52	.....	875	6	2900	1200	542	568	500
Hospital, Woodhaven, N. Y.....	.....	.....	.....	8	7	1534	116	763	17	1301	925	26	25	210
Chaptico, Md. ....	.....	1	.....	4	.....	2	.....	.....	2	290	515	.....	.....	450
Fort Wadsworth—Mt. Manresa.....	67	2	.....	3	19	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgetown College .....	5352	3	190	300	.....	.....	.....	9	.....	.....	.....	7	7500	.....
Georgetown Preparatory School.....	2	.....	.....	1	2	.....	.....	.....	1	60	78	.....	.....	.....

Georgetown—Holy Trinity .....	1			4	3	130	3	520	5	785	3000	340	375	175
Jamaica Mission .....	6	4	12	8	6	392	337	1625	26	2301	5000	3223	3715	2065
Jersey City—College and Church.....	3			6	2	70	10	212	5	1720	700	342	326	176
Keyser Island .....														
Leonardtown, Md. ....	1			4		28		304	11	796	498	45	42	475
Missionaries .....														
New York—St. Francis Xavier's.....	18			8	8	219	10	154	5	1700	4000	400	500	100
Fordham .....	18			2	4	110	105	176	5	330	1150			
St. Ignatius Loyola .....	10		17	1	18	205	113	2150	14	830	697	548	558	100
"America" .....					6	20		12						
Kohlmann Hall .....	14				20		2	20						
Church of the Nativity.....				7	7	80	3	100	10	700	300			700
Philadelphia—Church and College.....	14		2	17	9	1641		1420	10	3199	5658	492	528	1062
St. Joseph's Church.....	2			13		125	4	145	2	200	1800	170	190	150
Poughkeepsie—St. Andrew's.....	23	19	41	4	10	1057	112	78	1	12				53
Ridge, Md. ....	2			2	2	31		198	4	240	975	119	151	185
St. Thomas, Md.....				2							100			539
Stockbridge, Mass.—Shadowbrook .....	14				1	30		350			101			
Washington—College and Church.....	3			11	5	152	5	817	5	840	3000	420	565	25
Weston, Mass. ....			6	2	1	5		30						
Woodstock, Md. ....	13				6	17		32						
Worcester, Mass. ....	5	5		2	9	45		43	2	305	1000			
	262	36	89	150	192	17655	2480	21630	176	28041	70771	7498	8339	8806



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THE  
WOODSTOCK LETTERS

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VOL. LIII, No. I.

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THE RECOVERY OF THE RELICS OF BLESSED  
ANDREW BOBOLA

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ROME, Nov. 14, 1923.

*Reverend and dear Fr. Editor:*

Though we have striven for accuracy in this account, the following narrative is forwarded not as an historical document with all the fullness of minutiae such as one would desire for the Bollandist archives, but rather as a letter from a member of the family abroad and an expression of thanks to the Juniors and Novices of St. Andrew-on-Hudson, whose prayerful assistance, as we feel assured, has brought about the accomplishment of a singular blessing for the Society.

In July, 1922, shortly after arriving in Moscow, we were informed that the relics of Blessed Andrew Bobola were in a museum, somewhere in Moscow and probably on exhibition for the curious eyes of the public. It was therefore to our interest to locate and to verify the relics and to recover them, if possible. It was for this purpose that we wrote to St. Andrew-on-Hudson requesting prayers for a special intention. The intention was a secret at the time, and even though it had not been it would have been hazardous to mention it at the time, as our letters were mysteriously falling by the wayside before reaching their destinations. On the 3rd of September, presumably as disinterested spectators and as units of the public, to whom the place was thrown open twice a week, we visited the Moscow Medical Museum at 14 Petrovka Street. After passing from one room to another and exhibiting the usual amount of interest and pretended knowledge that the public displays in such a place, we finally came upon an exhibition we had heard

of and were looking for. At the end of one of the display rooms and partly separated by a wall from the rest of the medical exhibitions, was a large show-case containing four mummified cadavers. The sides of the case were placarded with large signs, printed in large type and informing the public to approach without fear and examine what remained of those who had once been great. The purpose of the cards was propaganda, to impress upon the people that the time of Kings and Emperors and political Bishops had forever passed and given way by force to the millenium of the peasants' and workmen's supremacy. The keeper of the case, an elderly and slovenly clad woman, pretended to know nothing of its contents save that two of the bodies had been taken from a church and that one of the two was the remains of a Bishop. To one side of the show-case and somewhat apart, in a coffin-shaped box with a glass lid, there was another body, very old and shrunken and partly crumbled as though roughly handled in removing its vestments. This was the body of a priest taken from some church or other, the warden didn't know exactly, and in this body we were especially interested. The marks of identification on the relics we were seeking should have been easily detected and yet after careful examination we came away from the museum in a doubtful and uncertain frame of mind, and not for a whole year afterwards did we learn that none of the remains we had seen were the relics of Blessed Andrew Bobola, though we had probably been standing only a few feet away from them at the time.

Formerly the relics of Blessed Andrew Bobola were kept in the Polish Catholic Church in Polodsk in the Gubernium of Vitelisk, west of Moscow, about half way to the Baltic Sea. It is difficult to say why the relics were ever taken from the church at Polodsk by the local authorities and why they were transferred to Moscow in June, 1922, after the spoliation of the churches and the examination of church relics by the Soviet Government had ceased. The stealing of relics from the Catholic Churches was probably prompted by the vindictive spirit of the New Church authorities; for the old, old question of religious difference between the Russians and the Poles is as prominent today as ever it was, and the communistic ecclesiastical element under Bolshevik

sway is even more insistent in identifying the words Catholic and Polish than were the Orthodox leaders under the regime of the Czar. The Polish Government had several times requested the return of the relics of Blessed Andrew Bobola, but without success. Russia gives nothing to Poland *gratis*, save abuse. The transfer to Moscow, however, may be explained by the fact that Moscow, as the centre of Soviet authority, offered a safer repository for the relics than the church at Polodsk, as it offered a safer capital than Petrograd. The first profanation of these holy relics is briefly described in the Polish *Calendar of the Apostleship of Prayer* of 1923 and the Polish *Province News* of Dec. 15, 1922, gives an excellent description of the relics and a short account of the transfer from Polodsk to Moscow. The Calendar says, "On the 23rd of June it was announced by means of placards placed about the city of Polodsk that the reliquary of Blessed Andrew Bobola would be opened on that day. Half an hour after the signs had been posted, the church was surrounded by soldiers and the committee of investigation entered the church. The Bishop had prohibited the presence of any ecclesiastic, likewise of any Catholic, save a certain Dr. Chrystenzen, who was present, but did not touch the relics. The commission was composed of Jewish Bolsheviks and a certain Polish Communist. When the Bolshevik agents had taken the seals off and forced the lock of the case containing the relics, they tore off the vestments which covered the body and then with considerable roughness terminating in a sudden shock, placed the reliquary in an upright position. The body, however, stripped of all covering was in no wise deranged by this treatment. The commission was surprised and puzzled on seeing the wonderful condition in which the body had been preserved and left the church in a noticeable state of perplexity, and amid the open protestations of Catholics, Orthodox and Jews who had gathered in the streets." Then follows an incomplete description of the relics and the significant remark that the document of identification made by Mgr. Popp had disappeared. When the commission retired, the people were admitted to view the relics.

In the Polish *Province News* we find the following: "The Bolsheviks, having ordered a revision of all the

church relics in Russia, demanded an examination of the body of the Blessed Andrew Bobola. Archbishop Cieplak protested energetically against this, but the Bolsheviks of Polodsk insisted upon seeing the relics. When they removed the vestments they were greatly surprised to find the body so wonderfully preserved, and their surprise was increased later on when the reports of other investigating committees affirmed that most of the supposed relics they had examined proved to be only effigies stuffed with straw." On the 20th of July, 1922, the relics were brought to Moscow and placed in a Museum and a Moscow paper of that time—as quoted from the *Province News*—gave the following account of the transfer: "On the 20th of July, at 6 o'clock in the morning, a Bolshevik commission went to the Church in Polodsk, broke open the door leading into the chapel of Blessed Andrew Bobola and brought out the case containing his relics. A priest who was present, demanding upon what authority they were acting, was answered by curses and by a shot from a revolver which fortunately missed its mark. As the reliquary was being placed upon an auto-truck, a woman in the crowd who protested against the outrage was killed on the spot. The relics were taken to Vitebsk whence they were to be transferred to a Museum in Moscow." The *Province News* then asserts that the Russian Government was disposed to return the relics to Poland, but because of conditions imposed the return had been postponed.

Little or no hope could be entertained for the fulfillment of Polish entreaties, but a request from another source was not so easily set aside. The Papal Relief Mission has already taken its place as a distinguished benefactor of Russia and at the earnest request of the Soviet Government has remained in Russia to assist in the program of reconstruction. The Mission was dispensing Papal largess in abundance when the Vatican requested the return of the relics, and yet we would be slow in asserting that it was anything akin to a feeling of gratitude that induced the Soviet Government to consent to the restoration. The Bolsheviks, who are not to be identified with the Russian people, have long ago established themselves as the most ungrateful and undeserving recipients of charity imaginable. This may



be looked upon as an extreme assertion, but if proof of it is needed it may be found in abundance in the inner history of the relief organizations, and in a yet more patent form in the outrageous expression of Soviet sentiment as expressed in their official publication, "The Izvestia," on receiving the news of the death of their noble benefactor, the late President Harding. A pauper government, craving the recognition of the world, they are far too politic to ignore the diplomatic prestige of the Vatican. The Russian Soviet system is permeated with venal greed from top to bottom and it follows very naturally that their sentiments of consideration and acquiescence are spontaneously awakened where there is a possibility of wealth of any kind being brought within their grasp.

It requires but little experience to acquire the "timeo Danaos" attitude in dealing with Bolshevism. Just before that travesty upon justice, the lamentable trial of Mgr. Butchevitch, was enacted, the Soviet Government offered to deliver the relics to the Director of the Papal Mission, if he would conduct them, at that time and in person from Moscow to Rome. The Director, however, was not to be so easily dismissed at such a crucial moment. The affair was in the hands of a most distinguished Soviet diplomat, but perhaps they had not realized that they were dealing with the founder of a very reputable school of diplomacy. It was "deep crying to deep," and the Soviet must have recognized the cry, for the Director declined the offer for the time being, and fortunately for the general interest of the church, decided to remain in Moscow. The offer once made could not be very graciously retracted, and several months after the trial, the Director, having made a flying visit to Rome, immediately renewed the request upon his return. Again the request was granted and this time the concession was almost permanently nullified by the introduction of more of that subtle intrigue. On the 8th of September Dr. Walsh\* conferred with Mr. Tchicherin concerning the transfer of the relics to Rome, and five days later the arrangements were concluded with Andre Sabanine, Director of the Narkomindel, or the People's Commissariat of Foreign Affairs. Mr. Sabanine began by asking eleven questions, of which the

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\* Father Edmond Walsh, S. J.

principal were the following: When and how shall the relics be transferred to Rome? Who is to take them to Rome and by whom shall the expenses be defrayed? The entire transaction was to be carried out as secretly as possible; and though not asserted, it was mutually understood that no publication of the transfer would be made until the relics had been deposited in Rome. Mr. Sabanine's first proposal was transfer by special car to Petrograd and thence to Naples by sea with a possible change at Danzig or Lettirs. The chief purpose in this suggestion was the avoidance of Polish territory. Warsaw was out of the question, and in going from Riga to Berlin we would have to cross the Polish Corridor. Request was then made that Archbishop Cieplak be granted leave from prison long enough to identify and verify the relics; but this petition was discouraged with a promise to refer it to the Minister of Justice. In a short conference on the morning of September 20th, we were informed that the Minister had refused to permit the Archbishop to leave the prison and had likewise refused to allow the relics to be brought to the prison that the Archbishop might verify them. Mr. Sabanine found difficulties against our suggestion of an exit by Odessa and Constantinople, still holding to his original proposal of Petrograd. In an afternoon conference of the same day, however, the Odessa plan was adopted as more feasible, and an hour was appointed for our own inspection of the relics. A number of details were then suggested by Mr. Sabanine regarding the transfer of the relics from the heavy metal reliquary into a lighter wooden box and respecting the methods of packing and sealing; but as all expenses were to be paid by the Mission we suggested that details concerning the expenses should likewise be left to the Mission Director, which the Commission very graciously conceded.

On the following day a sub-secretary of the Department of Foreign Affairs, together with three members of the Cheka, or secret political police, conducted us to the place where the relics were kept, and to our great surprise we were led into the very room of the Petrovka Museum in which we had been searching a year before. On our former visit we had overlooked an iron door in the wall of this room which the curator of the Museum now opened, and introduced us into a small, very dis-

orderly store-room. The place was filled with discarded furniture, discarded plaster casts and wax models and other abandoned exhibits piled up topsy-turvy and covered with a generous coating of dust. Close to the door and almost blocking the entrance, as though the debris had been pushed back to make way for it, was the large reliquary containing the body of the Blessed Andrew Bobola. The reliquary is made of zinc with a coating of silver paint, and is decorated with heavy brass trimmings. It is coffin shaped with a dome-like cover bearing a large brass recumbent crucifix, and is fitted with glass along the sides permitting a full view of the relics within. Approximately it is six feet three inches long, twenty-five inches wide at the head, nineteen at the foot and thirty-seven inches high. An ordinary cord had been tied about the reliquary, and it was sealed with the wax seal of the police department of the Gubernium of Vitebsk, thus assuring us, as the officials asserted, that the relics had not been touched since being brought to Moscow. Judging from its position in the room, from the disorder that reigned about it and from the absence of much dust upon its surface, we concluded that the reliquary had been brought thither only recently from some other place of concealment, though of this we have no definite proof. There were no signs of vestments apparent in the reliquary, but the body was in a sufficient state of preservation to identify nearly all the marks of martyrdom, as chronicled in the breviary. To make assurance doubly sure, we wired to Polodsk and invited the Dean, Father Baronovski, to Moscow to verify the relics. He came immediately, but his journey was useless, except for the further information he gave us, as the Bolshevik authorities refused to allow him or any other Polish priest even to see the relics. They suggested a German or a Lithuanian priest if we could find one that knew the relics, otherwise our own examination would have to suffice, as ultimately it had to. Permission to photograph the relics was denied as savoring of demonstration and the various requests for an authentic witness gave rise to anxiety in the minds of the Soviet delegates. We were accused of being unduly suspicious and of crying "cave" where there was no need of caution. They informed us that the Soviet Government had nothing to gain but a great deal to lose by the

practice of deception in such a matter. Yet we decided to hold conference with Father Baronovski, who gave us a detailed description of the body. Then we made a second and minute examination of the relics, after which we were thoroughly convinced and satisfied.

On the 25th of September the whole transaction was almost brought to an untimely end by the display of the Bolsheviks' stupidity already referred to. After all arrangements had been concluded for the transfer, with the route designed and the method of packing and sealing agreed upon and a special *tiplooshka*, or small-sized freight car, engaged from Moscow to Odessa, after diplomatic visés and special customs permits had been obtained from the Turkish and Italian Ambassadors in Moscow, the subtle Soviet officials informed the Director of the Mission that they would have to make an addendum to the protocol they had written regarding the relics. This intended postscript was to the effect that the Director of the Papal Mission, in virtue of the authority with which he was invested from the Vatican, should promise that the relics of the Blessed Andrew Bobola, after being directly transported to Rome, would not be given away, in whole or in part, to anyone whatsoever, without the consent of the Soviet Government. There is scarcely any need of comment upon this suggestion. Poland was again looming up on the Soviet horizon. The incident is typical, and affords an opportunity, if one were needed, for a whole volume of amplification on the insinuating methods of Bolshevik politics. Here is the Foreign Office of the great Russian Soviet Federated Socialistic Republic restoring to the Vatican sacred relics that were sacrilegiously stolen by the duly accredited officials of the same Government, and trying to force such an absurd condition upon the lawful owners of the relics at the very last moment of presentation. The Government had been promised that the relics would be brought to Rome and deposited in a church of that city. More than this the Director of the Papal Mission could not agree to. So he refused to sign the amended protocol and it was understood that the proposed transfer was at an end until the Vatican and the Soviet Government should take up the matter anew. This abrupt termination after so much preparation was not at all satisfactory to the Foreign Office. It looked

too much like a sudden break and they agreed to notify the Mission on the following day as to a final decision. We were perfectly confident of what would happen on the following day. It was simply another attempt to impose conditions which if accepted would be to their advantage and which if refused they could easily withdraw without loss, except perhaps the trifling loss of the esteem of their correspondents. The telephone sounded at 9 A. M. on the day appointed and the Director was informed that the postscript to the protocol had been omitted.

It now remained to get under way for Rome as soon as possible, and the 3rd of October was appointed for our departure. On the 3rd, therefore, at 10 A. M. we went to the Petrovka Museum to pack and seal the relics for transportation. The Mission members had determined upon this operation beforehand and in the minutest detail. There were present the Director of the Papal Mission and his Assistant, his Russian Secretary, the Secretary of the Director of the People's Commissariat of Foreign Affairs, the Director of the Moscow Customs Bureau, and two representatives of the department of the Cheka. The cord about the reliquary was cut by one of the Cheka agents, the rounded cover of the reliquary was removed and the work of packing the relics was done by members of the Mission whose every move was carefully watched by the secret police. First, a cord of recognition was placed beneath the skull, then the body was covered over until wholly concealed beneath several inches of clean, white and carefully selected cotton. Over this a white sheet was placed and sewed all around with one long piece of string to the linen cloth upon which the relics were reposing. The ends of this string were then knotted and sealed with a leaden seal of the Papal Mission bearing the stamp *P. XI*. Thus without the slightest disturbance and almost without being touched by hand the relics were enclosed in a rather closely packed bag of cotton. The reliquary or casket was then filled to the brim with similar cotton, and a flat cover, made for the purpose, was fitted on with sufficient pressure to prevent disturbance of the contents in case of accidental shock. A strong cord was passed about the casket lengthwise and across and sealed with two leaden seals: one of *Piux XI*

and the other of the Soviet customs. The personal card of the Director of the Mission was placed on the cover of the casket and held in position by the wax seal of the Mission. After placing the casket in a strong box especially made to contain it and into which it fitted very tightly, the space between the sides of the casket and the box was also filled with cotton to protect the glass in the sides of the casket. Finally, the cover was placed upon the box, nailed about on all sides and locked with four strong locks. Each of these locks was sealed with a leaden seal of the Mission, a wax seal of the Municipality of Moscow and another wax seal of the Russian Central Customs Bureau. With this done, our precious cargo was ready for transportation.

It took just two hours to complete this solemn ceremony, and with the formidable sealing over and the protocol, minus the addendum, signed, the relics were officially given over to the Director of the Papal Mission in Russia, though the responsibility for their protection was to rest with the Soviet officials until the sealed case was disembarked in Constantinople.

One can easily imagine the curiosity that was awakened at the railroad station by the great box with all its curious seals and by the fact that something was being transported in a special freight car attached to the post train, an exception to railroad regulations. Railroad employees at every stop were in tête-à-tête about the special car, and at one station we were asked if we were carrying dynamite to outside propagandists. An agent of the secret police, at the station in Moscow, insisted upon filling a page of his book with all the details relating to our special car, until we showed him a small card supplied for just such curious officials. Then he tipped his hat with an apology. At Bryansk, about half way between Moscow and Kiev, the train took on a detachment of soldiers as protection in passing through the bandit belt between that town and Kornotop. The Odessa express had been held up and very thoroughly scoured about two weeks before, and we were informed that this train, with a special car attached, would have been especially attractive to any gang of Ukrainian marauders. Naturally our conversation turned upon the topic of the moment and my interpreter showed me a wound on his left hand, received from a train robber a

year before. Robbers are common talk in Russia, and nothing detachable is considered even temporarily safe in Moscow. Fortunately nothing untoward occurred during the night run through the dark Ukrainian plains, and the train arrived at Kiev at 6 A. M. on the 5th of October.

At Kiev we had to change, and barely missed a three days' lay-over, as no orders had been communicated to attach our special car to the Odessa express of that day. The station was practically deserted at that early hour and the station master and his various assistants were stretched out on their desks in unmelodious slumber. By some mistake or accident, the baggage agent was awake, contentedly doing nothing; and he expressed his intention of continuing to do so until eight o'clock, when the office force would resume their work at their roll-top desks. At eight o'clock we returned to the office, presented our credentials, which stirred up considerable action, set the telephone to city headquarters ringing and two hours later the Odessa express was under way for the Black Sea port with the Papal Mission tiplooshka in the rear and its convoys in a second-class coupé.

The Soviet officials at Odessa were exceedingly obliging and it was quite evident that they had received instructions from Moscow as to how we should be treated. The seals on the special car were broken by an agent of the secret police and the great case was carried to a room adjacent to the private office of the representative of the Moscow Central Office of Foreign Affairs. Here it was to remain under guard until the 9th of October, when the packet-boat *Tchicherin* was scheduled to sail for Constantinople. We had arrived in Odessa on the 6th. The 9th came and the sailing was postponed until the 11th. On the 11th the departure was put off until the 12th, and the *Tchicherin* finally left Odessa on the 15th of October at 5 P. M. The captain of the boat was made responsible for our diplomatic baggage, as he called it, until he consigned it to its convoy at Constantinople and received a receipt for its delivery.

Before leaving Moscow we had anticipated that once we were clear of Bolshevik territory there would be no further difficulty in transporting the holy relics to Rome. From Moscow to Odessa our schedule was com-

pleted in detail and with scarcely a mishap, save the unexpected delay at Odessa. We had transferred from Soviet sail to a Bolshevik boat and, though the personnel of the ship were as obliging as could be, the sequence of events that intervened between our embarking at Odessa and our second embarkation at Constantinople for Italy kept us at attention until we were out on the Sea of Marmora and away from the terrible Turks. At midnight, about seven hours out from Odessa, the very Black Sea was awakened by a common shot, which sounded at short distance off to starboard. Naturally there was some excitement and commotion. A few hours previous we thought the captain was telling sea tales when he recounted the capture of a Russian ship by Roumanian pirates, as having taken place in the Black Sea only a few weeks before. About half an hour later we heard a voice calling through a megaphone and ordering the *Tchicherin* to stop, in the name of the G. P. U., and after a few minutes of play in every direction the searchlight finally showed a submarine chaser about a hundred feet away from the ship. Now the G. P. U. is the Russian Government secret service, but what they were doing in neutral waters without a single light showing was a puzzle, even to the captain of the *Tchicherin*. At first he doubted the command, as did everyone else. Then he stopped his ship, and for a few moments it looked as though something really worthy of note was about to happen. Those who felt insecure about their passports, and there are always such passengers aboard Russian ships, immediately disappeared. Many began to run for their cabins to secure their valuables, and our own apprehensions were that something amiss had been discovered regarding our precious charge that was riding secure in the hold, on a cargo of grain. Excitement increased and embarrassments increased for a time, and then the disturbance subsided as unexpectedly as it had arisen. The police had chased us from Odessa to arrest a member of the ship's Cheka, an ordinary plain clothes government spy and one of their own organization. There was something wrong about the papers he had signed before leaving port and he was taken off for return to Odessa for explanations. With this over, the rest of the passengers felt more at ease and the mysterious craft faded into the night as quickly as it had appeared.



Coming into the Bosphorus, it looked as though we were about to disembark in a heavy downpour of rain, but the landing was not to take place until long after the rain had ceased. Constantinople was hidden behind a heavy curtain of rain, and we were not to see it for five days to come. The Turkish doctor, wearing his red fez aslant, came aboard the *Tchicherin* and condemned it with all its passengers to five days of quarantine, in the beautiful bay of Touzla, an arm of the Sea of Marmora, about twenty-five miles southeast of Constantinople on the Asiatic side. Ordinarily the term of quarantine should have been a day or two, but Russian ships were being apportioned five, with the strictest medical examination of every person aboard. There was no escaping the full time of quarantine. A diplomatic passport, and a series of wireless messages to the Apostolic Delegate, to the American Consul and to Admiral Bristol were all of no avail. The same reply was returned from each one addressed. "All efforts have failed: quarantine declared obligatory." Nine days lost at Odessa and five at Constantinople had just covered the time we had allotted to get from Moscow to Rome, and here we were only half-way on our journey, with more interruptions to encounter before long.

On the morning of the 22nd of October at 8.30 the *Tchicherin* left Touzla Bay and, with the yellow flag of quarantine at half-mast, came into Constantinople harbor at about noon. After an hour of passport control some twenty or more people had descended into small boats to be taken ashore, when a Turkish police boat arrived and ordered everyone back to the ship. There was some misunderstanding between the Turkish and Russian immigration authorities. There were too many Russians in Constantinople and the city had steadily depreciated in morality since the first hundred thousand had come over in the Wrangel retreat. One can imagine the perplexity and dismay among the one hundred and fifty Russian passengers, when it was announced that they would not be allowed to land. Poor as they were, each of them had been charged four dollars extra by the Soviet Government for the privilege of landing in Constantinople, and there is no telling what they had suffered for the privilege of escaping from Soviet Russia. Their one hope of delivery lay in

the affiliation they could claim with foreigners, and so on leaving the boat we were charged with a budget of letters to the various consulates. On the following day the *affaire* was suddenly terminated by the Jewish Joint Distribution Committee. The relief organization offered guarantee for all Russians aboard the *Tchicherin* regardless of creed and save the few Greeks aboard all the passengers were taken ashore. There seems to be no power extant that can secure the safe landing of a Greek in Turkey nowadays. Yet there are numbers of Greeks arriving at Constantinople every day, knowing nothing of the existing difficulties and being marched off to prison as soon as they put foot upon the quay.

We had decided to leave the case aboard the Bolshevik craft until we could hold conference with and receive the experienced advice of Mgr. Filippi, the Apostolic Delegate. A special letter from Muktah Bey, the Turkish Ambassador at Moscow, directed the Turkish customs officials to assist us in every possible way, and yet there were reasons for expecting difficulties. The case containing the relics was just such a box as is employed in transporting a coffin. Mgr. Filippi, who understands the Turks and knows the Koran and its rigid Mohammedan legislation regarding the remains of the dead, had figured out plans for meeting the various emergencies that might arise. If possible we were to avoid landing the case upon Turkish territory. The Lloyd Triestino steamship upon which we were to take passage for Italy was due at Constantinople before the *Tchicherin* was scheduled to leave, and our diplomatic baggage was to be transferred from one ship to the other. To avoid arousing suspicion in the minds of the customs officials this letter was to be held as an ultimate resource, and in case even this should fail of its purpose, it had been previously arranged with the Italian authorities that the case containing the relics should be transported to an Italian warship, and a few hours later taken from there and put aboard the boat for Italy. It was a dubious undertaking, but the train of circumstances favored our plans from the start. The steamer *Carnoro*, which was due on Thursday morning, arrived late in the afternoon. This was fortunate, as it postponed our work until Friday, the Mohammedan day of rest, on which the customs house is closed. On Friday, then, at 11 o'clock, we went aboard the Russian packet,

which was carefully guarded at every approach by Turkish customs police. We had transferred the two cases of Mission records that accompanied the reliquary, and were just about to lower the case containing the relics into a bark beside the ship when the police in charge interposed their authority and forbade us even to touch the case. Again it was the shape of the case that aroused their suspicions, and the various Soviet seals only served to confirm their determination. Explanations of diplomatic privileges were of no account. It required a special permit from the Chief of the Port to unload such a box. It was Friday and the Chief of the Port was not to be found, but the letter from Moscow would probably look more formidable to his Assistant, then on duty. So off we went in a small boat to Stamboul and presented the Ambassador's letter. This letter was addressed to the Chief, in person, and so could not be opened by his Assistant. It bore the seal of the Turkish Ambassador, who had informed us of its contents, so could not be ignored nor its demands unduly postponed. The result was just what had been expected. The necessary permission was accorded and the letter was to be delivered on the following day. What action the Chief himself would have taken, had he been there, it is difficult to say. He would probably have granted the permission without further ado. Yet the Ottomans are mysterious people where the Koran is concerned. The relics were transferred to the *Caronoro*, which sailed from Constantinople at 5 P. M. the following day. We cannot say whether or not the Chief of the Port came to his office on Saturday, nor did we feel any moral obligation to inquire regarding the reception or non-reception of the letter before our departure.

Having passed out of the Turkish dominion, our difficulties with customs and transportation were practically at an end. At Brindisi, the letter from Signor Piacentini afforded us an open road to Rome. The customs agents and railroad officials were eager to grant us all necessary assistance, placed our large case on the Brindisi-Rome express of the same evening and the relics of Blessed Andrew Bobola were in Rome on the Feast of All Saints. We had hoped to reach the Vatican the same day, but the city customs were closed on the

feast day, and it was not until the following morning that we were able to effect the final step of our journey and bring the relics to the Matilda Chapel in the Vatican, where they were to rest amid the other numerous holy relics for which the chapel is so justly famous. Here we gave over our charge to the Sacristan of His Holiness, Mgr. Zampini; here our commission was fulfilled, our long journey from Moscow to Rome was at an end and this, our special intention for the restoration of the relics of Blessed Andrew Bobola, through the mercy of God and the prayerful assistance of the Juniors and Novices was brought to a propitious accomplishment.

L. J. GALLAGHER, S. J.



## A LETTER FROM A SCOUT CHAPLAIN

*Reverend and Dear Father Editor:*

This past summer I was appointed by Rev. Fr. Provincial, at the request of His Grace the Most Rev. Archbishop of New York, Chaplain of almost all the Catholic Scouts within a radius of 25 miles of New York City.

I camped with these boys on the Kenowake Lakes, situated between Bear Mountain and Tuxedo in New York State.

If the readers of THE WOODSTOCK LETTERS will be indulgent enough to pardon the personal equation in this letter, I shall try to tell as briefly and as clearly as possible—first, about the Scout Movement in general, then about the movement under Catholic auspices, and lastly I shall give a few of my personal experiences in dealing with the boys in camp.

The Scout Movement is a movement to better the boy in every sense of the word. Begun in England by Sir Robert Baden Powell, it soon spread to the United States where it has received national recognition.

The Boy Scouts of America is a Corporation formed by a group of men who are anxious that the boys of America should come under the influence of this movement and be built up in all that goes to make character and good citizenship. The affairs of the organization are managed by a National Council, composed of some of the most prominent men of our country, who gladly

and freely give their time and money for this purpose. In the various cities, towns and villages the welfare of the boy scouts is cared for by local councils, and the councils, like the National Council, are composed of men who are seeking for the boys of the community the very best things. The present emulates the scout of the past; he has chosen as his motto: "Be Prepared," and a better phrase could not have been selected, for it is both a motto and a slogan, all in one. Be prepared for anything: to do a kind act; to rescue a companion; to ford a stream; to gather kindling; to salute the flag; to build a fire; always be prepared.

*Who may become a Scout?*

Any boy who has reached his twelfth year of age may become a Scout. As soon as he enters the movement he must make the following promise: On my honor I will do my best (1) To do my duty to God and my country, and to obey the Scout Law; (2) To help other people at all times; (3) To keep myself physically strong, mentally awake, and morally straight.

Then the boy is taught the Scout Law, which is thoroughly explained to him and must be understood by him before he can proceed higher in scout craft.

Just because a boy knows the Scout Oath and has learned the Scout Law, does not make him a scout. He must pass his "tenderfoot" test before he can be considered a scout in the strict sense of the word. If he wishes to proceed still further he must pass other examinations before he can be promoted to a second-class scout, and still harder tests must be met before he can graduate into a first-class scout.

To become a first-class scout the second-class scout must have served at least sixty days as a second-class scout and pass the other tests.

Though the requirements may appear ideal on account of their multiplicity and at times of their difficulty, still, to use a philosophic phrase, *a facto ad posse valet illatio*. The fact is, the writer has met more than one scout, yes, a great number of scouts this recent summer, who not only passed their tenderfoot, their second and first class requirements *summa cum laude*, but even pushed further, and became "Eagle Scouts," which means that they qualified for twenty merit badges.

These merit badges include first aid, life saving, personal health, public health, cooking, camping, civics, bird study, path-finding, pioneering, athletics or physical development, and any ten other subjects out of sixty-three presented to the boy to study *ad libitum*.

Scouting is a happy, wholesome, worth-while outdoor school. It is a huge game, splendidly organized with all the fine zest of competition, the finer zest of co-operation, the keen testing of mind and muscle. It is a constructive game, a progressive game. It gets somewhere. Scouting is more than a game. It teaches in a very practical, interesting way self-reliance and helpfulness, courage and courtesy, loyalty and reverence, patriotism and honor.

My own Scout Master, Mr. Hugo D'Allessandro, an Italian by birth and name, who by the merest chance happened to be in London during the war, recounts his experiences with the Scouts during those distressing times. In the very first week of the war the English Government called upon the Boy Scout cyclists to pledge themselves and their entire service to their country. Their first duty was to go about on their bicycles giving out mobilization notices in the villages, towns, hamlets and large cities. Then they patrolled the railroads and bridges over which troops had to speed to France. In the air raids that harrassed London, the Boy Scout proved himself particularly useful. When such a raid was about to take place the War Office would inform the police station. This in turn called upon a half dozen scouts who quickly got together all the other scouts and members of the "air raid relief party." Within twenty minutes every boy would be on the job, ready to be sent anywhere with placards on their backs stating, "Police Warning, take cover." At once they were scattered over the country. The people seeing them took immediate cover in subways, in air-raid structures, in cellars. Some scouts were also delegated to look after those who might happen to fall sick during these coverings of intense anxiety, while others were sent by the police to the quarter of actual raiding, where the bomb was dropped, and the wounded to be cared for. On one occasion they worked steadily for four days and four nights wearing steel helmets, digging people out of the ruins. When the raid was over they once more rode all

over the country with bugle to their lips and placards on their backs, saying: "Police Warning, all clear."

The Police Department of New York City also realizing how the Scout boys could help wonderfully in public order and safety has taken over the Scout Movement.

The writer of this article has had his own Boy Scouts helping the police to regulate traffic in the neighborhood. The most dangerous time for children is crossing the streets while going to or coming from school. As there are many schools and too few policemen to guard the dangerous crossings, scouts have been called upon to help. With the consent and approval of the principal of the school adjacent to the crossings to be guarded, troops of boy scouts enrolled in safety service organize in safety patrols. Their duties are to be at street crossings in the vicinity of school buildings, at school dismissal times and also (where conditions warrant) just before school opens.

Of course, when one is dealing with boys, the boyish element always creeps in. Oftentimes when a policeman is not at hand to regulate traffic a boy is ever at hand to take his place. His immaculate uniform and bright neckerchief brought out in bold relief by the morning or noon day sun as he stands in the middle of the street, blowing his whistle and authoritatively commanding lumbering autos to halt, soon becomes the center of attraction of the admiring pedestrians. It is the ambition of each youngster to stand in the middle of the crossings and blow the whistle. This is a great temptation. Hence boys in their anxiety to become the pivot of admiration will quarrel in the middle of the street three or four at a time, all wishing to get a crack at the whistle, to the disgust and great inconvenience of waiting chauffeurs. On one occasion one of these impatient chauffeurs had the boldness to proceed during such a dispute without waiting for the signal "to go" by the quarreling boys; these latter forgot their quarrel and the children waiting to be crossed, chased the speeding auto from 3rd to 11th Street trying to get its number and to serve the bold driver a summons to appear in court the following day. Needless to say, the boys did not get the number, nor the chauffeur the summons. All this proves that the system needs more

organization, though in itself very good, as the street deaths of children in the month of May are far less than those in the preceding month.

After the boys are gotten together and organized in patrols of eight or troops of thirty-two, the next serious and most important step is to get suitable scout masters. Not every young man can be a scout master. He must be at least 21 years of age, a citizen of the United States, of good moral standing, must like the boys, and be ever ready to sacrifice his time and labor to help them on in scouting. He attends all of the meetings and outings of the troop, as far as is possible and is responsible for the general program and supervision of the work of the troop. The need of such men is indeed great, while the need of such Catholic young men is peremptory. In the United States there are more than four hundred thousand boys in scouting. But there are eight million other boys of scout age out of it. Hence the call for scout leaders. Hence also our Most Reverend Archbishop seeing the tendency to an increase in juvenile delinquency in this large city of New York and feeling also the great need of Catholic boy leaders has begun at our University at Fordham a class appropriately termed "boyology" under the head of Sociology in the School of Social Service. The purpose of this class is to produce Scout Masters, Catholic Scout Masters who will be trained to cope with the boy problem; which is nothing else than keeping the boy out of harm's way during his play hours. The boy is well provided for *educationally* by well organized schools, *religiously* by Church activities, Sunday School, sodalities, etc., but what about his play time, especially in this city of iniquity, where vice and temptations meet a boy at every turn, where the devil has his secret dens to entice the lad to corruption and sin; where gangs are formed in almost every dark hallway in our "slums"—who will help the boy to make good? A partial answer to this question is the Scout Leadership course at Fordham. To this class all young men independent of race or creed are invited, provided only they are interested in boys and are willing to labor for their good. In this class the future scout master will learn that there is only one thing better than being a real live boy, and that is to be a real live boy leader; but to be a real live



leader the scout master must be a real man himself, the kind of a man boys will naturally follow, admire, respect, emulate and obey. He must not be a moral slacker. He must live the Scout Law seven days in the week, rain or shine, if he wishes to succeed in the eyes of that most relentless and uncompromising of Judges, the boy.

From all that has been said one can readily perceive how the Catholic Church, always as a watchman on the tower, seeing the tremendous possibilities for good in Scouting, not only has approved of the Scout Movement but has encouraged it whenever and wherever possible. This naturally leads me to the second part of my article, namely, Scouting under Catholic Leadership.

How can I begin this heading better than by quoting *verbatim* the letter of His Holiness to Mr. Michael J. Slattery, of the National Catholic War Council Bureau, approving and praising the Scout Movement?

The letter reads as follows:

DAL VATICANO, October 7th, 1919.

DEAR SIR:

The Holy Father has learned with much interest and pleasure that steps have been taken to promote the formation of distinctively Catholic units among the Boy Scouts of the United States; that the movement has the approval and support of His Eminence Cardinal Gibbons and also of so many Archbishops and Bishops and that its chief aim is to build up the Boy Scouts spiritually and physically.

Such a movement is deserving of the highest commendation. His Holiness therefore wishes it every success and gladly bestows the Apostolic Blessing on all those who further the Catholic extension of the Scout Movement under the auspices of the ecclesiastical authorities.

With best wishes, I remain

Faithfully yours,  
ETC., ETC.

With this letter of approval from the highest authority the movement has made great progress among Catholic circles. The good of the boy, *qua tale* is sought. The "powers that be" in scouting fully realized long ago that if they wished to succeed in this one point they should form their plans in such wise as not to interfere in the least with the lad's previous religious training. Each church or institution may take up scouting and make it conform to its own religious practices and beliefs. Hence, though Scouting in itself is undenominational or non-sectarian, still when a unit is formed, they

let this unit be, as regards religion, whatever those who started this special unit want it to be.

When the Church learned that in all truth the Scout Movement did not interfere with the boy's religious belief, it took up the movement itself, approved of it and conferred an "Apostolic Blessing on all those who further the Catholic Extension of the Scout Movement under the auspices of the ecclesiastical authorities." Just three months ago Pope Pius XI, commending the Scout Movement, received 1,500 Italian Boy Scouts at the Vatican, granting them a special audience and blessing them and the Scout Movement.

In all matters wherein Catholic interests are involved the Catholic Council of the Boy Scouts of America operates in close accord with the National Council of Catholic Men. These in turn established, with the approval of the late Cardinal Farley, the Bureau of Catholic Extension of the Boy Scout Movement.

The purpose of this bureau is: (1) to promote the formation of Boy Scout troops among Catholic boys; (2) to assist local Scout Councils in securing the cooperation of the Catholic authorities in their several communities; (3) to bring to the attention of pastors and others having the direction of groups of Catholic boys, the benefits of the Scouting program; (4) to stimulate among young men of the Church the desire for leadership as scout masters; (5) in localities where there are no troops of Catholic boys to assist scout masters to understand and to execute the wishes of the Catholic authorities concerning the religious duties of Catholic boys in other troops.

Scouting under Catholic leadership is now well past the experimental stage. Where the movement has been encouraged by the Ordinary of the diocese great progress has been made. To date there are nearly 40,000 Catholic boys enrolled in troops attached to Catholic churches and institutions. There are over 1,600 troops of Catholic boys in the United States today. Surely this indicates the interest which has been shown by Catholics in this great movement. We must bear in mind also that there are thousands of Catholic boys in community and in mixed troops and there are very many churches and institutions using the Scout program and as yet unregistered at National headquarters.

In answering now the objection of those who claim that the Scout Movement is Protestant in its origin, anti-Catholic in its tendencies, we cannot answer better than in the words of Fr. John White, Educational Director of the Catholic Bureau of the Boy Scouts of America. He says, clearly and forcibly:

Another objection very frequently advanced is that the movement is anti-Catholic in its essence and, therefore, that its influence is dangerous and pernicious. How anyone who has ever cursorily read the Scout Oath and Law can make such a statement is beyond my comprehension. I have been at the National Council headquarters for over nine months. I have dealt directly, day after day, with active scout officials and have enjoyed their confidences and shared, as best I could, their worries and anxieties. I have yet to meet a discourteous or a disrespectful scout official. I have been treated with the utmost consideration, kindness and friendliness. If every member of the Headquarters Staff was a devout Catholic, I could not have been better treated or more kindly received.

I am absolutely convinced that when the officials of the Boy Scouts of America claim that the movement is non-sectarian in character, they speak the *truth*.

Among the many experiences the writer has had to convince him that Scouting is non-sectarian in the true sense of the word, one stands out prominently. The incident we are about to relate proves also that the authorities in the Scout Movement will not tolerate any interference of one religious sect with another, or any proselytizing under the cloak of scouting. When we first started the boy scout movement down here among the "slums" of New York, our efforts were naturally weak and tentative. We were trying to get the boys interested, we had no place for them to play, we had no money to buy them suits, or even registration cards. All we had was lots of good will to get and to keep the boys together. With this we managed to scrape together and to register a troop. Things were going on nicely. The boys were coming to the meetings regularly. I was instructing them, as best I knew how, in scout craft, never forgetting the religious side of the work. The youngsters seemed happy and contented. All of a sudden, on one of the meeting nights, almost all my boys were absent. On inquiring, I learned that the absentees had all left to go to the Methodist Episcopal Church just across the way. Here they were promised scout suits, registration cards, gymnasium, shower baths,

free "movies," swimming pool, etc. I was terribly surprised when a few days later I saw a number of my boys with brand-new scout suits coming down the Avenue. They were going to a scout party at the "Church of All Nations." I was indignant when I learned that these same boys had been given, free of charge, the scout uniforms before they had been registered as scouts at headquarters. I sent in a protest at once, emphasizing the fact that I was fully capable of taking care of my Catholic boys, much less did I need Protestant help. Rev. Fr. White promised to back me up. Scout headquarters phoned me, asking what objections I had to the "Church of All Nations" having scouts. I replied that I had no objection to their having *their own scouts*, but I did have all the objection in the world to their having *my Scouts*. Other Protestant churches did not interfere with my boys, who were all Catholic; why should they? I did not object to their having Protestant boys, since they were a Protestant institution, but they must stop their proselytizing under the pretext of scouting. A committee was appointed to investigate the matter. They found twenty-seven boys at a meeting ready to be registered under the patronage of the Methodist Episcopal Church. At the close of the investigation one of the committee, who was a Jew by the way, naively asked the youngsters "How many of you boys are Catholics?" Out of the 27 lads present, 22 put up their hands. Three of the rest were Jews, while only two were Protestants.

The result of this investigation was that the "Church of All Nations" could no longer register any boys as scouts without the writer's permission.

Speaking of my own boys, we might say that the introduction of the Scout Movement in our parish was the greatest thing for the youngsters. The boys naturally like the mysterious and the adventuresome. Scouting gave them both. We started with half a troop, now we have six troops. These boys must go to confession and to Communion in a group every month. What a fine sight it is to see the lads, most of them togged out in their uniforms approaching the altar to receive Our Lord! Most of these boys would never have been attracted to the Church otherwise. Moreover, the scouts come to meeting once a week, which meeting is carried

on with almost military precision: bugle call for assembly, salute to the flag, the recitation of the scout oath and scout law, short drill and setting-up exercises, games, ending up with an instruction on the part of the Moderator and prayer. What can be more suited to our Catholic boy than this program? This is the reason why all the other Catholic churches on the lower East Side of New York have taken up the scout work, and are making a success of it. This is the reason also why His Grace, the Most Rev. Archbishop, is making a strong appeal at present for scout masters. This is the reason also why our Fordham University has added another course, "boyology," to its curriculum of Sociology.

In this Scout Masters' School the young men, future scout leaders, learn in a practical way everything about scout craft, how to conduct meetings, games, field work, experiments, dramatization, demonstration, hiking, signalling, first aid, etc. This course, which entitles college students to credit points before the State Board of Education, is followed up or rather supplemented by a briefer course of eight hours on scout craft from a Catholic standpoint. A priest conducts this course; the writer has the honor of conducting it this year.

Wherever scouting has been encouraged by the Ordinary of the diocese it has advanced by leaps and bounds among the Catholic boys, proving how much our boys take to the movement and how much good it can accomplish with proper guidance. Bishop O'Connor of Newark, wishing to provide for the supervision of the boys of his diocese, found no better means of doing so than the Boy Scout Movement. In his letter to the pastors of the diocese, he writes:

REVEREND DEAR FATHER:

Among the activities which post-war conditions have imposed upon the Church is the supervision of the growing boy. The National Catholic War Council, in its survey of present-day needs, lists as of prime importance the immediate organization of our Catholic youth. The conclusions of competent authorities have, Reverend dear Father, been anticipated by your own experience in parish work. I need not, therefore, over-emphasize the importance of inaugurating in your parish a Catholic branch of the Boy Scouts. It is evident to you how readily our boys will join other organizations, if societies under Catholic auspices are not at hand. Our boys can fairly complain of being neglected, if their companions are provided with means for legitimate enjoyment from which they, by the command of their superiors, are excluded.

The natural objection which suggests itself is the expense that such organizations entail. Actual experience has shown that the expense is by no means as great as anticipated. A Boy Scout Club, giving to our boys every physical and spiritual advantage, can be established at a relatively small outlay.

The proper director of a work of this kind is one of the assistant priests. The pastor of a parish need not add to his burdens the immediate supervision of the society. The work or organization and supervision of the branch of the Boy Scouts which you will establish in your parish should be delegated to an assistant.

I direct you, therefore, Reverend dear Father, to appoint an assistant to take charge of this work. The priest placed in charge will carry on the organization in conjunction with the Diocesan Committee appointed for this work by me. Full information concerning methods of organization may be obtained from the members of the Diocesan Committee listed below. Urging you to take immediate steps to introduce the Boy Scout program in your parish, I remain,

Very sincerely yours in Xto.,

(Signed) JOHN J. O'CONNOR,  
*Bishop of Newark.*

Bishop's House, Sept. 8, 1920.

The great number of fine Catholic boys from Newark with whom the writer came in contact this summer at camp prove that the Right Rev. Bishop's appeal was not in vain. Even from far away Bengal, British India, Right Rev. Bishop J. Legraud writes:

I consider the Scout Movement very helpful to the schools in Bengal, as its exercises contribute to develop manly qualities and a number of useful virtues which enable the young men to compete with difficulties indigenous to Bengal. I am quite aware of the possible abuse of the movement, but this can be guarded against by a wise selection of scout masters. The Scout Movement has not been introduced into native Indian Schools, chiefly owing to the difficulty in securing adequately qualified scout masters.

The Knights of Columbus have also begun to recognize the movement. They see the great need of caring for the Catholic boy, especially in his teens. They are seriously contemplating, and have actually taken steps towards forming Junior Knights of Columbus, to be known as Columbian Squires. These will include boys between the ages of fourteen to eighteen. This action is a step in the right direction, and if properly encouraged and developed promises to be the greatest welfare activity undertaken by the Order next to its war work. So thinks the Supreme Council of the Knights of Columbus. To our thinking, the Boy Scouts on the one hand, and the Columbian Squires on the other, solve

efficiently the knotty problem of our Catholic boy. Heretofore the cry against the Scout Movement was: "Yes, you do everything for the boy between the ages of twelve and fifteen, but you drop the boy completely after his scout age, and let him care for himself, except, however, when a boy continues his scouting and becomes a scout master. But these latter boys are few and far between, considering the vast number that were scouts." This we must admit is the one drawback in the Scout Movement, namely, it does not adequately look after the scout between the ages of fifteen and eighteen. Now that the Knights of Columbus have entered upon this new field of activity, we feel confident that this drawback will no longer exist, at least as far as the Catholic scout is concerned.

A boy now could be a scout between his twelfth and fifteenth year, a Columbian Squire between his fifteenth and eighteenth year, and a Knight of Columbus after his eighteenth year, the boy passing from one stage to another, provided he be always of good moral standing.

Before coming to the third part of this letter, namely: "My experience in Scout Camp," we will give only one illustration of how the writer makes use of scouting to teach some religious truth or to inculcate a wholesome lesson. As the boys were coming to us in greater numbers, we selected the better and the more faithful ones and formed what we call a "Patrol Leaders' Class." These boys are taught, separately, enough of scouting and in such wise as to be able to impart their knowledge to other new boys. We have at present sixty-five in this patrol leaders' class. We feel sure, however, that not all the boys will pass their patrol leaders' test and examinations to be held this coming December.

All those that do pass must pledge that they will bring seven other boys over whom they will be respective patrol leaders. One can readily see how the number of Scout Boys down here at Nativity Church will soon be tremendously increased. The plan may seem ideal, but there is no reason in the world why it should not be practical, particularly with hundreds of boys of scout age frequenting our public schools round about.

After I saw that the boys were coming faithfully I promised them that I would form a "Patrol Leaders'

Club." To add mysteriousness to this club I told them that I was going to get each boy a mysterious button, the mystery or secret of which only patrol leaders should know. Revelation of the secret to outsiders meant either suspension or expulsion from the club. These boys began at once to feel their own importance. Here is the button—here is the secret. I managed to get downtown a button with an enameled clover leaf and nothing else on it. The clover leaf has a golden fibre running through it. Now begins the mystery:

*First Secret*—Boys, how many flowers on this button? Answer—One. How many petals to this leaf? Answer—Three. The first secret then is: How many Gods are there? Answer—One. How many persons in God? Three—Father, Son, and the Holy Ghost. Then follows a brief instruction on God, and the Holy Trinity.

*Second Secret*—How many petals on this leaf? Three. Then the first petal will be N—the Second, P—the third, L—namely: "NATIVITY PATROL LEADERS." The golden fibre through the flower represents the honor and integrity of each patrol leader.

*Third Secret, and last Secret*—How many petals on this leaf? Three. Then each petal represents Faith, Hope and Charity, respectively. Then the boy is requested to explain each, namely: We should have *faith* in God the Father, *faith* in Christ our God and Saviour, and *faith* in Mary, his Mother. We should have *hope*—namely, that God will give us sufficient grace to go to heaven some day. We should have *charity*—namely, towards God—towards our neighbor—towards ourselves.

Here are a few of my experiences at Scout Camps this summer. The Kenowake Lakes, situated between Tuxedo and Bear Mountain in New York State, offer an ideal place for Scout Camps. They are one thousand feet above sea level in the rugged wooded district of the Ramapo Range of Mountains.

The lakes are artificial. Out of the seven such lakes, three are used exclusively for Boy Scout Camps. They were nineteen in number, including Boy Scouts from a radius of almost twenty-five miles of New York City.

It had been a cause of great anxiety to his Grace, the Most Rev. Archbishop of New York, that so many of the Catholic boys spending an entire summer at these camps away from home had to intermingle constantly with Protestant and Jewish companions. Heretofore a priest came now and then. No one was appointed definitely and regularly, but whatever priest could be gotten over Saturday and Sunday. This constant change



of men was, to say the least, not very conducive to the spiritual good of the boys. The priest naturally knowing that his stay was only temporary, that is, for one or two days, did the work assigned him for that time, and nothing more.

Hence there was great need of a permanent chaplain, one who would be on the spot with the boys, know the boys, visit their camps, play with them if need be, hear their confessions, listen to their little tales of joy or woe, tell them stories, go hiking with them, and, above all, say Mass for them and preach on Sunday morning. The boys after awhile would get accustomed to the same man, and the same man would get accustomed to the boys, keeping after them in case the latter did not live up to their religious duties. Such was the writer's assignment the past summer. I came home regularly every week to give an account of my stewardship not only to my own Superiors but also to the Catholic charities who were instrumental in my appointment. My schedule of time was: Sunday evening, home; Monday, generally home; Tuesday, return to camp; Wednesday, visiting various camps; Thursday, visiting various camps; Friday, confessions on Lake Torati; Saturday, confessions on Kenowake Lakes; Sunday A. M., two masses, sermon, etc.

It was on July 2nd that the Scouts started for camp. They assembled at the foot of West 42nd Street, took the Hudson River Day Line boat to Bear Mountain, rode, 500 of them, in automobiles through the mountains to the camp site on the Kenowake Lakes. I was with them. The boys, having been divided into groups according to their camp number, tent number and bed number, had little difficulty in finding their respective places. What a sight! In our particular camp, without the slightest complaint or murmur, we all began to get things ready for the fast approaching night. To add to our greater discomfort, it started to pour "cats and dogs" during the night. Luckily all the tents were up and the beds made, otherwise I at least would have been singing, "Oh, why was I tempted to roam." The first night at camp is generally a restless night for the youngsters, especially for the new scouts.

A log cabin, once used as a store room, was assigned me. Though the floor was swept, still the walls and

ceiling were filled with hornets' nests, spider webs, and offered shelter for many other creeping things. The cabin had a large open space, where I rigged up my little altar, and a partition beyond which I put my rickety cot.

Rising long before the boys, curiosity brought me around the various tents. One little fellow sitting on the edge of his cot with his head in his hands complained that he had not slept a wink all night, and that he was determined to go home to "mamma" that very day. Needless to say that he did not carry out his determination, for he soon got used to the ruggedness of camp life and not only remained for the two weeks but all summer. He became my little sacristan and frequent companion on my various trips from camp to camp. This is only one example in the concrete how scouting makes a boy rough and ready and manly in the true sense of the word.

At 6.30 the bugler sounded "Reveille." At 7 o'clock all the Catholic boys of my particular camp assembled for Mass; they were fifty-two in number, forty-two of whom went to Communion.

D. CIRIGLIANO, S. J.



## DOCUMENTS AND NOTABLE FACTS ABOUT THE SPIRITUAL EXERCISES\*

This is the title of an article written by Fr. Henry Watrigrant, S. J., the editor of the *Bibliothèque des Exercices*, a French bi-monthly published in Belgium, devoted to the Spiritual Exercises. The present article runs through 200 pages, briefly reviewing the history of retreats and giving data concerning them in the different parts of the world. The first impression of one's reading the article is astonishment, that the Exercises, through retreats, are influencing so many thousands throughout the world. In view of the fact that the matter of the article is very interesting and calculated to arouse greater zeal for the spread of the Exercises, it was felt that a resumé of the article could profitably be given in THE WOODSTOCK LETTERS.

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\* This Summary is taken from the March, May, and July numbers of the *Bibliothèque*, and is due to Mr. W. J. McGarry, S. J. Not all the countries are mentioned in the Summary.

The Apostolic Letter, "Meditantibus Nobis," in which His Holiness, Pope Pius XI, so warmly commended the Exercises, and appointed their author, St. Ignatius, the heavenly patron of Retreats, aptly heads the article in the "Mélanges." Pius XI has indeed crowned the many laudations, uttered by many Popes and Prelates before him, and throughout the article it will be noted how frequently the zeal and aid of the Bishops have fostered, developed and solidified the retreat movement.

The high place given the Exercises by Catholics needs no amplification. Their influence within the Church will be more fully realized throughout the course of the article. We shall often see too, how the Ignatian asceticism is being felt outside the Church. It may not be out of place as an indication of the Protestant attitude, to quote some words of Prof. Karl Schleich, a Berlin doctor.

"Profound study has convinced me of this: that man (Ignatius) has attained his end—a complete liberation from worldly follies. He was a man of powerful soul . . . of concentrated will, who was convinced, after his discovery of the Spiritual Exercises, that he could one day rule the world—a veritable king of souls."

Schleich then asks the question how this actually was carried out by Ignatius and his order. He answers:

"There must be, to attain such spiritual dominion, in his doctrine and method, an element of enormous importance, which perhaps has not yet been seriously studied except by the Jesuits. I would like to find in the psychology of Ignatius of Loyola, the kernel of it all—the latent power of penetrating so deeply the human character and of guiding it so successfully. It is the book of the Spiritual Military Exercises, that is a kind of infallible receipt for arriving at absolute self-control. It is a method of realizing the poet's words, 'Be always thine own master, and never thine own slave,' it is a certain means of victory of reason over impulse."

*France.* The 80 houses which were conducted in 1913 are not all reopened since the war. The ground lost is being steadily regained however and the numbers of retreatants are approaching the former figures. The reports of the Association of Catholic Youth show that in the last two and one-half years, 900 retreats have

been given to about 27,000 retreatants. This association is excellently organized. One of its main purposes is to arrange retreats for graduating classes in all kinds of schools. This is directly helpful in increasing vocations. French missionaries have succeeded in extending the retreat movement to the colonies. Madagascar annually since 1910 has averaged 100 retreats with 12,000 retreatants. The Chinese missions too have their retreats. In Southeast China, in 1920, there were 73 retreats and 3,000 attendants.

*Germany.* In 1883 one of the Catholic journals made an appeal for retreats. What followed this appeal we may judge from the subjoined statistics of three of a score or more houses for retreats:

St. Michel of Steyl, from 1877-1913.....	50,000 men
St. Francis, Capuchin, from 1893-1914.....	78,000 "
St. Ignatius, Falkenburg, from 1894-1918....	125,000 "

The war, of course, interrupted the work. In order to reorganize it, our Fathers have issued some excellent brochures on the Spiritual Exercises. Catholic periodicals have helped popularize the movement and the cooperation of the congresses of the clergy has been heartily given. Hence in 1922 there were 60 centres where retreats are given the year round, and 40 where during certain times groups of retreatants may be accommodated. The German Protestants have established two houses of retreats.

*Chili.* The popularity of the Exercises in Spanish America was always wide-spread; modern statistics confirm the fact again. In the ten years before 1884 a single house for retreatants in Santiago reported 51,000 attendants. This zeal for retreats is a heritage of the brave work of the pioneering Jesuits of the old Society. The movement is ever growing. In ten large cities centres for retreats are solidly established. Some of these houses accommodate groups of business-men, laborers and ladies in turn. In recent years 300,000 men and 50,000 women have attended retreats. Redemptorist, Benedictine as well as our own Jesuit publications report the magnificent fruits of the Exercises. Writers have noticed that the fruits are not individual only, such as the amendment of a wayward life, the decision of a vocation, etc.; they are civic as well, a general reduction of criminality and drunkenness. The budget in Chili has been reduced 20,000 francs, because the ex-

penses of municipal administration have been diminished due to the reform, inaugurated by retreats. Effective with the people, encouraged by the prelates, the retreat movement gains momentum everywhere, promising even greater fruits in the future.

*Colombia.* Colombia has set a record in retreat work. Frs. Munoz and Garcia have worked wonders in this little country. On all sides their zeal is praised and aided. A bit of Fr. Munoz's report will at once illustrate his methods and their fruits. From 1903-1905, he conducted exactly 50 retreats attended by approximately 6,000. A retreat is given only at the invitation of the parish priest, who fixes the date and arouses the parishioners. Makeshifts of all kinds do for living quarters while the retreat is on. For all assemble at the parish Church and stay there during the entire retreat. At times large numbers and small spacing make the admission of beds impossible and only rush mattresses are allowed. Some retreatants even have to sleep in the corners of the stairs. However, Fr. Munoz accepts this; he says it is good penance for the more wealthy. Each retreatant must bring two chairs—one for the chapel, which is often only a large courtyard, and one for the refectory, while the tableware is gathered from any possible source.

Once the furnishings are settled, the list of the retreatants is examined and a small fee is exacted for the expenses of food, etc. Of this initial meeting, Fr. Munoz tells not a few edifying stories. For the poor are eager to sacrifice and the rich are generous in doubling the fee. A short meeting follows in which the most important item is the insistence on retreat-recollection. The retreats vary in length from five to eight days. On each day there are two meditations, two conferences and two sessions of spiritual reading. Communion in the parish church closes the Exercises. After Mass and breakfast, the body of retreatants passes before the large Crucifix in the courtyard and kisses the feet of the Master.

Popular and effective for the first time, the second visit of Fr. Munoz is generally more welcomed. "*Veni, vidi, Deus vicit*" is the slogan of Fr. Munoz. In 1906, 40 retreats were given to 10,000 men. In another year the number was 18,000. In 1910, this apostolic man

left Colombia for Guatamala, but the great work that he began was carried on until stopped by the government.

*Ecuador.* In the country of Garcia Morena, no houses for retreatants have yet been opened. Yet retreats are popular. Indeed national legislation prescribes a retreat for university students at the beginning of Lent. The retreat is under the direction of the Archbishop of Bogota, and includes the faculties of Law, Medicine, Arts, Sciences and Mathematics and the National Academies of Music and the Fine Arts.

*Mexico.* Recent political troubles and the expatriation of Ours from Mexico have impeded the work of retreats to a great extent. Still, the Oratorians and the secular clergy carry on a great amount of work in this line, and our own Fathers, in spite of the status of the Society in Mexico, have not entirely abandoned the work.

*The Republic of Argentine.* The ministry of retreats, perforce abandoned by our Fathers at the time of the Suppression, was reorganized in Argentine and Uruguay by the heroic woman, Maria Antonia of St. Joseph, whose cause has recently been introduced at Rome. Due to her efforts during the Suppression, 100,000 attended the Exercises. The numbers are more modest now. Two or three retreat houses average two retreats a month with an attendance of 200.

*England.* The English Cardinals, Wiseman, Newman, Manning, Vaughn and Bourne gave whole-hearted support to the retreat movement. Hence it is no surprise that we hear that the present work in England is very fruitful. Compstall Hall, opened in 1908, is the first of four houses for retreatants. Besides our Fathers, the Redemptorists and the Religious of Notre Dame conduct numerous retreats. A custom has sprung up in many of the Missionary Societies which promises excellent results. Those on the eve of departure for the missions make the Exercises.

The sisters at New Hall began the extension of the retreat movement outside the fold when they admitted some Episcopalians to a retreat. Since then a great number of English Protestants have come to look with favor on retreats. A commentary on the Spiritual Exercises by one of the Cowley Fathers proves how wide-

spread is the interest taken in retreats. In 1920 no less than 37 retreats were conducted by Episcopalian clergymen. From the home country the retreat movement has spread to the English Protestant Missions. Thus we have a pretentious program of a three-day retreat given by the Methodists in Ceylon. The Ignatian method, it is true, is considerably neglected in some of these imitations, but no little good, it must be confessed, is being done.

*Canada.* The Archbishop of Montreal wrote in 1920 to our director of retreats, Fr. Archambeault, generously praising and encouraging our work. Ours conduct five houses for retreats in Canada and in connection with these conduct a review, "La Vie Nouvelle." Other religious Orders and Congregations are active in the ministry of retreats as well as our Fathers and the yearly fruits of the Exercises are magnificent.

*Ireland.* The example of Daniel O'Connell who yearly retired to Clongowes for prayer and meditation, is not forgotten in Ireland. Political troubles however have greatly impeded the work of retreats. In 1910 the brochure by Fr. William Doyle, S. J., entitled "Retreats for Workmen—Why Not in Ireland?" gave new life to the movement. The result is a house for retreatants which was opened in 1921. One thousand have already attended retreats here. An association plans to organize the whole movement for greater fruits and we may hope that they will popularize retreats even more extensively.

*Madura.* New missionaries arriving in Madura remark the piety and the zeal of the faithful. Old missionaries tell them that the once obstinate and intractable Paravers have become dutiful and submissive children of the Church by means of retreats. Yearly retreats are conducted in local centres. They follow the same order as Ours do in the eight-day retreat with the added onus that each retreatant submits his election to the director in writing. The organizer of this fruitful work is Fr. Chas. Bertholdi.

Retreats are common along the Fishery Coast. In 1922 a new house for retreats was opened at Trichinopoly, subscribed for by the members of a French Missionary magazine. Throughout Hindustan and the

Congo, frequent retreats are held for the Catechists and their wives.

*Austria.* Two fine houses of retreats are maintained in Austria. Of these Feldkirch is the larger. Here the beautiful natural surroundings as well as the commodious quarters help very much to make the retreats attractive and fruitful. In 25 years, 36,000 retreatants have visited Feldkirch. Twice in these years, on the roll of retreatants is read the name of Monsignor Ratti, now His Holiness, Pope Pius XI. Attended frequently by the educated classes, accounts of the retreats often occur in Austrian and German periodicals. The liberal press too has taken notice of them, but their accounts are frequently more amusing than edifying. The number of attendants seems sure to increase, as there is now the well-organized Ignatiusverein, an association founded to extend the retreat movement. This association at present must rebuild much that the war destroyed, but the work of reconstruction is being zealously executed. 1923 was marked by a very enthusiastic congress of representatives who met at the Canisianum at Innsbruck.

*Belgium.* The history of retreats in Belgium would make an interesting volume. Within the last thirty years, with the help and the approval of the Bishops, the organizing of retreat houses and local centres has progressed very rapidly. In 1912 Fr. Plater gives the statistics for the seven retreat houses for the ten years previous, 97,000 retreatants. On to 1914 the figures increase and then there is in the list the sad lacuna, 1914-1918. The aid of the Bishops has not been confined to approvals and pecuniary aid. They have very much helped in propagating the retreat movement by discussing retreats in the diocesan conferences. Retreats too have formed the topic for discussion in the Congresses of Charity and Sociological Associations of the Belgian lay Catholics. The Belgian sisters conduct 15 houses for retreats and the orders of men, seven. The average number attending each year is 25,000. The spirit of Belgian piety penetrates Asia and Africa in her missions. Thus in the Congo, to select one instance, in 1922, 300 blacks made the Spiritual Exercises.

*Spain.* From 1660 continuously to the Suppression, Manresa has been the rendezvous of retreatants. Opened



again after the Restoration, the house accommodated those making the Exercises down to the expulsion in 1868. Only ten years later were our Fathers able to take up the work again. Between 1878 and 1901 the Exercises were given 1,100 times at Manresa. In 1889 a more commodious house was built through the charitable donations of the faithful. In this house 48 retreats are conducted each year.

At Loyola up to 1890 the retreats were private. From then on group retreats were preached in Spanish and Basque to about 500 a year. The following account of a group retreat at Loyola has many interesting features. It is written by one of our Fathers at Loyola.

"One of the most interesting groups of retreatants was that of the Navarrese workmen. These sturdy fellows left Luquin, their native village, at five in the morning in a torrential rain. But neither muddy roads nor the mountain paths made treacherous by the floods, stopped them. They arrived at Loyola, muddled to the knees after a three-day journey, remarking that for no earthly project would they have undertaken such a task. But the difficulties of coming were forgotten in the expectant joy of spending five days at Loyola. Here everything pleased them. To hear them talk, no spot on earth was more beautiful than Loyola, no not even the convent of Irache, and this for the Navarrese is one of the wonders of the world.

"They leave us abounding in generous zeal and resolves. They will make the particular examen daily and find some time for spiritual reading. A favorite resolution is to omit their wine on any day on which they curse. The Imitation of Christ is their favorite spiritual reading.

"One would think that the organizer of these retreats were an affluent caballero or a zealous parish priest. Not so. *Infima mundi elegit Deus*. A poor seamstress plans these pilgrimages. Long ago she made the Exercises at Loyola and thenceforward resolved to be a tireless propagatrix of the work of St. Ignatius. Using the influence her holy life has gained for her among her neighbors, she has reformed her native village. Her eloquence and address gain her easy success in enlisting the peasants in the cause of the Exercises. Her method with the wealthy is unique. She first forms her band of

workmen for the pilgrimage to Loyola, there to make a retreat. Then she calls on some influential person of the neighborhood—Señor Fulano, let us call him. She needs a person of eminence to head the pilgrimage. She has presumed that Sr. Fulano would be willing to lead the retreatants to Loyola. Indeed, she has already written to the Fathers at Loyola that Sr. Fulano might be expected with the next group. Of course, Sr. Fulano is one hundred miles from thinking about making a retreat. But he generally capitulates before the splendid tactics of Donna Eulalia. From the village of Luquin the great work of this poor seamstress has spread to the whole surrounding country.

“Donna Eulalia conducts the peasant women’s retreat, generally in person. With a bag of vegetables for their nourishment, these women make the trips to and from Loyola mostly on foot. During the retreat they hear the points in the Santa Casa and make their meditation in the Church. One day during one of the retreats, I entered the Church. A woman was reading the points. This done, she began to preach, making applications and telling stories, which were sometimes far from the subject of the meditation. But the ardor of her lively, vigorous speech filled one with a sense of the Divine Love. She was appealing to her hearers to keep their minds fixed on the tabernacle during their daily occupations. And her simple straight-forward words carried much that I, a religious, could ponder over. It was the first time I had seen or heard her. But I needed not ask her name. It was Donna Eulalia. Who at Loyola has not heard of her? What a noble work this simple woman has done!”

In Barcelona from 1908 to 1917, 183 retreats were preached to 4,600 attendants. By 1920 the total has reached 6,000. A Congregation in Barcelona is organized to extend the retreat movement. It is divided into a recruiting committee, which has centres in the outlying towns, a financial committee, and most important of all, Perseverance Centres whose object is to keep in touch with those who have made retreats. Once a year our Fathers conduct what is called “Ignatian Week.” Here is a brief summary of the program. The purpose is the spread of the Exercises:

Sunday—Pontifical High Mass, Procession, Exposition of the Relics of St. Ignatius.

Monday—Congress, "Technique of the Exercises," by a Jesuit. "Organization Work," by one of the Cathedral Canons. "Missions to the Faithful," by a Father of the Society of the Immaculate Heart.

Tuesday—Musical, followed by a paper on "The Realization of the Ideal of the Exercises," by a Monsignor.

Wednesday—Private meetings of the Sub-committees.

Thursday—Mass and Communion Breakfast.

Friday—Closing exercises. Sermon by His Eminence, Cardinal Vidal y Barraquer.

Saturday—Pilgrimage to Montserrat, the pilgrims carrying the relics, the finger of St. Ignatius and the arm of St. Francis Xavier.

Sunday—General Communion at Montserrat, and a visit to Manresa.

*The Basque Country.* A civic society under the title "The Perfection of the Workman" has constructed at Durangon a house for retreatants. Here in the last thirteen years, 7,000 have made the Exercises.

*Sarragossa.* The organization of retreats and the construction of a house for retreatants is due to the zeal of His Grace, the Bishop of Palma. The expenses are defrayed by diocesan charities.

*United States.* It is during the vacation months particularly that retreats are popular in the United States. For up to a few years ago, no special houses for retreatants had been erected and hence groups making the Exercises were accommodated in the Boarding Schools, while the students were away. In 1911 one house for retreats for men was built. At present there are 22 centres which are conducted for men's retreats, while the various Cenacles of the large cities have offered greater opportunities each year for ladies' retreats.

The figures for the summer of 1921 illustrate the great work being done—244 retreats were attended by more than 20,000. This list omits all retreats to religious and is the report of the four Jesuit Provinces only. The statistics for the retreats conducted by the Passionists, Trappists, Fathers of the Society of the Divine Word and Benedictines are not available.

Certain interesting features of the history of retreats in the United States are here collected. For a long time the single house where groups of men could be accommodated for the Exercises was Manresa House, Keyser Island, located about an hour's ride from New York.

In the beginning some Bishops and secular clergy made retreats here, and later on, each second Monday retreats were conducted for laymen. In 1893 Bishop McDonnell of Hartford issued a circular to make known the work being done at Manresa and to urge its development. In this he was seconded by Cardinal Satolli, the Apostolic Delegate, and Cardinal Farley of New York.

Not content with this single house, the Jesuits made retreat centres at Brooklyn Station, near Cleveland, and at Fordham and St. Andrew in New York. Here both private and group retreats were conducted. The same kind of work was initiated at St. Mary's in Kansas, at Prairie du Chien, Wisconsin; at Florissant, Missouri, and at Santa Clara, California.

In 1909 the Reverend Terence Shealy, S.J., had charge of the New York retreats. He was anxious to extend the work, and with the encouragement of Cardinal Farley, he called a meeting of the prominent Catholic laymen. Before the 600 who attended the meeting, His Eminence explained the laymen's retreat movement and warmly recommended that their best efforts be expended in aiding Fr. Shealy. The result of this meeting was that in September, 1911, Mount Manresa, Staten Island, New York, was opened for week-end retreats. The retreats began on Friday evening and ended on Monday-morning, and thus a minimum amount of time from business hours was consumed.

Fr. Shealy also formed an Auxiliary League to promote the work. The various centres of this league had a twofold purpose, the development and solidification of the retreat movement and the promotion of Catholic sociological studies. The expenses at Mount Manresa were defrayed by free-will offerings. The method of collecting these I have not heard. The method at White House, the new house for retreatants at St. Louis, Mo., was simple and ingenious. Each retreatant received an envelope, which he dropped into a box, enclosing the fee he deemed suitable.

Since its opening in 1911, about 20,000 have made retreats at Staten Island. The great man, Father Shealy, who initiated and promoted this work so ardently for so many years, is now gone to his reward.

At Philadelphia, until the house at Malvern Hill was

opened, the retreats were conducted at Overbrook, the diocesan seminary.

The work of retreats is rapidly spreading in the Missouri Province of the Society. White House, attached to St. Louis University, was recently purchased, and the numbers attending here were already large until the building was destroyed by fire some months ago. Besides this house, about a dozen other centres are made at the various Jesuit colleges as well as at those conducted by the other religious orders.

All over America the work is rapidly developing. The zeal of our American Fathers has accomplished much. A congress of all the retreat directors from the different religious orders would help the work very much. This plan has been successful in Europe.

The work instituted by Fr. Shyne of the Missouri Province deserves a notice. He has prepared Catechetical Tridua for children. The regular school hours suffice for the retreat exercises. The matter for the talks and the considerations are the Credo, the Commandments and the ascetic principles of the Exercises.

*Holland.* Retreat work in Holland is carried on principally by the Redemptorists, the Fathers of the Society of the Divine Word and the Jesuits. The promotion and perseverance committees do their work through the Third Orders and the Marian Congregations. Parochial retreats have been introduced with the aid of zealous pastors. Recreation periods are allowed in these retreats, in view of the naturally calm temperament of the Dutch workmen. In the last two years 11,000 young Catholic Hollanders have made the Exercises. The retreat is very popular among the people, due to excellent organization and propaganda. The work has aroused Protestants, and some have begun to imitate our work. In view of the curiosity aroused among them, our Fathers have issued invitations to Protestant bodies to attend the Exercises. The following lines are a summary of the impressions of a young non-Catholic, who attended a retreat conducted by Fr. van Ginnicken, S. J.

“At last cultured Protestants have an opportunity of learning the sanctity of the religious life. At the retreat which I attended Protestant University students were the major portion present. It was indeed a pleasure to attend. The directors, two Jesuits, were at once

learned and amiable. The conferences were remarkable for their depth and form. They faced modern problems in a manner wonderfully direct. A very interesting after-dinner conference treated the history of religious ceremonies. A later afternoon lecture was an explanation of Renaissance art from a Catholic standpoint. At the 5 p. m. benediction one felt the value of art and music in religious ceremonies. But the climax of the day was the evening meditation. Ah Meditation—it is good for us Protestants to know it—we have nothing but vocal prayer. The evening meditation was in the half-darkened chapel. There holy peace descended upon us, living as it were, in a way which we can never forget. The calm and peace after the strenuous exercises of the day refreshed both soul and body. These few hours of intimate religious life taught us more than years of study.”

This account was published in a Protestant periodical and was signed “A Philosopher.” It warmly recommended Protestant pastors and seminarians to make the Exercises of St. Ignatius. The result was that in 1921 eighteen pastors came to make the Spiritual Exercises.

*Hungary.* The Archbishop of Szathmar has set apart a house for retreatants, and here in 1921 about 1,500 made the Exercises. An account of a rather rigorous retreat made at a Benedictine Abbey by some twenty deputies shows how cultured Hungarian Catholics regard retreats. The liberal press was very restrained in noting the “Middle-age devotion of the deputies and hoped for that spiritual elevation of soul which is the just outcome of the Spiritual Exercises.”

The enthusiasm of a retreat conducted in the diocese of Eger stirred the peasants to promise the erection of a church in honor of the Sacred Heart. Nothing is too costly for their zeal, and yet some of these poor fellows must give up their smoking in order to provide the mite they have promised.

*Italy.* At the time of the Suppression in Italy there were 16 houses for retreats. Since the Restoration, the movement is again slowly developing. The Sovereign Pontiffs urge it on with word and example, for once a year the Vatican becomes a house of retreat. As Archbishop of Milan, the present Pontiff was the organizer

of collective episcopal retreats. As Pope, he encourages the work by granting special audiences to groups of retreatants.

The present retreat movement in Italy dates from 1870, for much of the organization previous to United Italy needed renewing after the change of political conditions. The reconstruction has steadily gone on. In 1900 the enthusiasm and zeal of the Bishops solidified the work among the peasants. The work among the clergy and seminarians is, of course, solidly established. In Genoa, once a year since 1912, the thirty-day Exercises are open for the clergy, and 163 have made the full Exercises. Sunday is perforce a "break-day," since parochial duties require the attention of the clergy on that day.

At present, in all the large cities of Italy, houses of retreats are established and flourish. Within the last ten years the number of peasants alone attending the retreats is 14,000, and the work is by no means restricted to the lower classes.

The sixth centenary of Dante was the occasion of many comparisons of the *Divina Comoedia* and the Exercises and this had its good effect among the educated classes.

*Mahometan Countries.* We can name no special houses for retreats. Yet our Fathers are zealous for the spread of the Exercises. Fr. Sacconi gives retreats to Syrian priests; centres are established in Armenia and Turkey; in Egypt, near Cairo, retreats are conducted at our villa house.

*Portugal.* Exiled—our Fathers can only look back on the work they had so auspiciously carried on at home, though now, dispersed in Spain or Brazil, their labors are included with those of the native Apostles of these countries.

*Slavic Countries.* The retreat movement was practically undone by the war. Reports of a spread of the work, however, are beginning to be heard again. Four retreats were given in 1922 in Poland; the Redemptorists carry on a fruitful apostolate in Bohemia, and in Jugoslavia three centres report a growing interest in the Exercises among all classes of the people.

*Switzerland.* No established houses for retreats exist in this country. Yet our Fathers have succeeded in doing a great amount of work among the laboring classes.

## A MONTH IN NOVA SCOTIA

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The assignment in July to a month's work in Nova Scotia was naturally very agreeable, for July in New York, with its excessive heat and humidity, is very enervating and trying.

The Provincial Congregation finished its sessions in the nick of time, and that evening, July the 5th, saw me aboard the boat for Boston, as there was no time to be lost if I was to be at Antigonish to begin the Clergy retreat on Monday evening. I left Boston by train that same night at 8 o'clock and reached Moncton, N. B., Saturday evening at 4.30. This haste was necessary, as very few trains move in Canada on Sundays.

It was a pleasure to be at Moncton again, so as to be able to repay in some slight manner a personal debt of gratitude to Father Savage, the pastor of St. Bernard's Church. This excellent priest is a great friend of Ours in Canada. Several boys from his parish at his recommendation have become pupils of Loyola College, Montreal, and two others with his encouragement are Novices at Guelph. Father Naish, S. J., died while giving a Mission at St. Bernard's, and Father Savage's kindness on that occasion will not be forgotten by Ours. Two years ago, returning from a retreat to the Halifax Clergy, I fell seriously ill for over two weeks at St. Bernard's Rectory, and no mother could have been more attentive and solicitous than this good priest. Needless to say, it was a pleasure to lend him a helping hand at the services on Sunday and preach at the late Mass.

The story of Moncton is typical of what is taking place throughout most of Eastern Canada. Some ten years ago there were a few French families attending the services at St. Bernard's. Fr. Savage suggested the formation of a French congregation. Today the French congregation far outnumbers the English. The French school now exceeds in pupils and excels in equipment that of St. Bernard's, and the Canadian population is today much more numerous than any other in the town. It is only a question of time till the whole town will be French. What has taken place in Moncton is being repeated throughout New Brunswick and Southern Nova Scotia.



It seems a just retribution for the cruel act of the banishment of the Acadians, so unjustly exiled by the English, that now they should have come back and have increased to such an extent that today they possess the land from which they were so ruthlessly banished. The Catholic Acadian, industrious and prolific, by not tampering with nature's law, is gradually and rapidly crowding out the descendants of his former oppressor. The French at last have come to realize that mere numbers are not sufficient—they are not looking for the ascendancy of the mob. The French farmers, fishermen and laborers of Nova Scotia are also in quest of the ascendancy of brains, and now have several colleges as well as the Laval University, where their children may get the very best education.

On Sunday, at 4.30 P. M., the Montreal-Halifax Express was due at Moncton, practically one of the few trains which run on Sunday in the Dominion. Though keen enough in business activity in Canada, still they believe in and observe the Sunday as a day of rest. As my train was over two hours late, my arrival at Truro was not until after midnight. It was too late, of course, to disturb the pastor, and I inquired from a policeman for a respectable hotel. A former experience in the little town did not lead me to anticipate luxurious accommodations. Truro's hotel appointments are neither abundant nor extravagant. Accompanied by the officer of law and order, as if I were under arrest, we reached the Jubilee House. Whose jubilee was commemorated by the dingy establishment I neither inquired nor was curious to know. I slept lightly and at six was in quest of the church for Mass. At last a young Catholic lad led me to the church, and having said Mass and breakfasted chatting with the pastor, whom I knew, at 9 A. M. I was on the last lap of my long journey and reached Antigonish at one Monday afternoon.

Truro calls for and deserves little comment. It is a railroad junction. From it, going southeast, Halifax is reached; turning northeast, the train makes its way through Antigonish to North Nova Scotia and on through Cape Breton to Sydney, of which something will be said later. Truro is a hotbed of orangeism, and rehearsals for their parade on the 12th of July had already begun, the pastor told me. As the Catholics are

very few, at that season of the year they are quiet, unobtrusive and not much in evidence.

Reaching Antigonish at 1 P. M., Dr. MacPherson, Rector of the University, was awaiting me in his car at the station, and we were in a few moments at the College of St. Francis Xavier, as the University is more commonly and familiarly called. It was a surprise to see all the Clergy, to the number of more than 100, assembled, though the retreat was not to open till eight that evening. Such a fervent anticipation of the retreat opening, not usual among the Clergy, was soon explained when I was informed that Mgr. McIntosh—a worthy veteran of the diocese and a charming man whom I met later—was celebrating his golden jubilee and the University was giving the Clergy a jubilee dinner in his honor. I was, of course, invited, but excused myself under the plea of fatigue.

The history of Antigonish is interesting; I mean the University; for the village of about 1,500 people is unimportant as its *raison d'être* is to supply the wants of the College and the scattered farmers of the district. It may be well to mention, however, that the village or town is largely Catholic and the county of the same name is Catholic also in the proportion of eleven to one.

The University traces its origin to a College established by Bishop McKinnon at Arichat in 1853. Upon his consecration Bishop McKinnon recognized at once the urgent need of a more numerous priesthood, if the large and scattered farming and fishing population was to be served successfully. The institution was not to be a seminary, but a College from which he hoped, and as the event showed not in vain, for a large number of vocations to the altar.

Two years after the opening of the College at Arichat the professors were transferred to Antigonish and the present establishment was begun. Under the fostering care of Dr. John Cameron, the first Rector, the College grew and prospered, and when he afterwards became Bishop of Antigonish his zeal for the University did not slacken. New buildings were erected, the studies improved, students increased and vocations to the Sacred Ministry multiplied. St. Francis Xavier's influence upon the usefulness to the diocese of Antigonish, bears a marked resemblance to our own Holy Cross

in relation to the dioceses of Springfield and Providence.

The buildings of the University are numerous and impressive. In addition to a large Convent for the Sisters of St. Martha, who do the domestic work for the College, and a large structure for classrooms and living quarters for the professors and a dormitory for the boys, there are up-to-date science halls, library, chapel, hall of private rooms for students, a well-equipped gymnasium and a very large rink for winter sports. The board at the College is incredibly low, being only \$6 a week and \$85 a year for tuition. There are several factors, which, in these days of the high cost of living, enable the administration to conduct the institution successfully on so small an income. First, there is a large farm attached to the College on which most of the vegetables needed are raised and where the beef used is slaughtered. In this way the cost of feeding the students is very much less than if the vegetables, fruit and meat were purchased in the open market.

Another important item which contributes to the economic conduct of the school, is the Sisters of St. Martha. These have the charge of all the domestic departments and manage the kitchen, laundry, dining-rooms, dormitories and all supplies. These Sisters are a diocesan community instituted for the care of hospitals, orphanages and for the management of the domestic work in seminaries and colleges. About thirty of them dwell in the Convent which adjoins the administrative building, and for the colossal sum of \$3 a month, efficiently carry on the material work of the whole institution. They gladly do the work and are sorry to take even the paltry sum with which they are cheerfully satisfied. As the entire support for their needs and upkeep is borne by the College, what they do with the \$3 a month isn't clear. I fancy it is absorbed as a tax by the Mother House.

Another factor contributing not a little to keeping down the expenses is the salary of the clerical section of the faculty. The priests who teach, and all are priests save a few lay professors, receive each as yearly compensation \$500. For many years they did the work efficiently for even less than half that amount. The compensation offered the lay teachers ranges from two

to three thousand a year. With priests of the spirit which such remuneration implies, there can be no doubt that the chairs are filled by men of character and detachment, and it is no wonder that St. Francis Xavier's stands high in the educational world in Nova Scotia and has made its mark.

Immediately adjoining the grounds of the University are the High School and College of Mt. St. Bernard for Girls, conducted by the Sisters of Notre Dame of Montreal. The pupils of the College Department of St. Bernard attend the college classes at the University. This was rather a surprise, as I know of no Catholic boarding institution which is co-educational. Naturally curious to know the result, I was informed that the system was entirely satisfactory and that the young ladies were giving a good account of themselves intellectually, the most successful student this year being a girl from Prince Edward Island, who surpassed all her competitors of both sexes. The professors and Sisters were loud in praise of this novel experiment in Catholic education.

I began, on July the 8th, the retreat to over 120 priests of the diocese of Antigonish. Among my auditors was Rt. Rev. Alexander McDonald, Bishop of Victoria, who had just resigned that See. He is, as one could judge, a saintly and learned Prelate. I saw much of him during my two retreats to the Sisters of Notre Dame and the Sisters of St. Martha, which followed my retreat to the Clergy. He is deeply and devoutly interested in the subject of the Sacrifice of the Mass, upon which he has frequently and learnedly written in the *Ecclesiastical Review*, and is at present bringing out a book on "The Nature of the Sacrifice of the Mass." He spoke to me in the highest terms of Father de la Teille, S. J., and in praise of his work, "Mysterium Fidei." It is a deep comfort and great pleasure to look back on the pleasant and useful hours spent with this saintly Prelate. His broad views on church administration, his affectionate loyalty to the Holy See, his tender love for the church and his attractive and intelligent piety were very stimulating and made upon me a deep impression. He has accepted the position of Special Director in the Seminary of Toronto. The young men are blessed in having such a guide and example.

When the three retreats, which lasted twenty consecutive days, were over, as I had eleven days before my next retreat, which was to be in Montreal, I accepted an invitation to preach at Canso, the most eastern point of Northern Nova Scotia. My acceptance of the invitation to preach at Canso was the more ready and willing, as I was anxious to discuss with Father Thompkins the educational proposition made by the Carnegie Foundation for Education to the various denominational colleges of the Maritime Provinces. As this is a matter of interest and importance, I shall go into it at some length after I've reached Canso.

Leaving Antigonish at about 1.30 P. M. in company of His Lordship, Bishop Morrison, who was going to Cape Breton to visit a sick priest, we reached Mulgrave, which is separated from Cape Breton by the Strait of Canso, at that point about a mile it width. The cars are ferried across and continue through Cape Breton to Sydney. At Mulgrave I bade good-bye to His Lordship, who, in spite of protest, carried my valise and saw me to the little steamer which in two hours bore me east through the Strait and over Chedabucto Bay to the wharf at Canso.

After a warm welcome from Fr. Thompkins and a pleasant supper, we drew up our chairs to the grate, where lumps of soft coal were burning, as it was cold on August 1st at that bleak point which puts out into the Atlantic, and our conversation on the Carnegie Foundation proposition began. For many years in the Maritime Provinces, that is Nova Scotia, New Brunswick, Prince Edward Island and New Foundland, there has been and is now a growing discontent with the condition of higher education. It has been felt on account of the number of denominational colleges which kept apart and failed to co-operate with each other, that there has been a waste of educational power and an unnecessary duplication of work, which if the denominations could be induced to combine in non-religious branches, could be done more efficiently and at a greatly reduced expense.

Each religious institution, though ill-endowed and ill-equipped, was duplicating the work of the other. None could afford to pay salaries sufficiently high to attract

the best professors and instructors and funds were lacking for the purchase of the most up-to-date scientific equipment and the libraries of each college were utterly inadequate for high-class work. The result has been that there are in the Atlantic Provinces five degree-conferring universities below the standard in educational efficiency and constantly falling further behind. It was, of course, evident that the effect of such a condition would be that the best talent in the Provinces would go elsewhere for an education and the present inefficient institutions will be even more intellectually weakened. The need then of a union of denominational colleges and the uniting of resources and equipment, if such could be brought about and religious teaching safeguarded to each college, seemed not only advisable but imperative.

The Carnegie Educational Foundation was invited to look over the situation and to report suitable recommendations. The Examining Committee found the conditions stated above and reported that if things continued on the same lines, then in the Maritime Provinces, the educational conditions were hopeless and a high standard impossible.

The committee did not question the sincerity or earnestness of those engaged in the educational field; in fact, they had nothing but praise for their efforts and self-sacrifice; they reported only on results and prospects. Finally they urged a union of the five denominational colleges in a common university at Halifax and for this purpose promised a subsidy of several millions of dollars. The conditions for the new university at Halifax had not been worked out in detail when I was at Canso, but some broad lines had been accepted by all. The Board of Governors of the new university was to consist of representatives from all the colleges, and safeguards for the denominational tenets of each were to be adopted by all. The libraries would be combined and scientific equipment pooled. Each college, while retaining its identity and name, would be a part of the University on equal footing with every other college. Each institution would have its special professor for subjects which touched upon religion, but for other subjects there would be a common professor of the highest ability and reputation in his own line, so that

every student would have at his disposal a library and scientific apparatus really complete and up to date and be taught non-religious branches by the best professors that could be induced by high salaries to put their talent and knowledge at the service of the University.

The Catholic colleges of the Maritime Provinces were urged to take part in this scheme. Many felt that, given the proper safeguards for our doctrinal purity and integrity, we ought to be glad of the opportunity of associating with the professors and students of the other colleges. In after-life all are thrown together in the struggle for success, and the educational isolation, a necessity in the past, has led frequently to misunderstanding and friction in later years.

Then, too, the contact of the Catholic professors with the professors of the University could not but be intellectually stimulating and beneficial for both parties. The system has been tried out with doctrinal safeguards at Toronto, by St. Michael's College, and has worked with such satisfactory results that it has not only ecclesiastical tolerance but rather strong approval and approbation. There are strong letters from high Ecclesiastics who sanctioned fully the Toronto system, which is practically what is proposed by the Carnegie Educational Foundation. One gentleman of wide experience wrote: "The scheme is not harmful for Catholics, but very dangerous for Protestants." Many say that having the truth with us and on our side it would be strange if we couldn't win out in a struggle with those who have the handicap of error and falsehood.

The whole question was taken up and discussed by the Bishops of the Maritime Provinces from its various angles, and as they could not agree and failed to reach a unanimous decision, the matter was referred to Rome. Those who favor the plan of amalgamation hold that Rome's failure to approve the plan is conditional, and that the sanction will be forthcoming the moment the Bishops agree and ask for it. This view is held by the disappointed party because of the case at Toronto, where the scheme, practically the same, is not only tolerated but approved, and where, too, the results are more satisfactory.

In the interesting discussion of this question Father Thompkins and I sat before the grate till the coals died

away into ashes, and rather chilled, we retired for the night to dream of the triumphs of the Church through efficient education. The next morning I was aboard the steamer on my way to Sydney, Cape Breton.

J. H. O'ROURKE, S. J.



### KNIGHTS OF THE BLESSED SACRAMENT AND OUR LADY'S YOUNG PRIESTS

Who has not heard of Osterley, the centre of the K. B. S. Crusade and the home of Our Lady's Young Priests? The village, or residential area, is on the very verge of London and at the same time practically in the country with an exceptionally salubrious climate. Close by is the famous Osterley Park, perhaps the largest demesne in the London district, once a Manor House of Cistercian nuns, now the seat of a sporting nobleman, Lord Jersey. Campion House was an ample and picturesque villa with strikingly fine surroundings, bought only a few years back to serve as a Jesuit Retreat House for Workers. Here Father Edmund Lester carries on his twofold work, and this is now the principal residence of his dearly loved Young Priests. We shall have to point out, in due course, the connection between this later movement and the crusade, but the latter is already so well known and appreciated in America, especially among our own people, that important as it is in itself, we think it superfluous to describe it fully in the WOODSTOCK LETTERS. Considering not merely actual results which are immediately obtainable for God's greater glory, but also the inward nature of the Young Priests' movement with its potentialities for the future, we do not hesitate to put it fully on a par with the world-wide crusade. The two works have at least this in common, that they have contributed each in its own way to import a distinctly new element into modern Catholicism; but it requires little logic to conclude that anything appertaining to the training of the clergy must in so far as it succeeds win for itself our higher esteem. This is the more palpable because, since the war, the shortage of priests has been so deeply felt all over the Church that any new method of filling up the depleted ranks of the clergy demands exceptional attention.



Those intimately acquainted with Osterley must agree that its methods are in many aspects refreshingly new. Having lived among the Young Priests for the better part of a year (though without having any direct hand in their training), the present writer may claim to be in a good position for forming a just appreciation of the merits of the undertaking.

It will be hardly required here to attempt a complete record of the origin and progress of the movement. But it may well be noted that, as often happens in big developments, the Young Priests were the outcome of a series of more or less disconnected (though not as we surmise fortuitous) occurrences. Father Lester really commenced the work during eight years spent soon after his ordination at Accrington, a rather grim town, but a grand centre for Lancashire Faith. Having been ordered by the Rector to look after the boys and youths, he gathered them into a Sodality of Our Lady and also preached about vocations. The result was that he soon banded together a few of them in an improvement class, teaching them how to speak and how to read, and gradually preparing them for higher studies. Of these, eight went on for the priesthood and three have already been ordained. Then, during the war, the good Father was suddenly moved to Oxford, where he remained for eighteen months, leaving six of the Accrington aspirants without any help. Various applications which he made in their behalf were unsuccessful, and their chances of succeeding seemed remote, when he be-thought him of the sons of Dom Bosco, the Salesian Fathers. He has himself told the story\* of their reception into the Order. "At the Easter Excursion the young men were summoned to the Battersea School by the Rector. They came, these bright-faced young fellows, and then on to Oxford to report. We saw the news in their happy faces. 'Father Rector says that, although they are very low in funds, he will accept us all. *Deo Gratias!*'

"We shall be ever grateful to the Salesian Fathers, for from them came the First Aid, and in the works of God it is First Aid that counts. There are people who will help a successful enterprise, but wait till it *is* successful. It is the early encouragement that does so

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\* In the year 1921, in "Introibo," vol. I, p. 53.

much. So in looking back it is with grateful eyes and hearts that we must thank the Salesian Fathers. Two of those who came to see us at Oxford are dead, killed in the war. Nine have become Salesians, and we hope many more will."

The next event, again quite unexpected, was the summons of Fr. Lester to Wimbledon, there to act as editor of the Sodality Magazine "Stella Maris." This practically gave him an organ of his own, one which rapidly became the most popular Catholic paper in Great Britain. It was recognized at first as the mouthpiece for the Knights and Handmaids, but soon it uttered a loud cry for the Young Priests also. Money began to flow in, a banking account was opened. This was during the Provincialate of Fr. Joseph Browne; and on his death Fr. Wright who succeeded him ordered Fr. Lester to take charge of the Retreat House at Osterley, but to continue editing the "Stella Maris" and to try to engage the interest of the K. B. S. in the Retreat work. Neither Provincial nor subject had the least idea how this new move would eventuate. We shall now see. It was during the war, and with Father Plater's help many Retreats were organized for wounded and other soldiers. It then began to be realized by Father Lester how many vocations were hidden beneath the khaki jacket.

One after another came to him to ask if there was any chance for them if they came through the war. Being Knights of the B. S. they had read about the Young Priests' movement in "Stella Maris," poring over it in the trenches. To them it was a star of hope, of light and guidance. At first almost all the Young Priests at Osterley were ex-soldiers and ex-sailors. When the Conscription Bill came into force five or six young aspirants had to go—some were killed, but others came forward to take their places.

It so happened that Father Wright had to visit Very Rev. Father General, and so he laid the whole matter before him, explaining that we were face to face with a new phase and a new situation. Next morning the General told Father Provincial that he highly approved of the scheme, and that it was one of the works the Society should take up, but added, that if it were under-

taken it must be done with perfect efficiency, and that the young men must be put through a thorough course of studies.

Father Provincial returned with the good tidings, and immediately the old cottage and stables of Campion House known as "Bethlehem" were set in order to serve as sleeping quarters for the men, in order that the work of Retreats might still be continued. Later that work had to be suspended, but only for a time.

A word must be added regarding the finance of the Young Priests. As a rule they are adopted by a Benefactress, who has been termed a Fairy Godmother. It is her function to provide the support of the candidate for his sojourn at Osterley, which is normally a period of two years. Occasionally the Godmother becomes personally acquainted with her Young Priest, but this more intimate bond of union is usually dispensed with. The benefactress knows that by her instrumentality a Priest is being educated, and she is perpetually reminded in reading about the progress of the work that all the Masses and prayers of her adopted child as well as all his apostolic labours will be regarded in God's sight as in a very deep sense her own, as she will have been the means of providing them all. The success of the movement is thus largely due to the realization by the Faithful of the value of the Holy Sacrifice and the Sacraments.

And now we should like to make some remarks upon the wonderful supply of late Vocations, which began with the war and has been growing more and more as the years roll by.

It is not difficult to believe that the war psychology was found in many countries to turn grown men towards the service of God. For what could drive them to this more surely than harrowing scenes of blood and agony, together with experience of heroic sacrifices and bravely borne martyrdoms? And we also hold that the after-war psychology may have been no less a potent cause of Late Vocations—involving as it did a shattering of illusions and a dire contrast between the hopes of the victors and the fruits of their triumph. This must be understood not merely in regard to political or economic interests, but much more to those deeper realities of life to which heed is taken by thoughtful people.

As a proof of this statement we may point to a well-known movement in England, in a different sphere from the Y. P. movement but quite parallel to it. We refer to the incredible increase of Catholic women who are seeking to lead a life of pure contemplation. Again, we are informed that the Noviceships of most of our English-speaking Provinces are being crowded with recruits. "God fulfils himself in many ways," and there is nothing strange in his Providence bringing good out of evil.

But we shall find a consideration more pertinent still in the connection already alluded to between the K.B.S. Crusade and our Young Priests. These aspirants to the priesthood come, practically without exception, from the Knightly ranks. Thus they are no strangers to Osterley for they arrive there with their souls impregnated with its special spirit. They have already embraced a Cause, and when young men do this, it is not unnatural to them to wish to go further. Is not this the underlying appeal of the Spiritual Exercises? Subjects have heard the call of their Great King; and they may easily offer themselves for "Distinguished Service" under that King's Standard. "*C'est le premier pas qui coute!*" Once let a young man who is thrown loose into Protestant Society to breathe its atmosphere day in and day out—and let him resolve of his own free will to rise early on his weekly day-off to approach the Altar of sustenance—let him freely promise to live worthily of such a frequent reception of his Lord's body and to carry out the simple rules of his Knighthood—let him not start these habits as a thrill of novelty or a freak of fervour, but manfully keep them up for perhaps many a long year—and you have already provided many ingredients of a vocation. You have already Faith, Stability, Purity, and Devotion; God's grace which has already conquered the man can easily make the priest.

Before describing the impression made upon me by these young men, and the training they receive at Campion House, I must say something about the real motive power of the whole machinery, the man who instituted both the K. B. S. and the work of the Y. P.'s, and whose influence keeps them going all over the Catholic world. Why Father Lester does not suffer from megalomania

I have never quite made out—he certainly is a Napoleon in his way—but as a matter of fact his love of his Knights and Y. P.'s does preserve him from the taint of egotism. It would hardly be seemly in these pages to discuss the character of a living Jesuit on its more spiritual side, but as to his human gifts and methods of working, we may be allowed to compare him with his brother and friend who has lately gone to reap his reward. There is some analogy to our subject in the record of Charles Plater, who as member of the English Province achieved so much for the Faith that his death left a serious gap in English Catholicism. The success of both Jesuits in their own sphere of work must have exceeded their own wildest expectations; and if we compare the men we shall perhaps detect their common root on the human side. Father C. C. Marindale in his masterly biography of the Founder of the Catholic Social Guild and Promoter of Retreats for Working Men, lays great stress upon his "temperament." He won hearts easily, he subdued men to his will and knew how to organize them for his purpose; it was more his enthusiasm than any special ability or trained gift of eloquence—all this is equally applicable to Edmund Lester. The men were alike in their extraordinary flow of wit in conversation (neither of them has quite disdained the punster's miserable art), but the distinction of both was still more remarkable in their facile wielding of the pen. In polite journalism either could certainly have reached the highest distinction. As it was, Fr. Plater made use of the best Protestant papers as his medium for what was scarcely veiled Catholic propaganda, while receiving ample pecuniary rewards for his articles. Fr. Lester has written mainly in Catholic organs (including his own); but he too reaches a large number of non-Catholic readers, many of whom are deeply impressed by his controversy not seldom to the point of conversion. For he has an extraordinary gift of pouring forth (in the neatest copperplate without the need of revising a phrase or a letter) an inexhaustible amalgam of romance, philosophy, humor, paradox, sarcasm, devotion, controversy, and the most amusing and irresistible appeals for money.

When we come to their respective methods of work we find a difference between the two Jesuits. Plater's

enthusiasm was somewhat of the whirlwind type, he was daring and disorderly and won through by sheer driving power—Father Lester on the other hand is very gentle and quiet, ever amiable and seemingly impossible to be put out. I asked him once what he would do if Campion House were suddenly swallowed by an earthquake or burnt to the ground, and he replied, "Go to look for an architect and commission him to make a plan!" This calmness is indicative of his strong devotion to his father St. Ignatius, who trained his own will to contemplate the utter disruption of his growing Society. A man who moves about quietly, watches everything, says very little, and is universally beloved, is pretty sure to have his wishes carried out to the letter. Father Lester's kingdom is ruled by example and moved by personality. This quality which includes everything seems to emanate through his very finger-tips, thin and delicate as those of the lover of music and the musician (literally and metaphorically) ought to be.

It is now fully time (if I have escaped the censors) to give my impression of Father Lester's alumni. What strikes me most strongly is their utter naturalness and frankness. They are grown men (even if not always quite grown-up), and many of them are well set-up, and already suggest the bearing of the soldier-priest. They are as unlike to shy novices as anything could be conceived. There is no sign of strain or effort, very little external show of piety outside of the common observances. Still there is in the chapel quite a palpable atmosphere of manly devotion to the Blessed Sacrament. Never have I seen greater or more simple reverence; these young men are at home at the Altar—just as in their ordinary avocations about the house or in the garden, they are at home with their superiors, with their vocation, and with one another.

Their life has to be strenuous, partly on account of the arduous nature of their study to which I shall again refer, and partly because this is balanced by a heavy amount of manual work. For the gardens and grounds of Campion House, which are extensive and beautifully kept, are entirely in the hands of the Young Priests, except for a single man in charge. Thus the amount of time allowed for strict recreation is less than is commonly granted to students.

The curious thing is that many of the Knights who arrive at Osterley have still to do much before their vocation is consolidated. Not all have yet conceived the ardent longing for the priesthood which many of the aspirants undoubtedly feel. Some of the young fellows have come by a sort of undefined attraction, perhaps to see the place, or to make Father Lester's acquaintance, or to make a few days' Retreat with some reference to their future. Many of these are converts to the Faith of quite recent date. One who is doing well was accepted the day after his baptism; others have expressed a clear wish to join the Young Priests while yet outside the Church. The young men are wonderful. I have myself examined some of them and have found the clearest signs of a vocation but as yet unrealized by themselves. But what is astonishing is the way that some of them rapidly develop after a few days mixing with the other Young Priests. The impressions they derive are not generally found to be evanescent; though on the other hand we see cases of boys coming with the idea of a vocation and after quite a short stay finding that they have to go.

Undoubtedly the mixture of converts with hereditary Catholics has a good influence on both sides. The neophytes get cured of many of their disabilities, while their example often acts as a powerful stimulant. In many cases these lads have made heroic sacrifices in embracing the Faith in the teeth of difficulties, or have surrendered good positions to take their chances at Osterley. There is also a healthful intermingling of different social grades, partly perhaps owing to the infusion of converts. Among the Y. P.'s you will find university graduates, public school men, boys from the army, navy or civil professions, and on a perfect equality young mechanics or shopkeepers or votaries of various trades. The strongly democratic spirit emerging from such contact is also strengthened by the life led by the priests and lay-masters in common with the junior members of the household. In the Refectory there is not even a high table strictly speaking, for the boys have to move up to it should any vacancies occur.

It is now fully time to turn to the question of the intellectual training imparted at Osterley. I have remarked that this is strenuous and the reason is plain.

Late Vocations come mainly to the non-classical student, boys who never learned even the elements of Latin, or have long forgotten them. Frequently they have long been away from all study at least of a literary cast; there is no reason for dwelling further on the difficulties which such cases present. For most candidates Osterley provides a two-year course, which at least suffices to start them on their road to the Priesthood and Priestly study. After this rather short spell they may still appear to be somewhat backward as to knowledge, but they are well aware that their lack of book-learning must be supplied for by the will to study. Only superficial minds would rate glibness or smatterings of grammar as a higher qualification for the priestly state than mature judgment and well-tested will power. We must admit that at first there was found in certain quarters some prejudice against the system of fostering Late Vocations, but it is gradually expiring as the virtues and achievements of the Young Priests become more generally understood.

All new enterprises have to run the gauntlet of amateur criticism (which after all matters little to the wise), but what strengthened this movement from the first was the attitude of those responsible for the government of the Church. His Eminence the Cardinal Archbishop has been all through most encouraging. At an early period, when he might quite well have waited and watched, he came in person to Osterley to speak words of encouragement to Fr. Lester and his boys. The fact that the Cardinal had previously championed the cause of the K. B. S. Crusade had already won their hearts; but that he should give countenance at an early stage to what was certainly an experiment (and according to some a very dangerous one) was a new and precious proof of the largeness of his mind and heart.

Archbishop Keating of Liverpool, which claims to be in some sense the capital of English Catholicity, has been equally strong in supporting the Young Priests. Even before leaving his former diocese of Northampton he had called it a splendid work and had sent a candidate for the priesthood to Osterley. Other Provincial Bishops did the same; at least ten English and Scottish dioceses have begun to look to this source for a supply of priests having gladly adopted some of the Y. P.'s.



We shall recur again to the relations of Osterley to the diocesan seminaries, but the acceptance of subjects by practically all the greater Religious Orders and many of the lesser congregations is a no less striking encouragement of the system. The following statistics, it must be noted, refer not to students at present under training as Young Priests, but to men who have left Osterley for their further religious and priestly education and are now persevering in their vocation.

As we are writing for Jesuit readers only, it will be natural to commence with the Society. There are at present no less than 32 Jesuit scholastics or novices who got their vocation or confirmed it at Osterley. Naturally the bulk of these, about two-thirds, are in the English Province. So far only 3 have gone to America, but arrangements are at the moment of writing being made to ensure a regular supply of men to an American Province which happens to be greatly in want of novices. Five have been accepted by the Irish Province and 5 for Provinces further afield, including the Mission of Madura (East Indies) owing to a visit from its representative Père Bertrand, who was delighted with the Young Priests. Considering the few years that have elapsed since the work commenced, we think this record is most encouraging. But it hardly conveys an idea of the feelings expressed by Jesuit Superiors who have themselves come into contact with the men.

The Benedictine Order, traditionally so strong in England, perhaps more than other bodies, is remarkable for its conservative spirit. Yet of all the Abbeys in England and Scotland, eight in number, there is none that has not got its Y. P. The Abbey of Fort Augustus (Scotland) acts as a secondary nursery for many vocations that get crowded out from Osterley but are provided for by the same funds. Such boys are, of course, according to the principles ruling the work, left free to choose their own destination, but many of them naturally gravitate to the Benedictine Order. As we write two young converts are leaving us to go to Downside, the most important of all the Abbeys.

Even so difficult a vocation as that of the Carthusians is not without its votaries among the Y. P.'s. There is but one house of the Order in Great Britain, St. Hugh's, Parkminster, originally a French foundation. Only a

small proportion of the many English aspirants who try their vocation at this monastery have been retained in the Cells. Yet there are now at Parkminster 3 of our boys, 2 of whom are professed monks, while we have 2 more who are already accepted but are still completing their course at Campion House.

We may mention next the children of St. Francis. Of these there are 11 Y. P.'s among the Friars Minor (of whom 5 are professed), and among the Capuchins 8, all professed with the exception of 2 novices, and including 2 who have attained to solemn profession.

We referred to the Salesian Fathers as giving early assistance to Fr. Lester's scheme. The congregation has now among its members (including 4 novices) no less than 16 whose vocation is indebted to the work. Among them is a priest holding an important position in a London house, and five scholastics engaged in teaching in a secondary school. Only those intimately acquainted with the needs of the Church in England can realize fully the significance of these secondary schoolmasters.

It might weary our readers to go through the whole list in detail. It includes Dominicans, Vincentians, Oblates of St. Charles (4), Servites (8), Passionists and last but not least Redemptorists (7). Of the last we venture to add that this congregation has a very successful system of selecting and educating its own alumni; and we therefore regard the predilection of the Redemptorists for the Y. P.'s as specially important.

For the Foreign Mission Osterley has already done something good, and will probably do much more in the future. It is a matter of congratulation to have supplied the White Fathers (Cardinal Lavigerie's) with 13 subjects, and St. Joseph's Foreign Missionaries (Cardinal Vaughan's) with 12; nor does this entirely exhaust the list.

Turning back to the subject of Secular Vocations (excluding all the congregations referred to or others which can be technically classed as secular), there are belonging to English and Scotch dioceses fully 50 Y.P.'s in various colleges at home and abroad. The greater colleges, of St. Edmund's (Westminster), Oscott, Ushaw, are well represented; smaller ones, such as Leeds, Glasgow, Aberdeen, Cardiff, have their Y. P.'s. Quite a

number are studying at Rome, Paris or Valladolid; two are in Palestine for the Patriarchate of Jerusalem; and so on. It is worth while mentioning that all the students at St. Edmund's, 7 in number, have been accepted by the Archdiocese, whereas the 11 at Oscott (Birmingham) belong to a number of dioceses.

There are therefore at present over 200 students trained as Y. P.'s who have so far succeeded in their various spheres of work or study. About the failures there is only one thing to be said, and that is that their number is quite incredibly small. Excluding, of course, those who have quickly given up perhaps after only a few days' residence and have therefore never really attempted to assimilate—those who have failed either at Osterley or subsequently have generally been cases of physical breakdown. Even so the percentage is small, because one of the peculiarities of the family at Champion House is its extraordinary bodily health and fitness. Those who give up can be easily counted on the fingers, and the more the work thrives in other ways the more clearly does it increase in stability.

We ask the reader to remember the large percentage of converts, and this makes the results even more astonishing than anything else could do. For anyone with knowledge of youthful converts knows how often they are mistaken about their vocation. If they go straight to ordinary seminaries they probably have less chance of holding on. The fact is that the Young Priests are selected with great care; but the huge preponderance of successes is undoubtedly due to the fact that the converts when once in Osterley are hypnotized from the start. (I regret having to use this word, but it escaped me, and now I cannot escape from it.)

There is but little to add, except the hope that I share with Fr. Lester that his system may spread into other countries, and especially America, with the least delay possible. Any zealous priest who wishes to make the attempt should, of course, visit the Young Priests in person and make a serious study of the conditions (not the rules, for there are hardly any) which make them what they are. And if he wished to take away a few choice specimens that perhaps could be also arranged as a start.

HENRY BROWNE, S. J.

## THE GOLDEN JUBILEE OF THE CATHOLIC CHURCH ON WARD'S ISLAND, N. Y.

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The first Mass was said by the first Jesuit chaplain in St. Joseph's Church, Ward's Island, December 8, 1872, and the jubilee celebration was set for Sunday, December 10, 1922. By an unforeseen coincidence, the diamond jubilee of St. Francis Xavier's Church fell on the same date; and, as the Archbishop could not attend both ceremonies on the same day, the Ward's Island celebration was postponed until April 22, 1923.

During the interval the chaplain and the people on the Island were tireless in their efforts to make the occasion memorable, and they certainly succeeded beyond the expectations of the most sanguine. The distinguished guests, both lay and clerical, who attended the celebration were delighted and astonished, edified and fortified for further efforts in behalf of suffering humanity. They all agreed that the event was a tribute to the zeal of the priest and the generosity of the faithful. The patients, of course, who are more or less insane, contributed little money, but prayed much, so that the nurses and officials, who are comparatively few, bore all the expense. Indeed, they are conspicuous for their charity and liberality: they have a ready hand and an open purse for every worthy cause. The amount they collected a few years ago for the suffering poor in Ireland might well put many a big city parish to shame. But as the Lord is generous to the generous, the prayers and sacrifices of these employees must have a far-reaching influence in attracting blessings or averting calamities. As a matter of fact, their whole life is one continuous sacrifice in caring for the poor and the afflicted.

In order to increase the capacity of the church, a new choir loft was erected over the main entrance, and the organ was transferred thither from the transept gallery on the gospel side. The tone of the instrument was much improved by modern devices which only experts can explain and only musicians can fully appreciate. The interior of the edifice has been greatly beautified by tasty decorations, by a new pulpit, a new communion railing, two side altars and two stained glass windows,

one at each end of the sanctuary. For the enlightenment and edification of posterity, three bronze tablets have been erected. One is attached to the pulpit and bears the names of ten officials who gave \$100 apiece for that purpose. Another tablet, attached to a pillar on the gospel side, records in two parallel columns the names of sixty generous souls who contributed between \$50 and \$100 each. The third tablet is affixed to a pillar on the epistle side and is dedicated as follows to the first Jesuit chaplain on Ward's Island:

## ST. JOSEPH'S CHURCH

1872-1922

In Loving and Grateful Remembrance  
of the

REV. FATHER JOSEPH PRACHENSKY, S. J.  
The First Jesuit Chaplain

at

Ward's Island

1868-1889

And for the Worship of God  
the

Founder of this Church of St. Joseph

In whom he always and confidently hoped  
and was never disappointed

\* \* \*

His Successors in the Faith

GOLDEN JUBILEE

December 8th, 1922

## GOLDEN JUBILEE FUND

December 8, 1922

## DONORS OF \$50.00

Nicholas Blazina	Mary Lyons
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Agnes McHale	John Lydon
Norah Twomey	John Banks (\$100.00)
	Knights of Columbus, Ward's Island, \$500.00

The table on the pulpit reads thus:

**DONORS OF THIS PULPIT (\$100.00 Each)**

Annie F. Jestley, Catherine Henry, Nellie J. O'Connor, Catherine O'Rourke, Margaret Doorley, Sarah Thorpe, Delia McBride, Rose McGay, Jeremiah Mahoney.

Golden Jubilee Year, December 8, 1922

Two new stained glass windows in Sanctuary.

**AT OUR LADY'S ALTAR**

Gift of  
Our Lady's  
Sodality  
\$500.00

GOLDEN JUBILEE  
December 8th, 1922

**AT ST. JOSEPH'S ALTAR**

Katherine Carney.....	\$100.00
Kathleen Hannon.....	100.00
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The Federation of Labor on the Island cleared \$2,000 by two entertainments for the Jubilee Fund. Others too numerous to mention were equally generous of their time and means. Old friends in the outer world did not forget the occasion. For instance, Mr. George A. Ford, whose father was a physician on the Island in Father Prachensky's time, sent a hearty greeting and a substantial cheque.

On Sunday, April 22, Archbishop Hayes arrived at Ward's Island shortly before 10 A. M. He was met at the boat by several of the officials and by a reception

committee composed of thirty Knights of Columbus, all employees on the Island. They escorted His Grace to the church, which was tastefully decorated for the occasion.

The Hon. Murray Hulbert, President of the Board of Aldermen, officially represented the City of New York. Among other prominent officials who attended the jubilee ceremonies were Dr. Floyd Haviland, Chairman of the State Hospital Commission; Dr. Marcus Heyman, Superintendent of the Hospital, and Dr. Robert Abrahams, Chairman of the Board of Managers of the Manhattan State Hospital.

During the Solemn High Mass of thanksgiving the Archbishop presided on a throne in the sanctuary. He was attended as assistant priest by Rev. John H. Farley, S. J., nephew of the late Cardinal Farley. The deacons of honor were Rev. Michael A. Clark, S. J., rector of St. Francis Xavier's Church, and Rev. Patrick F. Quinnan, S. J., rector of the Nativity. The Very Rev. Lawrence J. Kelly, S. J., Provincial of the Maryland-New York Province, was celebrant of the Mass; Rev. James I. Moakley, S. J., was deacon, and Rev. James A. Taaffe, S. J., was subdeacon. The master of ceremonies was Dr. Stephen J. Donahue, secretary to the Archbishop. Other priests in the sanctuary were Rev. John J. Wynne, S. J.; Rev. John H. Mulligan, S. J., chaplain at Randall's Island; Rev. Francis T. McCarthy, S. J., Rev. Peter J. Kayser, S. J., Rev. Raphael V. O'Connell, S. J., Rev. Francis A. Breen, S. J., and Rev. John Corbett, S. J.

The jubilee sermon was preached by Father Corbett. After thanking His Grace and the officials present for honoring the occasion, the preacher paid a special tribute of gratitude to all who had helped so generously toward the embellishment of the edifice and the worthy celebration of such a solemn event. He then summarized the history of the church on Ward's Island. He reviewed briefly the work of Jesuit chaplains in ministering to the spiritual and temporal needs of the poor and the afflicted in the various institutions located on the islands of the East River.

Before giving the Papal Benediction, the Archbishop, speaking from the throne, praised the devotion of the Jesuit Fathers to the poor of Christ as shown by their

work in the charitable institutions of New York. His Grace also expressed his gratitude to State and City officials for their co-operation in supplying means and opportunity for the religious duties of the patients. He was much impressed by what he had just witnessed, and he would carry away with him new zeal for further efforts in the cause of Christ's poor.

After the Mass the guests were served with a fine luncheon in one of the large dining halls. A caterer from the city had provided accommodations for two hundred guests. In the course of the dinner addresses were made by the Archbishop, by Hon. Murray Hulbert, Dr. Floyd Haviland, Rev. F. White, Protestant Episcopal Chaplain, and Very Rev. Lawrence J. Kelly, S. J., Provincial. Rev. John J. Wynne, S. J., acted as toastmaster.

As a permanent souvenir of the jubilee, Father Lenahan published an artistic booklet containing a brief history of the church and half a dozen plates representing the building, Cardinal McCloskey, Archbishop Hayes, Governor Smith, Dr. Haviland, Dr. Heyman and Dr. Abrahams. It is to be regretted that the chaplains were omitted; but Father Lenahan explains the omission by saying that he could not find a photograph of the first chaplain, Father Prachensky, and so he decided to leave out the others. The booklet also contains a "Jubilee Psalm," which was written for the occasion by Rev. P. J. Cormican, S. J., of Georgetown University.

As a spiritual memorial of the occasion, the Archbishop made the main altar a privileged altar in *perpetuum*. He also granted an indulgence of forty days for Three Hail Mary's said at the side altars. It is worth recording that Rev. Joseph F. Hanselman, S. J., obtained from Pious XI, October 16, 1922, a special Papal Benediction for the Golden Jubilee of St. Joseph's Church. Father Lenahan, with the approbation of the Archbishop, humbly besought the favor in the following letter:

#### BEATISSIME PATER

P. Franciscus J. Lenahan, Societatis Jesu, cappellanus Ecclesiae S. Joseph in Ward's Island (Diocesis Neo-Eboracensis) ad pedes Sanctitatis Vestrae provolutus, hæc humiliter exponit:

Proximo die festo Immaculatæ Conceptionis B.M.V. jubilæum aureum celebrabitur dictæ Ecclesiae S. Joseph, quam frequentare solent quatuor circiter millia infirmorum, quingenti custodes et alii publico nosocomio mente captivorum addicti.



Orator proinde humiliter implorat ut Sanctitas Vestra, occasione istius jubilæi, Apostolicam Benedictionem, in forma consueta, impertiendam concedere dignetur omnibus fidelibus dicto die festo præsentibus.

Rmus. Archiepiscopus Neo-Eborac. hanc petitionem valde approbat et commendat.

Et Deus &.

Sanctissimus Dominus Noster

PIUS P. XI.

benigne annuere dignatus est iuxta preces.

Ex Aed. Vat. die XVI. Octobris, 1922.

## II.

### SKETCH OF THE CATHOLIC MISSION ON WARD'S ISLAND

The Catholics on Ward's Island were attended by the secular clergy for several years before the arrival of the Jesuits in 1868. The last secular Chaplain was the Rev. Henry Coyle. He did not reside on the Island, but he visited the place at regular intervals, or at irregular hours when duty called. The Record Book of the Church contains this notice of the transfer:

In compliance with the wishes of His Grace the Archbishop (McCloskey) of New York, the Catholic Mission on Ward's Island was taken in charge by the Fathers of the Society of Jesus, who had already for many years exercised the sacred ministry in the charitable and penal institutions of the City of New York on the neighboring islands. On the 18th of August, Father Joseph Prachensky, S. J., was presented by the local superior of his order to His Grace, the Archbishop, for approbation. He repaired to the Island on the 22nd day of August, 1868, and resided on the Island as a guest of Mr. Henry, Deputy Warden, until such time as proper arrangements could be made for his accommodation.

The Diary for August 20, 1868, contains the following entry:

This day the undersigned Chaplain closes his spiritual charge on Ward's Island in obedience to the order of His Grace, the Archbishop of New York, the Most Rev. J. McCloskey. His Grace requests the undersigned to take charge of the parish or mission at Verplank Landing.

During the Chaplaincy of the undersigned nothing but the most harmonious feeling prevailed amongst all classes and denominations. The Commissioners as a body have been generous and respectful in all things that appertained to Divine Worship, and in securing the spiritual comfort of every poor and afflicted emigrant.

H. COYLE, *Catholic Chaplain.*

No man was better qualified to describe the early days of the Catholic Church on Ward's Island than the first Jesuit Chaplain, Rev. Joseph Prachensky, S.J. He has left at least two letters on the subject, which are interesting and instructive. The first, somewhat condensed, runs as follows:

EMIGRANTS' REFUGE AND HOSPITAL  
WARD'S ISLAND, N. Y.

November 27, 1871.

*To Editor Woodstock Letters:*

When the tide of emigration from Europe began to flow to this country, New York became the chief port of entry, and continued to grow in extent and importance with the increasing numbers which arrived every day in its harbor to seek a new home in this New World. Many of them arrived destitute, and others who brought their little savings with them became the prey of thieves and sharpers, who stripped them of their means and turned them out penniless on the streets. These poor victims of fraud and greed were soon arrested as vagrants and paupers and sent to the prison or the workhouse.

To remedy these evils, a number of prominent Irishmen formed an Irish Emigrant Society for the assistance and protection of their fellow-countrymen. The Germans soon followed their example, and in the course of time the two societies, with the aid of the State authorities, obtained a Charter from the Legislature of New York as *The Commissioners of Emigration of the State of New York*, with the right of levying a tax on the captain of every vessel carrying emigrants to the port of New York. By means of this tax or head-money, which at present is \$1.50 for each emigrant, the Commissioners were enabled to perfect accommodations in Castle Garden, where all emigrants have to land, to purchase ground and erect buildings for the sick and destitute, no matter of what nationality they may be.

Thus every emigrant arriving at the Port of New York or Brooklyn, if sick or destitute, has a right to hospitality and care in the Emigrants' Refuge and Hospital of Ward's Island during the first five years in the country. Many arrive after having been sent for by relatives, without means to continue their journey. They are transferred to Ward's Island, their relatives are notified, and they remain in safe-keeping without expense to them until the necessary funds are provided to reach their destination. The hospitals contain every form of disease, with the exception of smallpox cases, which are transferred to Blackwell's Island at the expense of the Commissioner. There is an average of from 600 to 800 patients in the hospitals, and from 1,200 to 2,500 inmates on the Island. During the course of last year 14,000 persons received hospitality here. The greater part of these were German or Irish; there is also a considerable number of English and Scotch, of Poles and Bohemians, with a sprinkling of other nationalities. It is evident that there is a large percentage of Catholics among them. A priest from Yorkville and a Protestant minister from Harlem were appointed Chaplains, but neither was allowed to reside on the Island.

Three years ago, when His Grace, the Archbishop, entrusted this place to the care of the Jesuits, who had already the charitable institutions of the other islands under their charge, your humble servant was appointed Chaplain of Emigration on Ward's Island. I saw that permanent residence on the Island was absolutely necessary for efficient work, so without asking formal leave, I took it for granted. I sought and found board and lodging with a Catholic family. Once I was established there, the Commissioners did not have the heart to send me away. Though the majority of them were non-Catholics, they probably realized that the work among Catholics on the Island demanded the constant presence of a Chaplain. My next step was to find a lodging nearer to the Catholic Chapel. I made application, and after some explanations my request was granted.

I then set about furnishing and embellishing my little Chapel so that it became attractive both for inmates and visitors. Even the Commissioners themselves remarked not without pride: "This is the way the Priest spends his money." The Chapel is in the upper story of a large frame building which is used as a nursery. Unfortunately, it is difficult of access for the old and the infirm. Moreover, it is extremely hot in summer and altogether too small in winter. It should be borne in mind that there are other institutions on the Island besides the Refuge and Hospital for Emigrants, and we expect others still in the near future. I say two Masses every Sunday. I preach in English after the Second Mass, and in German at Benediction in the evening. The Chapel seats about 500, but it cannot accommodate all. Therefore, I made up my mind, under the protection of St. Joseph, to whom the Chapel is dedicated, to ask the Commissioners for a new Catholic Church on *terra firma*. Although the Commission was composed of the unlucky number 13, and, what is more, ten were Protestants and only three were Catholics, nevertheless they voted an appropriation of \$35,000, and ordered the work to begin as soon as possible.

Do not fancy that the Protestant Commissioners, who show themselves so liberal toward Catholics, forget their own. When I obtained a residence on the Island, the same privilege was granted to the Protestant minister. When I applied for increase of salary, one of the Commissioners said by way of objection, "The Protestant Chaplain will go and do likewise." I replied, "By all means let him have an increase if he deserves it." The Protestant Chapel is only half the size of the Catholic, but it is amply sufficient, because most of the German Protestant emigrants are infidels, and never go to any church.

Faithfully yours,

JOSEPH PRACHENSY, S. J.

While the majority of the non-Catholic Commissioners were very liberal, there were two or three who opposed every concession to the Catholics, and who became the tools of bigots throughout the State. A bill was proposed in Albany to suppress the Commission of Emigration, and appoint in its place a body of men who would have complete control of the Island. They were to be empowered to dispose of children as they pleased,

and doubtless they would have used—or rather abused—their power for proselytizing purposes. The measure, after many amendments, passed both houses, but the Governor refused to sign it, and so it never became a law. The most bigoted member of the Commission then changed his tactics. At a meeting of the board he moved that the new church building now in course of erection on Ward's Island should be used as a *simultaneous* church for all denominations. The Catholic Chaplain was required to explain in writing:

- (a) What reasons the Catholics had to ask for a new edifice?
- (b) What objections there were to making it a simultaneous church for all denominations?
- (c) What was the number of worshippers in the Catholic and Protestant Chapels?

To answer these questions as in duty bound, Father Prachensky wrote a letter to the Hon. Richard O'Gorman, President of the Commissioners of Emigration in the State of New York. The letter is too long to be cited in full, and we shall therefore merely give a summary of its contents.

(a) In answer to the first question, the Chaplain said:

The present Chapel, which is in the garret of a nursery, is quite too small to afford even standing room. Many have to be turned away and hence miss Mass on Sundays. When the place is crowded, the air becomes stifling and intolerable: in summer because so near the roof, and in winter because the windows must be kept closed to exclude the cold. Moreover, it is not only insanitary but also unsafe; for the floor sags noticeably under the enormous weight of a large audience. Besides, it is inaccessible to all those who cannot climb, such as cripples, consumptives, convalescents and old people. Pious Catholics like to spend part of the day in church before the tabernacle; but those who need consolation most and can climb least, are precluded from visiting the Blessed Sacrament to find relief in their misery. Furthermore, the Catholics of other institutions come here, for this is the only Catholic house of worship on the Island.

(b) In answer to the second question, Father Prachensky wrote:

A building which is used for worship by Catholics and Protestants can never become a Catholic Chapel, properly speaking. It cannot be blessed or consecrated; the Blessed Sacrament cannot be kept in the tabernacle; there can be no stations of the Cross, no statues and no pictures or paintings representing the life of Christ or the Saints. A common place of worship is a makeshift

at the best, and a source of endless friction and quarrels at the worst. A building without the Real Presence is not the House of God in the eyes of Catholics. Such a state of things may be tolerated in penal institutions, where the prisoners cannot attend except on Sundays.

(c) As to the third question, the Chaplain stated in exact figures that the number of worshippers at Protestant service was about one-tenth the number at Catholic services. And then he concludes his letter as follows:

The whole movement to obtain common possession of the new Church did not arise with the mass of Protestants on the Island, but with one particular individual. Although he is exceeding jealous to see the Catholics about to have a large building for their place of worship, he is not satisfied with the present Protestant Chapel, though it be newly painted and large enough to accommodate five times as many worshippers as it has.

If the commissioners of your Honorable Board think it proper to accede to his wishes, I have not the slightest objection. Let them build a Protestant temple of marble, and a parsonage as large as the Astor House for its minister; I will be satisfied with my little room over the vestry if I have only the satisfaction of possessing a church large enough and convenient enough for my people, so that the lame and the blind and the feeble be not excluded; a place where we can worship God according to the dictates of our conscience—in peace. If the Commission will do for Catholics what it would do for Protestants, were the numbers and position reversed, we will be perfectly satisfied. As to the expenses of furnishing what is peculiar to our mode of worship, we shall be no burden to their treasury. All we ask is the liberty to worship in our own church, and that liberty we willingly concede to others.

Most respectfully yours,

JOSEPH PRACHENSKY,  
Catholic Chaplain, Ward's Island.

That letter had the desired effect and silenced all opposition. Since then the Protestants have built a fine church of their own, and there is no longer room for jealousy. Moreover, the spirit of bigotry seems to be dying out, and the spirit of universal brotherhood is taking its place. At least we hope so.

Father Prachensky had a wonderful devotion to St. Joseph, and he appealed to his patron in all his trials and difficulties. He broke ground for the new Church January 23, 1872, on the Feast of the Espousals of the Blessed Virgin and St. Joseph. The first load of stones arrived in a schooner on the Feast of St. Joseph. The first Mass in the new edifice was said by the Chaplain

himself, December 8, 1872. The Golden Jubilee was celebrated Sunday, December 10, 1922.

Many improvements in Church and residence have been made which show the zeal of the priest and the generosity of the faithful. Indeed, the Catholics of Ward's Island have been exceedingly generous not only towards the Church but to every cause that appeals to the human heart. The nurses and orderlies have consecrated their lives to suffering humanity, and most of them give not only their time and their labor but their wages as well. Their purse is always open to the needy and the suffering. As God is not to be outdone in generosity, who can tell the blessings procured or the calamities averted by the labors and generosity of the Catholics on Ward's Island?

P. J. CORMICAN, S. J.

(To be continued)

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### THE LIGHT BRIGADE AT THOMPSON TOWN, JAMAICA, BRITISH WEST INDIES

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Thompson Town, a little village nestling picturesquely on one of the highest hills of the Mocho Mountains, is at present the topic of conversation throughout the length and breadth of Jamaica. And deservedly so, as fame, which lifted it out of an unknown village to the most talked of place in Jamaica, has been suddenly thrust upon it.

For some months past there has been a true spiritual awakening going on in the little village which is quite startling, and the miracles recorded to have been wrought under the prayer of the Rev. Raglan Phillips, the pastor of the Baptist Church in Thompson Town, and the anointments of his able assistants, the members of the Light Brigade, read like a page from Sacred Scripture.

The invitation to come to Thompson Town and be cured of every human sickness, as well as to have the soul made pure once again, is somewhat similar to the call which "Lord" Bedward made a few years ago to "get Salvation and be saved" before it was too late. The loyal Bedwardites at once harkened to the voice of their mighty Lord, sold everything they possessed and, trooping to August Town in tens and hundreds, pre-

sented their money and valuables to Lord Bedward, for the day of salvation was nigh when their Lord would ascend to heaven and make ready the golden mansions for his followers, and then return a few days later to lead the triumphal procession of the Bedwardites to the realms of bliss unending. Lord Bedward never ascended heavenwards, as the spirit entered into him and bade him remain a few years longer on earth to perfect more righteously his followers, but he did make a descent from August Town to the lunatic asylum in Kingston to spend the rest of his days, watching the waters of the blue Caribbean lap the white sands of his asylum home.

In Thompson Town there is no call for money, save to buy a hymn book at sixpence apiece, which contains the healing hymns, which are to be sung in a loud voice (loud singing is favored in Jamaica). But the call is now to bring the halt and the blind, and the deaf and the dumb, the maimed and the paralytic—in a word, anyone who is heir to any human ill, for

The old-time power, that's what's needed today,  
 The old-time power, no matter what doubters may say;  
 We will get back the gift of healing;  
 Praise God, it is coming today—  
 When the old-time power comes down  
 In the old-time way.

The crowds making the pilgrimage to Thompson Town run into the thousands. Along the roads from every section of the island there are to be seen cripples, supported on animals by the members of their families; the blind being led along by some kindly friends; the lame moving slowly along on crutches, and the feeble tottering to the healing centre. Motor cars and trucks filled with the sick, riders on donkeys, mules and horses, carts of every variety and description drawn by oxen, and the footsore travelers who have walked twenty, thirty or forty miles, are all seen wending their way up the steep hills of the Mocho Mountains to Thompson Town. The great healing day is Friday and the healing meeting commences at seven o'clock in the morning and continues until mid-day. The service begins with the singing of several of the best known healing hymns. Then solemn prayers are offered by the Rev. Raglan Phillips, followed by the announcement that those who

wish to be healed can come forward to be anointed, and the work of the Light Brigade has commenced. The response is immediate, and tens and hundreds, either walking, limping or carried by friends, approach the altar rail, where the "Light Brigade" stand ready to pour the cotton-seed oil on the heads of afflicted humanity kneeling there, saying "I anoint thee in the name of the Father, Son and Holy Ghost." If the sick, after the anointing, jump up and shout and run about the chapel telling of their cures, there is great rejoicing, and the chapel re-echoes with the cry "Praise be to God"; but if the sick do not get instantaneously cured of their sickness, more and more of the cotton-seed oil is poured upon their heads, and should no cure come, then they are told that their faith is weak and more prayer is needed, and they are urged to come again on the next healing day.

It is interesting to recount some of the cures. Mrs. Mary Ann Sayle of Blackwood states she had chronic colic for twenty years, palpitation of the heart for five years, was totally blind for two years and nine months. She was turned out of the hospital as incurable. After the healing meetings started she came and got anointed, got back her sight until she can now read and sew, and got healed of every sickness until she can work hard. She has, moreover, been spiritually blessed, and is one of the "Healing Brigade," giving God all the glory.

Beatrice Givens relates her cure: I was the mother of sickness—indeed, I seemed to live in the Valley of the Shadow of Death. I was both blind and deaf. Oftentimes I would vomit up blood. I went to two doctors and one dispenser. They did their best to cure me, but could not manage my case. Each of them said I had a different sickness, and charged me according to my ability to pay. When I came to the healing meeting I knew that I was coming to God. He healed me and every sickness is gone. I do not even look like one who had been sick.

Hundreds and hundreds of cures like the above are taking place, and the crowds journeying to Thompson Town have become so great that the Evangelist Rev. Raglan Phillips has become alarmed at the army of the sick pouring into Thompson Town, fearing either that they will die along the roads, from the long travel, or



should they reach the healing centre, that there will not be sufficient food or housing quarters in the village. To obviate this difficulty, Rev. Raglan Phillips announced that the same cures could be effected just as well in their homes, thus saving the fatigue and inconvenience of the long travel to Thompson Town, if handkerchiefs, hats, rings, ear-rings, etc., were sent to Thompson Town, where they would be prayed over and anointed by the Light Brigade. The little postoffice which, in normal times, handled but a few letters, packages and newspapers, is now delivering hundreds and hundreds of articles for the prayer and anointing. All are immediately sent back to their owners, and the cures reported from the different parts of the island are just as startling and miraculous as if the sick knelt at the altar before the Light Brigade. A parson writes: "My wife was completely cured after wearing the anointed ring." Another woman who was blind for two years received her sight after applying the anointed handkerchief to her eyes; a man writes, "As soon as I put on the hat that was anointed my headaches were no more." An old man who was a paralytic for years states: "I rubbed my leg with the handkerchief and straightway got up and walked, and I can now go miles to market."

The Rev. Mr. Raglan Phillips, who is the moving spirit of the great spiritual awakening at Thompson Town, calls himself the "Evangelist." For years past he has been roaming about Jamaica, starting religious revivals of one kind or another. Some years ago he was in the parish of St. Thomas, where he gained renown by his "showers of blessings and the uplifting of the spirit." When the "showers of blessings" failed to fall from the high heavens, and the "uplifting of the spirit" refused to be moved by his prayer, Rev. Mr. Phillips disappeared from the religious limelight. Now he is the Master of Ceremonies at Thompson Town, where he prays over handkerchiefs, dispenses in lavish abundance the wonderful healing oil, makes the paralytic walk, the blind to see.

The Rev. Evangelist is assisted in effecting these miraculous cures by the Light Brigade, the Red and Blue Brigade, and the Healing Brigade. The Light Brigade is the coveted position of honor, and is composed of a select circle of four men whose specialty it

is to anoint the sinners with cotton-seed oil and to pray over pocket handkerchiefs. The Red and Blue has a little more trying and laborious work. The members of this Brigade traverse the valleys and mountain sides, go along the highways and by-ways and call the wicked in to be prayed over and anointed, while the Healing Brigade, whose members have already been miraculously cured, confines itself to "giving God all the glory" in song and story.

The wonderful cures at Thompson Town are the subject of conversation throughout Jamaica. All the roads leading to Thompson Town are just packed with men and women who praise God, as they march along to the healing centre, for sending down the "old-time power." Thompson Town has succeeded to the fame of August Town, and in place of "Lord Bedward," there are the Rev. Raglan Phillips and the Light Brigade. Lord Bedward blessed the waters of the Hope River, and when the Bedwardites washed in them their sin-stained souls were cleansed, while the Light Brigade prays over and anoints with cotton-seed oil the lame, blind, the sick, etc., and their infirmities disappear under the power of their efficacious prayer and anointing.

Every few years in Jamaica a new form of religion springs up to run its course for a short period and then die away. Frantic "Christianity" has always found favor with the blacks, who delight in shouting, jumping about and praying aloud; who just revel in believing that the spirit of the Lord is entering into them, and in spending their days in religious orgies which too often degenerate into orgies of another kind. Lord Bedward predicted the end of the world on December 31, 1920, and thousands of his followers flocked to August Town to await the translation of their Lord and Master to heaven. He never reached there, but his minions went back to their homes poverty stricken, starving, dying along the roads and subject to the ridicule, scorn and laughter of the multitude, who asked: "When is Lord Bedward going to ascend?"

Will the "old-time healing power" of Thompson Town continue to draw the sick? Will the cures be so miraculous as in the first days when the Light Brigade was at the height of its power? Will the Rev. Raglan disappear from the limelight after the hoax of Thompson

Town has run its course, only to bob up again in some other spot in Jamaica and thrust greatness upon it by his wonderful power, is a question that the saner people of Jamaica are asking. Hundreds have gone to Thompson Town to be cured of their different ills, and despite the prayers and anointings have returned home sadder but wiser folks. Still, Thompson Town has witnessed many apparent cures of those who have faith. As yet no medical officer has examined any person afflicted with human suffering before the prayer and the anointing of cotton-seed oil and the laying on of the hands of the Light Brigade, and the stupendous miracles of Thompson Town are nothing but the plaything of the widely excited imaginations of the unenlightened blacks.

Jamaica is just filled with darkest superstition and the negro mind is a land of darkness. Superstition with the blacks of Jamaica begins at the cradle and ends at the grave. It is their food morning, noon and night and the blackest night is as the shining sun at noon day in comparison with the dark mind of the Jamaican negro, who loves to wash in healing waters, to be anointed with oil and to have the Lord enter into his spirit. This is Religion as dark Jamaica views it, and against this we struggle, but with what success God alone knows. Humanly speaking, it is a losing battle we are fighting, as dark superstition is rampant everywhere in Jamaica and even well-enlightened Catholics fall beneath its terrible sway.

DANIEL I. CRONIN, S. J.

Kingston, Jamaica, British West Indies.



## BOOKS OF INTEREST TO OURS

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*Principles of Natural Theology.* By George Hayward Joyce, S. J. New York: Longmans Green and Company. \$2.80.

This is a very welcome addition to the well-known Stonyhurst Series, and it goes without saying that in every respect it not only sustains but also augments the reputation for excellence which that series has long ago achieved. The aim of the volume, as the author informs us in his admirable preface, is chiefly practical. There is urgent need at the present moment for a reasoned defense in English of the principles of theism; and when we consider the danger to which our young Catholics are exposed from the too prevalent materialistic evolution, it may well be affirmed that the need here in America is no less urgent than in England. But the work does more than fill a need. It is to a great extent an adequate presentation of our Scholastic Natural Theology; and the writer of it through his simple, perfectly clear yet dignified and cultured use of the vernacular in telling these truths must make a powerful appeal to those of his readers who have been nurtured in the obscurities of an alien philosophy whilst even for us, who have grown so accustomed to the technical Latin, the force and freshness of this exposition in the mother tongue will prove a pleasant, stimulating and helpful variety for a better insight into a familiar study.

Various reviewers have already commented most favorably, and rightly so, on the success of the author with the traditional arguments for the existence of God; but further, it was a happy thought to introduce those arguments with a chapter defending the objective value of substance and efficient causality, for as Father Joyce pertinently observes, unless these notions be clearly grasped, the scholastic arguments are absolutely devoid of force and even meaning. We are also indebted for a brief but quite sufficient account of Hegelianism, especially as modified and adopted by several prominent English writers. Without some such clue to the terminology of these so-called philosophers, the student cannot see their inconsistency, for he does not

know what they are driving at. To explain their meaning, as Father Joyce does, is their more than sufficient refutation. The more widely spread and dangerous error of Naturalism, or Materialistic Evolution, is ably discussed and thoroughly routed; and that crux of questions, the existence of good and evil, leaves little to be desired.

All in all, the Reverend Author has turned out a remarkably fine piece of work, deserving of our admiration for its perfection of form as well as method, and claiming our gratitude for the help it gives us in defending a cause so dear to us; but it will not be misunderstood if the present reviewer confesses he cannot agree with every detail of this very attractive treatise. At the risk of abusing the patience of the Editor, a few of these may be enumerated. Thus, on p. 73, one form of the argument for the First Cause is rejected because it rests on a principle which is unsound: namely, that a series of causes and effects which is *actually* infinite *a parte ante* is an impossibility in the physical order; and for the sole reason that it is thus *actually* infinite. Apart from authority, the author contends there is a parallel between such a series and the series of our intellectual acts which are to endure for all eternity. The only difference is that one is in the past, the other in the future. But the series in the future is evidently possible, then why not the one in the past? Here we must beg for a little more light. The difference between the two series seems obvious. The one has actually been infinitized in the past, the other is always actually finite and only potentially infinite. There will never, never be an *actual* infinite multitude of thoughts, but the supposition is that there has been an actual infinite multitude *a parte ante* stretching up to the present moment. From another angle, to admit the possibility of the series described above, is to admit that at least one member of it is *ab æterno*: otherwise the series is simply finite. Once this be admitted, there is an assignable *terminus a quo ab æterno*, and the series by this very fact becomes impossible.

Again on p. 98, three grave difficulties may be urged, it is stated, against the *impetus* or *impulsus* assigned by many scholastics as the cause of continued local mo-

tion in bodies. (1) Such a quality if in accord with Newton's first law would cause a motion which of itself would be without end, *i. e.*, the quality, as containing a store of energy so unlimited, would in one respect be infinite, and hence the repugnance of an infinite accident in a finite subject or substance. This may be true, but would the author's opinion that the constant cause of local motion is the Prime Mover fare any better? If the motion is to last forever, then the moving body ought to be immortal, for otherwise there would be motion without a moving body. It does not however seem necessary to make the *impetus* measure up to the requirements of a mathematical abstraction as the first law is; in actual conditions the quality will sooner or later be changed or destroyed by an opposing force and the motion in consequence be modified or cease to exist.

(2) The inherent *impetus* must constantly produce new effects, *sc.* the different parts of the motion which necessarily follow one another in a definite order. This would suppose a constant change in the quality itself and this in turn demands an explanation. Now is it evident that the *impetus* must constantly produce *new* effects, that is new parts which are in some way distinct? On the contrary, since local motion is a *continuum*, it is one homogeneous whole and admits of parts only by extrinsic designation. Hence it is difficult to understand why a quality could not without change in itself produce such an *ens successivum*, especially since the order in the assignable parts would necessarily result from the continuous production.

(3) "The *impetus* if it exist is actually operative and in consequence not indeterminate but fully determined. Yet we are required to regard this fully determined quality as being a principle of motion which is indifferently of any velocity and of any direction. According to the laws of motion, a body in constrained motion will leave its path and fly off at a tangent at whatever point of its course the constraint is removed. Now there is no need that the constraint should be due to a single force acting from one centre. Successive forces may have been brought to bear upon the body from widely different quarters. But if we accept the theory in question, it is reserved for the last of all to determine the velocity and the direction of the effects of

every one. Such a result seems wholly irreconcilable with reason. If we at all follow the thought of the author here, we should rather say that it is left to the last force of all to produce an *impetus* which so modifies preëxisting *impetus* that the resultant determines the velocity and direction; nor can we see how this is irreconcilable with reason.

Further on in the work, the author thus finishes his explanation of God's free will on p. 389. "To the question in what precisely does God's free act consist, the scholastic philosophers reply that it is in fact God's necessary will in so far as besides its necessary object, viz. the Divine essence, it extends to other objects which are not necessary, these being things outside God." Certainly it would have been more satisfying if the explanation had been carried a step further and some response given to the question which here instinctively arises, how can the necessary will of God be termed free, if we must conceive it to be free before it actually extends to objects outside God. Are they not the effects of God's free will?

All these issues are indeed of minor importance, but they bear out the judgment that the present treatise on Natural Theology is a very stimulating work.

*In God's Country. Catholic Stories of Home and Abroad.*  
By Neil Boyton, S.J. New York: Benziger Bros.  
\$2.00.

Rebecca West attributes the *remarkable* success (Shades of Thackeray and Howells please note) of the modern novel to a rather unique cause. Never before, says that lady, have fiction-makers gone so seriously and systematically to the study of technique. Now the latter statement may be most certainly true, but if mere prose technique has all the efficacy claimed for it by Miss West, why is not that most technical of all prose narratives, the short-story, at the very height of its glory, and why should Mr. Canby and the other oracles excoriate what they term "its contemporary farce"? The answer is not so difficult. Mere technique will not redeem moral laxity, mawkish love, and motiveless triviality; and the short-story is the proof of it. The novelists can expand all this rubbish into a rather attractive panorama of modern manners; but the short-

story writers must concentrate, according to the technique of their art, on the rubbish itself. It is ever true that sin and knavery reduced to its lowest terms are rather uninteresting.

This discussion throws some light on the power of Father Boyton. He has not attained anything like a great technique, though he is, in a way, great. Few of the masters begin a story so consistently well as he, yet, once immersed in the plot, he is not so careful about rules. He will pause on the verge of a crisis to emphasize a point of doctrine, whereas he had better emphasized the predicament of his hero. He will keep a horse perched upright on his hind legs (cf. "The Lost Door") through a page of vivid action to make sure the heroism of the boy who is trampled will not miss its effect. At times his suggestion (which is a *trait* in Father Boyton) is overstrained and limited. Yet withal the life that he portrays is fascinating, refreshing, beautiful, something quite beyond the cleverness of technique. His world is a world of Catholic acceptance, of unquestioned security where all the elements are harmoniously adjusted by dominating Faith, and where whatever "hard things" there are may be easily got rid of by confession. As a kind of first effect of the harmony of this world is its all-pervading background of colour, at once happily symbolical of the joy of Catholic life and as sensibly-soothing as a stretch of blue sea on a sunny morning. This is not the same as saying there is no stirring pathos in Father Boyton, or even tragedy. "The Lost Door" is pathetic and, though not quite so tragic as the "Sin of Simon Gold," yet tragic enough. But the tragedy is lost in the brilliancy of the setting, and the main effect is one of color—color in one's eyes and on one's coat, and, in fact, color all over one's self. Perhaps in the story of "The Lost Door" that is just as it should have been. There is no tragedy in Christian heroism. The tragedy of Michael was a triumph. And to just this extent, we might add, does Father Boyton triumph over the vast majority of contemporary craftsmen.

*Collection de la Bibliothèque des Exercices de Saint Ignace. No. 83: Notice of Life of Soeur Louise de Parmenie. No. 84: Bibliography and Articles.*

No. 83. Soeur Louise was an humble shepherdess.



She was much given to prayer, had great zeal for souls, and was much loved of God, from Whom she received wonderful favors. Her great confidence in God and her solid virtues won for her the esteem and reverence of her pastor and bishop. With their encouragement and approval Soeur Louise re-established the ancient pilgrimage in Parmenie and made the chapel, which her confidence in God had rebuilt, a shrine for thousands of pilgrims. The holy woman used this opportunity to inaugurate retreats for the pilgrims. The work was most successful, and continued down to the French Revolution. This is Soeur Louise's claim for her brief biography in No. 83 of the Bibliothèque.

No. 84. This number includes the bibliography of all publications on the Spiritual Exercises and retreats for 1922-1923. Other bibliographies were published in 1907, 1909, 1911, 1913, 1919, 1921. No. 84 contains some books and articles which had escaped the Editor's notice, and were not included in the years mentioned above.

*Vers l'Union Divine par les Exercices de S. Ignace.*  
Par Louis Peeters, S. J. Bruges: Charles Beyaert.  
Francs 3.50.

This work is No. 13, Section Ascetique et Mystique of the Lessianum. The object of the author is to show that the Exercises of St. Ignatius lead the soul to the most intimate union with God. In his preface Father Peeters is careful to explain what he means by *union divine*. This done, he furnishes excellent proofs for his thesis in the nine chapters that follow. The Exercises are not merely a manual for converting sinners, nor are they merely a book for beginners in the spiritual life. Of their very nature their object is to lead souls to the highest perfection, and to the most intimate union with God. They did this for St. Ignatius himself, their author, and for many of his children, notably Blessed Peter Faber, St. Stanislaus and St. Aloysius. The little work is a splendid defense of the Exercises against those who fail to see in them anything more than the sanctity of the common life and the apostolic career.

*Sodality Conference.* By Rev. Edward F. Garesché,  
S. J. New York: Benziger Brothers. \$2.75.

Here is another work from the ever busy pen of

Father Garesché, the Modern Apostle of the Sodality. All are familiar with the author's "Children of Mary" in which the sodality rules are treated. All too know that other fine work, "Social Organization in Parishes," wherein the writer treats of the organization and conduct of a sodality in its manifold activities, and gives the most practical suggestions for various works proper to sodalities and sodalists. In this latest volume, "Sodality Conferences," Father Garesché gives us a series of familiar talks on the rules and cognate subjects. The book contains splendid material for conferences and instructions to sodalists. Directors will find it a rich storehouse for exhortations, etc. Officers too of sodalities and others who are interested in this field may well use it to get all the information they need as to the proper sodality spirit, and the purpose and meaning of the sodality rules.

*Periodica de Re Canonica et Morali. Tom. XII, fasc. ii.*  
Ed. ab *Arthuro Vermeersch, S. J.* Bruges: Charles Beyaert.

We welcome this new number of the *Periodica* which, besides the more recent decrees of the Holy See, contains answers to several queries on such important subjects as the temporary profession of religious, entrance into religion through fear, dismissal, and the competence of bishops and priests in regard to granting matrimonial dispensations. It may be of interest to priests to see certain new formulas which the author publishes among the documents issued by the Holy See, viz., the formula for giving the nuptial blessing outside the Mass, and the formula which, in certain cases, may replace the prayers which are contained in the nuptial blessing of the missal. The faculty to use these formulas is among those which the Holy See grants, at present, to bishops upon request. Priests must apply to their bishops.

*Lord Bountiful. By Francis J. Finn, S. J.* New York: Benziger Brothers. \$1.00.

Ours may attain several salutary purposes by recommending Father Finn's latest delightful story to young people. To speak of *recommending* a book of Father Finn's, however, may sound redundant, for old and young always look forward to the appearance of some-

thing new from his prolific and ever attractive pen. Yet though Father Finn's books sell themselves, those of Ours having charge of Young Ladies' Sodalties or knowing of a modern "flapper" who needs to be taught a good lesson in common sense, will do well indeed to recommend Lord Bountiful. The "Discoverer of the American Catholic Boy" always produces a charming story, but in this his latest he has in some ways surpassed his former excellence. The air of sweetness and the spirit of faith with which he has surrounded the Dowling family in Lord Bountiful, so that the reader is only too willing to forgive their foibles, is only one of the bright spots in the book. Give us more, please, Father Finn, like Paul Francis and the Dowlings!

*For Better For Worse.* By Martin J. Scott, S. J. New York: Benziger Brothers. \$1.75.

Father Scott's work in Apologetics is now accepted as a matter of course; his products have merited the praise of being staple, and new editions are supplying the demand his pen has created. Betweentimes came Mother Machree, and now comes a novel, and the good work goes on.

Though a thoroughly entertaining story, we think Father Scott would readily grant that *For Better For Worse* is a sermon on sound Catholic doctrine. The greatness of the Sacrament of Marriage and the reasonableness of the Church's regulations in regard to it are made clear in more places than one. There is a hot discussion, for instance, on the utility of the bann and the beautiful exhortation in the ceremony of marriage is incorporated entire. When the near "crash" comes in the story there is a splendid emphasis laid upon the indissolubility of the bond.

We said the novel is entertaining. Jeremiah Burke and Felice Jordan plunge, by one of those tricks life frequently plays, into the dramatic crisis from which Father Scott makes us watch with interest their hard-fought recovery. If there is lacking novelty of plot, there is at least superb orthodoxy (certainly a novelty as social fiction goes nowadays), and Father Scott's many readers will like Jeremiah and Felice for their resemblance to types of the times, taking a lesson, perhaps, from their wise submission to the control of their parish priest, which brings final happiness.

*Man.* By Martin J. Scott, S.J. The Macmillan Co.

In this his latest treatise on theology for the people, Father Scott has done at least two things, and just as in his other books, he has done them well—excellently well. Taking for the subject matter of his new book the First Week of the Spiritual Exercises, this remarkable teacher of salutary lessons for every-day life, has presented the tremendous truths of Man and his destiny in his usual clear, terse and appealing form. That is the first thing. The second is that he teaches incidentally, but most clearly, a fine object lesson for us his brethren. Turn to most any page of "Man" and you will find that in presenting his matter to his readers Father Scott has made use in a popular manner of the stock-in-trade distinctions and sub-distinctions which philosophers and theologians on the benches pass out as familiarly as they might pass the time of day. It is on reading Father Scott's books—this and his others—that one comes to realize what a powerful asset for making clear a puzzling idea are the very *staples* of our student routine.

Besides the First Week of the Exercises the author has included in the last chapter of his book a sublime treatise on *Love*, under the caption: "The Great Incentive." In this chapter Father Scott's marvelous power for convincing the doubter *coronat opus*, so that any misgivings a reader might have had up to this point, all melt into thin air and nothing remains but the thought: "I, a man, am the object of God's Love; therefore I shall love God!"

In "Man" Father Scott has provided directors of retreats with a good volume for reading at table during the exercises of the First Week. The last chapter may be used for the day on which the *Ad Amorem* is given.

*Keep the Gate.* By Joseph J. Williams, S.J. New York: Benziger Brothers. \$1.50.

The matter in this volume of 170 pages is simply and attractively presented. A frontispiece of Our Saviour as "The Way, the Truth, and the Life" is the one and quite appealing illustration to create a setting for the reader as he journeys through its accumulation of varied incidents and examples illustrative of the First Week of the Exercises.

Father Williams has surrendered the gleanings and

impressions of many years. In the preface, by an anecdote of human interest, he distinctly indicates his object: "to teach the worth of a human soul, appraised by God Himself at infinite price."

The author intends his book for reading at table during retreats, and for this it is well suited. It may also be profitably read by many who have neither the time nor the occasion to attend laymen's retreats, and even to religious and priests "Keep the Gate" will, we believe, afford the light and power of new realizations.



## OBITUARY

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### FATHER ALEXANDER MAZZETTI

On the eve of Ash Wednesday, February 20, 1923, an event occurred which cast a shade of gloom over many a home in San Jose Santa Clara; for the word went forth that Father Mazzetti had gone to his eternal reward.

Revered and beloved of all who knew him, whatever their creed might be, his was a familiar figure for many years at St. Joseph's Church and on the streets of San Jose as he went to and fro on his countless errands of charity and mercy.

Though his infirmities increased with his declining years, he was never heard to complain; desiring only to be of service to others, he thought little of his own afflictions or his personal comfort. Thus did he render his willing services to the Master up to the very day when he was stricken by the fatal illness.

Especially beloved as a confessor, his services were constantly in demand throughout the day, and we cannot help feeling that many a silent tear was shed when his name was no longer found above his familiar "box." Intellectually keen, he had succeeded in mastering, in addition to Latin and Italian, his native language, five other European tongues. He was known and loved, too, by all the clergy of the archdiocese, who always sought his counsel at the time of their annual retreat.

Among our Sisterhoods his name was in benediction. He never failed at stated intervals to give them an instruction, exhorting his hearers to the practice of the highest virtues, of which he himself gave such a striking example. To the Sisters of the Holy Family he was especially devoted. They were his "children," and he attended to all their spiritual needs as far as his strength would allow.

The dear old Father had celebrated a number of jubilees, the last of which was held July 26, 1914—the fiftieth anniversary of his ordination. We had hoped that the Lord would spare him to enjoy the sixtieth; but in His tender mercy, He called him home to enjoy it in Heaven. May he rest in peace.

Father Mazzetti was born on the Isle of Liri, near Naples, May 17, 1834. His father was an officer of high rank in the army. In 1853 he entered the Society, where he made the usual course of studies, being especially distinguished as a mathematician. Owing to disturbed conditions, his studies were made in various countries of Europe. Later he traveled extensively in Egypt and the Holy Land, and spent several years in England and Ireland. He came to California in 1882, and spent over twenty years in Santa Clara, coming to San Jose in 1909, where he died.

On Thursday morning the funeral services were held in St. Joseph's Church. Interment was in Santa Clara Cemetery. There

were over forty priests in attendance at the services. They came from many cities, as Father Mazzetti was very much loved by them.

At the conclusion of the Mass, Archbishop Hanna spoke of the assistance Father Mazzetti had afforded during his long life to the clergy and the people of the Archdiocese of San Francisco and of his talents and kindness and his willingness at any and all times to deprive himself of real needs in order that others might be benefited. His ability to speak several languages made him especially valuable as a spiritual guide to people of many races, to all of whom the beloved priest had endeared himself by his many exceptional qualities of mind and heart.

The following editorial is taken from the *San Francisco Monitor*, February 24, 1923:

In the death of Father Mazzetti, which occurred in San Jose during the past week, the Society of Jesus has lost one of its most venerable members and the Church in California one of the most beloved priests who ever labored in this portion of the Lord's vineyard. The unusually long priestly career of this exemplary Jesuit was entitled to the genuine admiration of all who can appreciate the beautiful blending of exceptional intellectual talent with high moral worth, and his life of charity and usefulness amply earned for him whatever tribute was given on the occasion of his funeral. He was a man of gracious refinements and heavenly instincts and his years of labor for the glory of God and the welfare of men stamped him as a real benefactor to the community wherein he had labored so faithfully as a priest of God for almost half a century.

With the Church in the archdiocese of San Francisco and especially in the Santa Clara Valley, the name of Father Mazzetti will long continue to be associated. Among clergy and laity he was a man among men and his wide sympathies and rare wisdom entitled him to the golden opinions generally entertained of this pattern for the flock of Christ. His life was an inspiration for better things, particularly to the priests of this archdiocese; for decades they had received from him the advice and encouragement in spiritual affairs which enabled them to make their ministry more effective for good and their work in behalf of their people more fruitful in the sanctification of souls. Wherever he went there radiated from Father Mazzetti the gentle influence of sincere piety, a high and humane sympathy, an unflinching and fine courtesy and the attractive simplicity of the Gospel, with the result that all with whom his sublime vocation brought him into contact ever held him in the highest esteem and genuine affection.

The life and labors of such a priest convey the grand lesson that conformity in word and work with the ideals of Christ makes achievement more precious and more glorious and infinitely more valuable in the sight of God. This beloved Jesuit showed forth visibly among men the transcendent worth of heavenly mindedness, and placed in proper perspective the things that are spiritual and supernatural. He was absorbed continuously in those matters which make life truly worth while here and ensure it an eternal reward hereafter. His ministrations fell like a benediction from heaven upon his spiritual children, and the blessed remembrance of Father Mazzetti will abide for many a day with all who ever came within the range of his Christ-like personality.

R. I. P.

## BROTHER JEREMIAH FLAHERTY

The good brother who labored so zealously and so joyously for fifty-two years in the Society without ever a disparaging word for anyone or anything, and who was just as light-hearted when baking buns for the boys in Fordham or giving cryptic answers at the telephone in Washington, or waiting calmly for death in Poughkeepsie opposite his beloved West Park to which he had been assigned when it was opened, deserves a word of affectionate commemoration now that he has gone to his reward in heaven. He died August 15, 1923.

Brother Flaherty was born in Ballyhea, County Cork, Ireland, a fact unnecessary to state, for, like St. Peter, his "speech discovered him." The date of his birth is given as August 25, 1842, which would have made him 81 at his death, but as he would have said himself, "he didn't look it." Indeed, his face was as rosy and as radiant as it was forty years before, but, of course, the flare of his hair had departed. He did not display the slightest anxiety as the day of his parting approached and he chatted as pleasantly as ever with those who visited him, or when alone, told his beads, incessantly, for every one, especially for his past and present superiors, for whom he always entertained the greatest respect. Thus he lived and died, always in the sunshine and at no time had the windows to be opened "to let out the dark."

He belonged to the old New York-Canada Mission and was a novice at Sault au Recollet near Montreal, under the tutelage of such distinguished and saintly Jesuits as Fathers Charaux and Fleck, who were respectively master of novices and minister. There, too, was the holy old Brother Paffe, for whom he always showed the greatest affection. Possibly he was surprised to find himself down in the Catalogue of '71 as *Germanus* instead of *Jeremias*, and maybe he thought he had abjured his race. Later on he was at Fordham, where his name is still in benediction. When West Park was opened he was called for and, later on, he and the splendid Brother Paradise took charge of the domestic affairs of the new college of Brooklyn. It didn't matter to him where he was sent or what was his occupation. He was as blithe as a bird and flew immediately to every new assignment. He had no book learning whatever, but was bright and intelligent and quick to seize a point, and was always bubbling over with good humor, but was never boisterous and never imagined that anything happening to himself was of any consequence. Thus when he lost a considerable part of one hand in a trolley accident, it was only a "*troifle*," he said, and he was busy with the other hand before the surgeon had patched up the mangled one. If the Lord loves a cheerful giver, Brother Flaherty must have been very dear to Him.

There is a pious and poetic tradition in Cork that in the time of persecution St. Finbar, the patron saint, moved his school to an island "beyond the ninth wave of the sea" so as to be at peace. With his 81 years of a life that nothing could trouble, Brother Flaherty seems like a latter-day disciple of St. Finbar. May the Lord send us more like him.

The following was written by one of Ours, who had frequent talks with Brother Flaherty last year:



There is hardly a man more of a Fordham man than a certain gentle and bright-faced old gentleman in the little cottage of St. Joseph—north of St. Andrew-on-Hudson. Though far from Rose Hill Manor now, back in the days before the railroad came, before the "L" was heard of, when Bronx Park was a farm, Brother Flaherty, S. J., was a Fordhamite. And even to this day his gray head has that sparkling eye that betokens youth within.

For forty years students have been cheered by his kindly face and encouraged by his kindlier heart. In 1870 Brother Flaherty first came to Fordham, and stayed during six years. Then came an interruption; and here we are reminded of a characteristic anecdote. A chance remark that he let drop about volunteering to work among the negroes, circulated the story that he was to go to South Africa. But all apprehension was allayed when they found it was no further south than Woodstock, Maryland.

Fordham's loss, however, was only temporary, and a few years later was to be paid back a hundredfold, for the good Brother returned to stay for thirty-four happy years. In fact, as he himself said, his stay at Woodstock was only "to learn his theology," which he mastered in exactly three years, nine months and eleven days. Besides he wanted to make room for the younger men.

Now begins the most famous part of his career. The old bake shop, with its flower beds outside, stood near second division; and here at the rate of nearly a thousand a day the justly celebrated currant buns were baked by Brother Flaherty. There is not one alumnus, even the sternest of us, who will not smile as he recalls those four-o'clock buns. And he whose privilege it was to be the distributor, surely has an extra smile for the extra bun which he received for his work.

But buns, delicious as they were, did not comprise all the good things that have made Brother Flaherty remembered. There were batches of good deeds, too, when he saved a certain lad—perhaps you, gentle reader—from a real old-fashioned ducking under the pump. It had been the custom to leave the roses untouched on the bushes under the pump outside the bake shop, or to ask permission to pick one. Bad news travels quickly, and a culprit was about to be condemned by a self-appointed jury of three, to a ducking under the pump. The trial, however, was transferred to another court, at which Judge Flaherty presided, the reason being that the culprit had run to him for protection. The defendant admitted his guilt, and the judge acquitted him, pronouncing that such an admission showed an honest heart. An honest heart was what he valued most.

Speaking of judges recalls the incident many years later, when "Moily" O'Brien had become Judge O'Brien. Brother Flaherty was waiting for a car, when he saw his old friend pass by. He looked and thought he was unrecognized, but found otherwise in a few moments, as the Judge came up to him and asked what he meant by not recognizing a friend. The old Brother was delighted at the remembrance, and together they recalled many memories of the days when the Judge was a wild-haired boy at Fordham.

They were the days of the gold medal awards for drill and study. Many of the honor men were kept track of by the good old Brother, and forty were escorted "to eternity" by the prayers of one whose Rosary is hardly ever out of his hands.

Lieutenant Squires was in charge of the cadets during the first part of Brother Flaherty's term of office. At his death Lieutenant Edwards took charge, and continued on the road to generalship. There are many fond memories of those days. Recall the

St. Patrick's Day celebration with its parade. Remember how the emblem of old Ireland would be loaned by Brother Flaherty to add to the honor of the day.

Perhaps the best showing the cadets ever made was to welcome General Sheridan when he visited the college. With soldiers marching and cannons booming they escorted him up the winding path. The lawn was in its festive garb. Then came the awarding of the medals—by the General himself—the speech, the dinner. That was a big day. The General himself said that he had never received such a stirring reception in his whole life.

But if you were not a son of Fordham, then you may recall the crowds, the orations, the ceremonies at the unveiling of the statue of Archbishop Hughes. If you do, then surely you remember the music, yes, and Dave Arellano's speech. Perhaps you may only recall some of the events, but Brother Flaherty can remember them all, even to the slightest detail—even to the sarsaparilla stands "that would be lined up along the walk."

There were quieter days, too, which have their own interests. Do you remember how the bake shop would sometimes teach more than the classroom? A bit of cake and an encouraging word from the baker, has started more than one on the road to success. A glass of bake shop milk had the quality of melting the hardest of lumps in one's throat.

Deeds of kindness brought many visitors after the accident. This happened at the end of his long career at Fordham. The sudden stop of a trolley car had knocked him from the step; his hand fell under the wheel, which took off his thumb and two fingers. Bandaging the hand in a handkerchief, he went up to the infirmary, where then by the efforts of Dr. Dunn, the rest of the hand was saved. Brother Flaherty's long career as baker was now ended, but his career of usefulness was not. He became Prefect in old Third Division, and during his regime there never was a happier time. Whether at the little candy counter or in the midst of a crowd of youngsters, teaching them their catechism, Brother Flaherty was loved. And the fact might be added here that he still knows Butler's Catechism by heart from cover to cover.

One day the Rector, at that time, heard great cheers being raised outside the building. On inquiring he was told that the cause of the excitement was the new subway. This was news. A hearty laugh however must have soon followed, when he found the real cause. Brother had proposed the subway as a substitute for the stage coach to Pelham Bay. Many shares at a hundred dollars each had been gladly pledged. However, even with the most anxious swimmers behind it, the project failed, no doubt through Brother's departure for the South which came soon after.

Such are some of the pleasant recollections of this most Fordham of Fordhamites, and he can tell you many things besides—in the days of Father Collins or Father Campbell as Rectors, in the days of Brother Devine and Brother Paradise. Brother Flaherty's work is done, and quietly he waits to render his account. It may be that God may still give him to us, that his good cheer may help along others, and that his thirty or more rosaries a day may bring down blessings on his friends of former days, whom he never forgets and whom he hopes some day to meet among the blessed. R. I. P.

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#### BROTHER PHILIP SCHNEIDER

On December 18, 1923, at 6 P. M., Brother Schneider went home at the ripe age of 83 years. Born in Hachenburg, Hesse-Nassau,

On April 21, 1840, he entered on October 3, 1863, the Jesuit Novitiate of Muenster in Westfalia. After five years of work in Germany he came to Buffalo on October 10, 1868. There he gave excellent service, lending a helping hand in the building of St. Michael's Parochial School on Ellicott Street and of the central part of Canisius College on Washington Street.

From 1872 he held, for twenty-nine years, various offices in the houses of what at that time was called the German Buffalo Mission until, in 1901, he returned to his first field of labor in America. Here he had, successively, the offices of infirmarian and sacristan till the day of his death.

Brother Schneider always was a good religious, true to his vows and conscientious in performing his spiritual exercises. His punctuality and his exactness in submitting to domestic discipline were exemplary. R. I. P.

### FATHER WILLIAM K. MURPHY

On Sunday, November 4, 1923, Rev. William Kevin Murphy, S. J., passed from this life. With the exception of a month's time during which he seemed to be recuperating at home, Father Murphy was confined to his bed in St. Vincent's Hospital, New York City, from the latter part of April to the day of his death. In April Fr. Murphy suffered a complete collapse of the heart which began in the form of a muscular affection and developed into a cardiac affliction, accompanied by a congestion of the lungs that brought on death. Despite the fact that Fr. Murphy was a young man and of exceptionally robust health, his strong frame and fine constitution were unable to combat the effects of the disease.

Father Murphy was born in Prince Edward Island, Canada, on July 19, 1883. When he was about ten years old, the family moved to Cambridge, Mass., and there he graduated from St. Mary's Grammar School. After his graduation, he did not immediately continue his studies, but spent about three years assisting his father in business. As a boy he was athletic and vivacious; he was, however, in the midst of the buoyancy of life, of a reflective and meditative disposition almost beyond his years. It was during this time perhaps, when in close contact with the world, that he caught the first firm grasp of the principle that so actuated his after life—the Vanity of Vanities. How often afterwards he pronounced these words with an unction and significant intonation so peculiarly his own. One could not fail, despite the attractive sincerity of his smile and the irresistible geniality that he spread about him so contagiously, to perceive the depths of underlying serious thought and high purpose that possessed his soul. Some, indeed, might easily have judged that behind the kindness of that warm smile there hovered a shadow of sorrow or a shade of sadness that would not be denied expression even in his laughter. But to those who knew him best, and are the better for the knowing, this was not sorrow nor lurking grief: nor was it merely a clear comprehension of the *vanitas vanitatum*: it was rather a strong and at times overpowering perception and vivid realization of the *Realitas Realitatum*. Father Murphy, if supremely simple, was extremely deep.

In the fall of 1901 the call of the Divine Master had come, and, with the priesthood in mind, William Murphy entered Boston College High School to take a special course of studies. Here he spent two years. In 1903 he was received into the Society and on August 15th began his noviceship at St. Andrew-on-Hudson.

His regency was spent at Fordham and Boston College, and after five years of successful work in the class room, he returned to Woodstock for Theology. These were trying times when the great war was at its height. Fr. Murphy was a conspicuous leader among the theologians in their laborious efforts to provide for the sustenance of the community and to keep the farms and vegetable gardens of the College in operation. Fr. Murphy was ordained to the Sacred Priesthood at Woodstock by Cardinal Gibbons in May, 1918.

It was at Camp Meade during the influenza epidemic that Fr. Murphy began his active ministry, and there for several weeks he did heroic work among the dying. His courage, his generosity, his inexhaustible strength were an inspiration to the officers, the soldiers and the priests who labored with him. His was always a message of peace and a word of love, and there he took the hand of many a dying soldier and placed it firmly in the hand of Christ in undying friendship for eternity. "It's a very good world," he often said, "and a very bad one, but above all," he always added, "it's a very, very penitent world." And he has sent many and many a penitent soul ahead of him to the throne of God.

From Woodstock, Fr. Murphy was sent to the tertianship at St. Andrew. During this entire year a great cloud shadowed his life, for he lived in daily expectancy of his dear mother's death. She whom he loved so well died the following November, having also suffered for over a year from a fatal disease of the heart.

At the completion of the tertianship, Fr. Murphy was sent to teach at the Regis High School, New York City. This was the scene of his best and most varied labor and he seemed to all to be in the prime of life with a most successful future of God's work ahead of him. As a teacher he was exceedingly earnest and enthusiastic. His anxiety for the success of his students is best shown by the "opportunity classes" which he held each afternoon for several weeks at a time. What would be punishments and extra work in the opinion of the students, if given by most teachers, were "opportunities" where Fr. Murphy presided. As a result, his pupils almost without exception attained the highest average in school and Province examinations alike.

In the September of the last year of his life, Fr. Murphy was appointed to teach higher algebra and trigonometry. His interest in the classes was unbounded, and he was elated with their evident success. His chief method of making trigonometry interesting was to graduate the student individually from the theory of the work in the class room to the practice of the theodolite class that operated in the school yard. At the cost of several hundred dollars he had obtained new and complete equipment for a course in surveying. In the midst of all this work when the first symptoms of the fatal disease were always showing upon him in the pallor of his face and excessive difficulty in breathing, he was nevertheless the first in generously offering to assist in

filling two places left vacant by the sudden illness of other teachers. For about two months in addition to his already heavy schedule of work he taught an extra class of algebra and shouldered the burden of the Debating Society. As Moderator of this he brought it through the second term, ending his part of the work with a most successful public debate.

During the last two years of his life, Fr. Murphy had made a careful study of the mathematics course in our colleges, and with this in view he analyzed the schedule of high school work down through the grammar school to the very beginning of arithmetic. With our college requirements in mind, he outlined carefully and exactly the different features of each branch that should be omitted, passed over lightly, delayed upon, and stressed. His aim was to form a closely unified coherent schedule that would be the essential introduction to college work. Up to the very last he held frequent consultation with the teachers of arithmetic in the parochial schools and two of the lay teachers of algebra in the Regis High School. The Arithmetic Syllabus of Entrance Requirements to Regis was worked out in this laborious way by Fr. Murphy a few months before his death.

While intensely interested and taken up with his class work, Fr. Murphy found time to give himself unstintingly to assist in the work of St. Ignatius' Church and Parish. He preached regularly on Sundays and was frequently called upon for confessions. As a chaplain to the Sisters of Charity, he was a teacher and a priest, and with his knowledge of class-room work he was frequently an inspiration and always a source of solace and courage.

A few days before it became impossible for Fr. Murphy to leave his room, the celebration of Reverend Rector's Feast Day occurred. He was especially anxious that suitable academies and entertainments should mark this occasion. The teachers and pupils of the parochial school will not soon forget the wonderful object lesson on the Fourth Commandment that he provided for the children in a unique entertainment.

Within a week after this, each day saw his strength failing faster and faster, and one by one his duties pass to another. His office of chaplain at St. Lawrence Academy he retained as long as his strong will could support him at the altar. He gave up the impossible struggle after giving Benediction of the Blessed Sacrament to the Sisters whom he served so faithfully for three years on the last Sunday of April.

It was perhaps at the hospital that the true nobility of his character revealed itself most; and if his illness there was a Calvary for him, it was too no less a Thabor. The atmosphere of holy peace and contentment that he created, his heroic patience and Christian resignation, won for him the veneration and affection of all. Kindnesses were lavished upon him by all, even by those in the hospital who had only heard of him. Visiting doctors at St. Vincent's would call in for a moment to give and to receive a word of cheer from the suffering priest; for they recognized in him a priest who diffused the Christ-like peace of his heart to all men, while he and Christ were carrying the cross together.

His work at the hospital may be best illustrated by a remark made to the writer last summer by Dr. Tyson, the noted specialist. "Father Murphy," he said, "is a man with the truest Catholic outlook on life that I have ever known a man to have, and the wonderful part of it all is that he lives up to it." When asked about the possibility of recovery, this same doctor said, "I cannot say, but I can tell you this, that Father Murphy has done me more good in life than I shall ever be able to do for him."

After months of longing to be up and doing, and after long weary hours of suffering, the end came on Sunday, November 4.

At six o'clock on the morning of his death, he asked Father Rector for Holy Communion. Those who witnessed this reception of the Blessed Sacrament have a sacred memory to treasure for life. Shortly afterwards Reverend Father Rector said, "I am going over now, Father, to the Chapel to say Mass, and I shall ask our Lord to make it the happiest of happy deaths." "And don't forget our Lady," came the unfaltering voice of the dying priest; "Don't forget her!" All during the morning his mind remained perfectly clear. His soul was calmly waiting to take its flight back to God. With his wonderful faith he was complete master of the situation, directing the conversation and seeking to console rather than to be consoled. Doctors, Sisters and nurses came to his bedside and he met all with a calm, sweet smile and said, "Good-bye—for I'm going soon."

A brother priest who was with him constantly during the illness describes in a letter the serene peace of his death. He writes, "Father Murphy realized all morning that he was dying. Early in the morning Father had another weak spell, and when the nurse told him that Father Rector was just in the next room, it gave him great courage and his face lit up with pleasure. His brothers came at about nine o'clock. He spoke to them of their mother, and, seeing the tears in their eyes, he told them to go out and get some fresh air. Mr. Reed came in and he put out his hand to greet him, and told him to come close and stand opposite to Father Rector near the head of the bed. Father Rector gave him the Absolution and Plenary Indulgence, renewed his vows and said the prayers: all of which he answered. Then Fr. Rector told him just to listen as he repeated the prayers and to bow his head so as to let them know that he was able to follow. When Fr. Rector almost instinctively lowered his voice at the "Depart Christian Soul," Father Murphy calmly said, "A little louder, Father, please." While still bowing his head in answer to the prayers, he gasped slightly; there was no struggle. His eyes closed for a moment and then suddenly opened; his lips parted. The expression on his face was that of sublime awe as if whispering to One close by, "Dear Lord, I know it was all to be wonderful, but I never thought it could be like this." He died as he lived, in a plain, simple, matter-of-fact way, brave and manly, and holy and resigned. Sr. Alacoque and Sr. Felicita were present. They told me that they had been at many death beds in their lives in religion, but never at such a holy, inspiring and consoling death. It has brought the reality of life and death more close to all of us than ever before." The letter concludes with the ejaculation: "May God give us all a like unflinching faith! May God keep him and make us worthy of him!"

In life Father Murphy often spoke playfully of the Epic, the Novel and the Drama that he had in mind to write. With the characteristic shake of the head, he would "just hint at the wondrous thoughts that were to be embodied in all and each of these." But in his pleasantries and in his more serious strains, he had a way of his own in finding the universal appeal in the apparently trivial little foibles of human nature. The common-places and the surprises of life were all catalogued for the epic-to-be, or the drama, or the novel that were just about to be written. Perhaps, after all, they are written, and written indelibly in the hearts of the men and women who knew him as he really was—a princely priest, the soul of simplicity, nobility and Christ-like charity.

There are many who considered Father Murphy an exceptional preacher. To those who saw him during the lingering months, to those too who followed with eager expectancy the daily reports from the sick room, to the doctors, Sisters, nurses, fellow-patients and fellow-Jesuits, he preached one tremendous sermon that will never need to be written; it was the last and most eloquent of them all—his sermon on Death.

Father Murphy is with God, but he lives still with men. He lives in the young memories of the children of the parochial school, in the hearts of the Regis students, of the people of St. Ignatius' Parish, of the Sisters to whom he was a father and brother, and he lives in the lives of his fellow-Jesuits.

The people of the parish paid their tribute by over-crowding the aisles and spacious vestibules of the church at the funeral Mass on Tuesday morning, November 6. The body of the beloved priest was laid to rest with God's triumphant soldiers risen from the battle, in the solemn little cemetery at St. Andrew. R. I. P.



## V A R I A

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ARGENTINA. *Ours in the Pontifical Seminary*—On February 22, 1923, the Philosophate and Theologate of the Argentine-Chile Province was installed in the Pontifical Seminary of Buenos Aires. The Archbishop of Buenos Aires welcomed Ours most cordially. A new wing has been added to the seminary for the accommodation of Ours at the expense of the diocese. The agreement with the Archbishop for the present arrangement is for eight years, when it can be renewed for another eight years, and so on indefinitely. If either party does not wish to renew the agreement they are to notify the other one year in advance.

AUSTRALIA. *An Interesting Incident*—Father Edward Pigot, S. J., of St. Ignatius' College, Riverview, Sydney, was showing the Riverview Observatory to a Japanese scientist, a delegate to the All-World Scientific Congress, which was then holding its sessions in Sydney. While the two scientists were standing before the seismograph, both saw the instrument beginning to register the record of some actual earth disturbance of great intensity.

When the Japanese scientist had left, Father Pigot at once set to work, studying the record left on the chart, and in the course of the afternoon sent to the Sydney papers the following paragraph. We quote it from one of the papers which had it under three headlines printed in heavy type: "Big earthquake, north of Sydney, somewhere near Tokio." "A very severe earthquake has been recorded on the Riverview seismograph. The origin of it seems to have been not far from Tokio, but it is to be hoped at some considerable distance seaward. The initial waves on the records do not permit of a very accurate determination of the direction or of origin, but it is certainly almost due north of Sydney, at the distance of 4,710 miles."

The first wave (rarefaction) reached Riverview at 1 hr. 9 min. 47 sec. p. m., Sydney standard time, and the wave of maximum amplitude, at 1 hr. 36 min. 14 sec., attained the range of 38 millimetres on the record, with a period of 16 seconds, giving a rock-moment (E. W.) in Sydney of 0.8 millimetres. This earthquake must have been severe enough to be recorded by every seismograph in the world.

It was only about 14 hours after the above paragraph had been sent out by Father Pigot that the first telegram was received in Sydney announcing the disaster. Some of the Sydney papers printed then side by side Father Pigot's statements sent in on the previous day and the cablegram just received.

BOSTON. *The College. Notes*—The School of Education of Boston College announced a change in the scope of the school's work for this year. Heretofore, the school met the need for a fuller and better training of men teachers by offering courses to those eligible for the degrees of Master of Arts and Master of



Science. In the future courses will be offered not only to men but also to women who are eligible for these same degrees. Moreover, both men and women who are eligible for the degree of Master of Education will be admitted.

While the courses are designed primarily for teachers in colleges and schools, students in college courses for teachers and college graduates and undergraduates, all persons will be admitted who give satisfactory evidence that they are qualified to pursue with profit any of the courses, whether or not they are engaged in study or teaching.

College credit will be given for all the courses and through arrangement with the School Board of Boston promotional credit will also be given. The degrees conferred will be Bachelor of Arts, Bachelor of Education, Master of Arts, Master of Education and Master of Science.

The Seniors have selected a Students' Employment Committee to aid men in securing part-time work during the school year, and for the benefit of graduating Seniors at the end of the year.

CALIFORNIA PROVINCE. ALASKA. *Tragic Death of Father J. Ruppert*—News of the tragic death in Northern Adaska of Rev. Frederick J. Ruppert, S. J., was flashed to the States on December 24, and many there were who mourned the passing of the kindly and zealous priest. We were informed that Father Ruppert was frozen to death while bringing Christmas gifts from Nome to the Hot Springs' Orphanage. From all indications he was left to die after groping his way through the heavy snows, his dog team having broken apart and deserted him.

The press reports telling of the lonely and heroic death of the priest were confirmed by a telegram from Father La Fortune, who was associated with him in missionary work in Nome and outlying posts.

Nome was first made acquainted with the sad news by an Indian who came there exhausted by a tramp of many miles through wastes of ice and snow. A searching party was organized, and when the body of the Father was finally located huddled and frozen in the snow, Mink, the leader of the Missionary's dog team, ferociously repelled those who came to carry the corpse of his master to the orphanage.

Later a funeral service was conducted at the Hot Springs' Orphanage and the remains of Father Ruppert were laid in the little cemetery there.

When Father Ruppert left Nome for the Eskimo Orphanage, a distance of seventy-five miles, with the thermometer registering thirty degrees below zero, he was well aware of his danger; he had all but perished two years before on a similar expedition. But he did not count the cost. The charity of Christ, his Master, and the zeal of a Catholic missionary were in his heart and possessed his soul; to him all the considerations of personal comfort and safety mattered little. And so when the news was received of his heroic death, we were not surprised, for we know what must be the calibre of the men who offer themselves to labor until death in the icy fields of the Land of the Midnight Sun. The sacrifice that Father Ruppert made of his life this Christmas was really made years ago when he first asked and begged to be allowed to bring the Light of the Gospel to stoical Eskimos who dwell in hovels of ice in far-off Alaska.

SANTA CLARA. *The New Gymnasium*—Entering from the main door off our own private college avenue, we walk down a short hall, passing on our right a huge room, possessing a magnificent fireplace and having the appearance of an immense living room. This will constitute a lounging-place for college men, where they may amuse themselves during the rainy season. It is an excellently constructed room and will serve its purpose admirably.

Withdrawing and proceeding upon our way down this short, well-lighted hall or vestibule, we come immediately upon the basket-ball court. Brick lined, well floored with solid maple, it is a monument to its designer. Its walls are lined with suspended movable bleachers, constructed thus for convenience—a beautiful piece of workmanship indeed.

Passing through the court, that is to the single door opposite the one at which we entered, we find the remainder of the building devoted to music rooms, locker rooms and showers. Locker rooms are placed conveniently close to the tank, while showers separate the visiting team from that of Santa Clara's varsity. Alongside the basket-ball court we find a huge tank 100 feet by 40 feet, four feet deep at the shallow end and nine feet deep at the opposite end. This will soon be finished in white tile. The whole is furnished in clean white plaster, with the exception of the brick-lined tank walls and the basket-ball court. There are many windows in the building, making it light, airy and attractive.

CANADA. *Abord-à-Plouffe. Villa Saint-Martin, House of Retreats*—Autumn brought us retreatants in somewhat larger numbers than at this time last year. A group particularly interesting to follow is that of the employees of the Street Railways. They have three retreats a year. The first numbered 44 members, the second 35, while the third retreat will take place soon. These men deserve all the more credit as their association is entirely in the hands of the International Union. In treating with even the best disposed among them, much discretion must be exercised. The total number of retreatants for the year 1923 gives us a surplus of only 20 over that of last year; i. e., altogether 1,821, a figure far below the total, 2,018, attained in 1921.

CHRISTIAN ISLAND, GEORGIAN BAY, ONTARIO. *Canadian Martyrs Honored*—The Federal Government Commission on historical sites has just erected two magnificent tumuli: the first at the village of St. Louis, where Fathers Brébeuf and Lalemant were captured; the second at Fort Ste. Marie II, on Christian Island, in Georgian Bay; a third will be erected later at Fort Ste. Marie I. Bronze plates bearing inscriptions in English and French mark each monument.

On September 15th great festive demonstrations took place at each tumulus. Father Cadot and his Indians received the visitors with excellent music of their brass band. Then followed discourses by Federal officers, presidents of historical societies, Protestant ministers, etc. Father E. J. Devine, s. j., tells us how the speakers vied with one another in touching eulogies of our first Jesuit missionaries, their devotedness, apostolic zeal and spirit of sacrifice which sustained them even in their martyrdom.

MONTREAL. *Immaculate Conception College*—Last July Father E. J. Devine, Editor of the *Canadian Messenger*, received from

the Secretary of the Provincial Government a premium of \$500 for his latest work, "History of Caughnawaga."

The last retreat at La Broqurie, Boucherville, the weekly villa house of our theologians and philosophers, finished on September 10th. Eighteen retreats, counting 445 retreatants, had been given during the preceding three months and a half.

*Loyola College*—Eight week-end retreats were given during July and August, registering 180 exercitants. The last of these retreats was given by Father Francis Downes. It was followed by 46 men and broke all previous records.

QUEBEC. *Villa Manresa*—Our new program of retreats contains eighteen groups for the next four months from September to December. The majority of these are former groups. Our monthly reunions contribute considerably to the organization and success of the retreats. They foster among our retreatants the spirit of the apostolate and permit us to signalize retreats for which special canvassing is necessary. In 1922 the number of retreatants dropped from 1,196 to 942, a decrease due in some measure to the retreats for workingmen inaugurated at Saint Augustin. We are regaining ground little by little, though the workingmen's retreats are still being conducted. His Eminence, the Cardinal, wrote to assure us that working men alone will be received at the new house recently secured for this purpose. If this regulation holds, our work will not suffer. The year 1923 closed with an increase of about 130 retreatants over the number in 1922. Had we more rooms we would have doubled this margin.

WAUBAUSHENE, ONTARIO. *Martyrs' Hill*—Never has Martyrs' Hill seen so many pilgrims as during the past season. The Shrine was closed on September 2nd amid imposing ceremonies. Three hundred automobiles brought a couple of thousand pilgrims from the cities and villages round about. After the procession, a discourse in the open air was delivered by Rev. E. J. Devine, S. J., on the "Tragedy of Huronia." The clergy of this district came in great numbers—a fact which warrants much for devotion to the cause of our martyrs.

GEORGETOWN. *The University. The Good Example of a Lay Apostle*—A former student of Georgetown writes to Father Creeden. My dear Father Creeden: I have not written you for the past few weeks, because I did not have anything interesting to tell you. What I am now going to relate to you may attract your attention, and I hope you will join us in praising God for helping us in putting through our plan of organizing a Catholic Mission for the Chinese people. There are several hundred thousand Chinese in these Islands and they have controlled about 95 per cent. of the Philippine business. During the Spanish regime these people were Catholics; but now almost all of them have lost their holy faith. The precise reason is, that there are no Chinese-speaking Fathers to take care of their spiritual life.

Not long ago I invited about a dozen progressive Chinese Catholics and presented to them the existing condition of the Chinese people. They all showed great desire to organize a Chinese Mission. We then drafted two petitions, one to the Apostolic Delegate and the other to the Archbishop of Manila, requesting them to establish a Chinese Mission. Later, we called on the Archbishop and he was very pleased with the plan. That very after-

noon his Lordship declared the Mission permanently organized, and he placed a Chinese Missionary to take charge of it. Before long we expect to have more missionaries, catechists and teachers from China, thus completing the program of the Mission. The Archbishop has ordered that part of the former Chinese Church and Convent, which are now in the hands of native priests, be turned over to the Chinese Mission to facilitate the plan of establishing a Chinese school and a Chinese Club. The school and the club will have the effect of drawing the Chinese Catholic youths from the Protestant schools and clubs to those of ours. Let us hope that before long by the help of our Lord these lost sheep may be brought back to the old Church again.

I think this letter will reach your hand about Christmas, and so I take this opportunity to wish you a very Merry Christmas and a very Happy New Year.

Very sincerely,

MARCELO NUBLA.

GEORGETOWN PREPARATORY SCHOOL. *Missionary Aid Society*—The following letter has been received by Father Boyton, director of the M. A. S., from Rev. Francis X. Delaney, S. J., superior of the Jesuit missions in Jamaica, B. W. I.:

Dear Father—Allow me to thank you and the members of the Missionary Aid Society for the gift of one hundred dollars which you so kindly sent us for the purpose of buying vestments for divine service. It is not, of course, a matter of surprise that Georgetown boys should keep pace with their glorious traditions and enter the field of missionary aid; but in as much as their aid has reached this little Island of Jamaica, our personal congratulations and gratitude are due to them and are heartily given. May God bless and reward them with any fruits that may be forthcoming from our labors in this field.

Sincerely yours in Christ,

FRANCIS X. DELANEY, S. J.

HOLLAND. *Ours and the New Catholic University*—A recent issue of the Flemish *Vlaanderen* contains an enthusiastic description of the magnificent opening ceremonies of the new Catholic University of Nijmegen in Holland. The bells in all the steeples of the city and country round rang out simultaneously to announce the glad tidings to every citizen. An annual subsidy of 15,000 florins had previously been secured from the municipality for the new institution which now will be the Catholic University of the Netherlands. Among the thirty-two professors whose names were announced some time ago are four Dominicans, four Jesuits, one Franciscan and one Carmelite. The Catholics of Holland have realized at last their great ambition, and the extraordinary assembly of high ecclesiastical dignitaries gathered for the opening of this new centre of Catholic truth shows how close the project had long been to the heart of the Church.

CALCUTTA. *Royal Honor for Father Van der Schueren, Superior of the Mission*—On November 27, 1923, a Durbar was held for the purpose of investing 34 gentlemen with the titles conferred upon them as personal distinctions. Of these, Father Van

der Schueren received his title from His Majesty the King-Emperor, while the remaining 33, of whom 32 were Indian gentlemen, received their titles from the Viceroy.

"Prominent among the recipients," says the *Statesman*, "was Father Van der Schueren"; when, escorted by the Under-Secretary in the Political Department, he was conducted from the robing room to the dais and took his stand there, the Chief Secretary announced the distinction conferred upon him, after which His Excellency rose from his seat and addressed him as follows:

"Father Theophilus Van der Schueren, it is now nearly forty years since you first came to Calcutta, and you have for long been a familiar and much-loved personality in our midst. Your kindly and genial disposition, the energy which you have devoted to the physical, moral and political welfare of the citizens of Calcutta and your work among the children in the schools at Kurseong and Darjeeling have won for you an honored place in the hearts of all. The Belgian Mission with which you are connected owes much to your zeal. Not only has it benefited financially and therefore been able to extend its influence through your labor on its behalf, but your association with it has enabled it to acquire in greater measure the respect and gratitude of all to whom its work is known.

"As a keen promoter of all sports and games, as an indefatigable worker in the field of education, as a wise counsellor and true friend to many young people, you have well earned the distinction which it is my great pleasure to confer upon you."—*C. H. of I.*

*Honor for Father Zimmerman, S. J.*—Father Zimmerman, the distinguished Orientalist of St. Xavier's College, has been elected Vice-President of the Royal Asiatic Society, Bombay Branch.

*KURSEONG. Retreats*—Rev. Father A. Le Tellier, S. J., who was for several years in Assam, where he organized Retreats on a large scale, is now residing in Kurseong and preparing ways and means to set his favorite work on a sound footing. The country house of St. Mary's College, the prettiest building in the hills, with its abundant accommodation and extensive grounds, will lend itself best to the work. The plan would be to keep Retreats going throughout the year for rich and poor, men and women, in turn, to give to all the benefit of a spiritual renewal amidst ideal surroundings.

*MANGALORE. Pastoral Letter of Bishop Perini to the Clergy and Laity of the Mangalore Diocese*—

BISHOP'S HOUSE, MANGALORE, 23rd Aug. 1923.

Reverend Fathers and dearly beloved Children in Christ Our Lord.

By a Brief dated 12th July, 1923, it has pleased the Holy See to detach from the Diocese of Mangalore the District of Malabar and to erect the same into a separate Diocese, designated as the Diocese of Calicut, thus restricting the Diocese of Mangalore to the District of South Canara.

In this new arrangement the Holy See has been pleased to entrust the Diocese to Mangalore to the secular clergy and to order my transfer to Calicut as the Bishop of that new Diocese.

As I have been to some extent instrumental in bringing about

this change I wish to explain that in this transaction I have been guided by no other motive than the principle so clearly laid down by the Vicar of Christ, the late Pope Benedict XV, in his Apostolic Letter *Maximum Illud* of the 30th November, 1919: "As the Catholic Church," says the Pope, "is foreign to no nation, so should every nation yield its own sacred ministers to follow them as teachers of the divine law and spiritual leaders. Wherever, therefore, there exists an indigenous clergy, adequate in numbers and training, and worthy of its vocation, there the missionary's work must be considered brought to a happy close; there the Church is founded. And if ever persecution threatened her existence, her roots and foundations would have struck too deep to give any chance of success to hostile attacks. The Apostolic See has always urged the heads of the missions to look upon this grave duty with the care it deserves and to carry it out diligently."

This happy state of things exists now in the District of South Canara, which can boast of an efficient clergy of its own, numerous and well-equipped Catholic institutions and is divided into a large number of well-organized parishes, all of them efficiently administered by the secular clergy. Unfortunately we cannot say the same of the neighboring District of Malabar, which, though in extension is perhaps larger than South Canara, is from a religious point of view, in a very backward condition and needs a greater concentration of missionary effort if our Holy Faith is to strike deeper root there. The best remedy that presented itself to my mind was to pray the Holy See to divide the Diocese, to erect Malabar into a separate Diocese and to entrust the Diocese of Mangalore to its own clergy. I laid my scheme before the Holy See after much consideration and prayer, and now that the scheme has been approved and has received the seal of the Vicar of Christ, I hand over charge of the most fertile portion of my Diocese to the secular clergy with a heart full of joy and consolation.

I feel confident that the Clergy and Laity of South Canara will appreciate the immense value of this disposition of the Holy See. By entrusting the administration of the Diocese of Mangalore to its own indigenous clergy the Holy See has given your Priests the most eloquent testimonial of their ability, zeal and general efficiency.

As for the Society of Jesus which has been mainly instrumental in bringing your clergy up to the present high standard, I may be allowed to repeat on this occasion the words I addressed to the secular clergy of the Diocese in a Circular Letter of November, 1918. Referring to an eventual transfer of the Diocese from the Society of Jesus to the secular clergy, I then said: "When that day comes, nobody will have greater cause to rejoice than the Society of Jesus, who will then see the completion of the great work entrusted to her by Leo XIII; which was, not only to provide educational facilities to the Catholic community, but also to form a Local Clergy worthy of the best traditions of the Catholic Church, and in other ways to equip the Mission, so that it might in time take its place by the side of other Dioceses under the *jus commune*."

Looking back on the thirteen years I have had the privilege of being your Shepherd I find consolation in the thought that, whatever may have been my shortcomings, and they have been many, I have at any rate been true to the promise I made in the first Pastoral Letter I addressed to you on the occasion of my episcopal consecration. I then promised that in all my dealings with Clergy and Laity I would ever make it the earnest endeavor of my life to act with the best of intentions. This promise I have faithfully kept and I am happy to bear testimony that the Clergy and Laity have fully reciprocated these sentiments, with the result that our mutual relations have been most cordial. In handing over to my successor the best portion of the field entrusted to me I rejoice to think that the rich inheritance I had received has not depreciated, but has rather improved in several directions. May the Diocese of Mangalore, under the new regime, continue to enjoy unbroken peace and tranquility and, under God's blessing, may it advance and prosper more and more. . . .

Within two or three months I shall leave Mangalore for Calicut. God alone knows how keenly I feel the separation from you, Rev. Fathers and dearly beloved Children in Christ. At the same time I feel much consolation in the thought that the Diocese of Mangalore and the infant Diocese of Calicut, now entrusted to my care, are related to each other with the closest tie of mother and daughter; that, by disposition of the Holy See, the Seminary is to be common to the two Dioceses and thus the clergy of the two Dioceses will be trained in the same institution, will know and love each other and, when needed, will be willing to assist each other. Thus I feel that though my canonical connection with you, as your Bishop, ceases, our mutual affection in the Lord will be kept alive and the relations between the two Dioceses will ever be cordial. . . .

Yours affectionately in Our Lord,

PAUL PERINI, S. J., *Bishop.*

**DIocese of CALICUT**—The District of Malabar was erected into a new Diocese on the 12th of June, 1923. Its population is three million and numbers about 8,500 Catholics distributed in five parishes: Calicut, Canamore, Telicherry, Vayitry and Manantoddy. Its first Bishop is Dr. P. Perini, S. J., who has been transferred from Mangalore. There are twelve Jesuits and four secular priests. The Sisters of the Apostolic Carmel and the recently arrived Sisters of Charity are in charge of the various schools for girls. The new Diocese counts twelve schools with a total of 2,323 pupils. Besides orphanages for girls and boarding houses attached to the European schools, there are three Catholic co-operative societies, two clubs, the parish stores and St. Francis Xavier's institutions.

**PATNA MISSION.** *First Fruits of Nepal*—We received a new acquisition lately in the shape of a bright young Gurkha from Nepal. He was brought here to the Mission by a couple of Christians, and expressed a desire to remain. He was immediately given work in Barno's shop as a fitter. He was also put under instruction and soon showed himself most fervent and anxious to be baptized. When Sister showed him the catechism pictures, he could no longer contain himself, but asked that he might soon

be baptized, so that all the devils in him might be chased out of his soul. The Nepalese are of quite a different character than the Indians. Their great virtue is obedience. In the army, they are known to follow orders strictly, and they gave a good account of themselves in Europe during the late war. Besides the rifle they carried their famous Kukri, a broad curved knife, which is used like the tomahawk. Joseph Michael is our first Nepalee convert, and he makes a very good impression on everybody. He expressed a desire to bring over more of his people, and since the Gospel cannot penetrate into Nepal, the only thing left is to let them penetrate into it. As a result, several more turned up, anxious to remain. Luckily, owing to a great demand for our automatic handloom, we were very badly in need of workmen, so we found work for them all and they all showed an anxiety to learn our holy religion and to be baptized. Are the shades of the old holy Franciscans who worked over a century ago in Nepal at work, influencing this fine nation? Let us hope so. By means of our industrial work we are able to attract them to the Mission, where they find the means to support themselves. The stamp industry furnishes work for their wives; thus they are able to stand on their own legs.

Nepal is a country inhabited by mostly semi-Mongolian, Hindu people. It lies between Thibet and India, and is forbidden to Europeans. As far as I know, there are only three Europeans there, the Ambassador and his chief clerk, Captain Hough, and wife, who are both Catholics and whose child I baptized. I asked them how they managed to get to church. They replied it was at least a four days' journey on elephants and carriers over a very rough and rocky road, and that it was only once every two years or so that they could succeed in hearing Mass. The nearest, or at least the best known entrance into the country from our diocese, is Raxaul. It is through this railway centre that vast numbers of them come down to India to trade and to look for work.—Father Westropp in Patua Mission Letter.

**RANCHI.** *Sodality Congress*—The Third Congress of the Sodalities of Chota Nagpur was held at Ranchi on the 7th and 8th of December. Representatives of nearly all the districts were present—227 men and boys and 208 women and girls. This year, following the practice in use in social weeks, more time was given to instruction, and less to discussion. The women and girls listened to lectures given by two Fathers and then held meetings under the direction of the priest and of the Ursuline Nuns about two special points, namely, Common Prayers in the Family and the Care of the Sick. The same method was followed for men and boys. One of the Ranchi Fathers explained the aims of the Sodalities, namely, the formation of lay-helpers, ready to devote themselves to all the works of zeal that may be useful in this district, and that without any remuneration and solely for the glory of God and through love for Our Lady. He quoted an admirable and perhaps too-little-known saying of Pius X, who one day, in conversation with some Cardinals, said that the greatest need of the Church at present is to have Catholic laymen, well versed in the Christian doctrine, resolute, zealous and submissive to Ecclesiastical authority, to give a helping hand to the clergy.



**TUTICORIN.** *Consecration of the Rt. Rev. T. Roche, S. J., as Bishop of Tuticorin*—The Consecration of Monsignor Francis Tiburitius Roche, D. D., Bishop-Elect of Tuticorin, took place on the 23rd of September, in the morning at 6.15. Dr. Faisandier, Bishop of Trichinopoly, who was the Consecrating Bishop, was assisted by Bishop Benziger of Quilon and Bishop Chapuis of Kumbakonam, Doctor Chulaparambil of Kottayam and Doctor Robichez of Trincomalee being present in the choir. There was an immense concourse of priests and nuns, ladies and gentlemen from all parts of India and Ceylon, and as the present Cathedral could not accommodate such a large gathering as this, the Consecration Service was held in a gaily decorated pandal specially erected for the occasion just in front of the Cathedral. Thus the great throng, numbering over fifteen thousand people that had gathered, had a very good view of all the ceremonies that were performed. The two temporary altars erected for the sacred rites were striking in their simplicity and plainness. The inspiring solemnity of the ceremonies of the Catholic ritual was well borne out by the devout silence of all these thousands who were attentively following the ceremonies in manuals that had been printed in English and Tamil and were distributed for the occasion. The solemnity was further enhanced by the eloquence of the well-known preacher, Rev. Fr. Santiago, S. J., of South India.

**JAPAN.** The following notes are taken from *Sun Rise*:

Padre Antonio Guasch, S. J., took four young aspirants for the Holy Priesthood down to the Apostolic School conducted by the Jesuit Fathers in Manila, P. I. These boys come from the Insular Mission of the Spanish Jesuits, whose agent in Tokyo is Padre Guasch. The youngsters had seen staying in Tokyo studying Japanese in order to qualify themselves for dealing with the Japanese officials who control their islands.

Owing to ill health due to twelve years of constant labor for the University under the trying conditions of its early days, Fr. Victor Gettelman, S. J., has been recalled from his field in Japan by the Reverend Father Provincial of the Missouri Province of the Society of Jesus. Learning of this, the students who have attended with interest his lectures on Logic and Psychology, organized a general meeting of all the classes to bid him "Sayonara" in true Japanese style. This meeting was held in the Academic Hall of the University and was the last public use to which that apartment was put before its destruction by the earthquake.

On the evening of the 7th of July, at the Toyo Ken in Tokyo, the Alumni and undergraduates of the Catholic University gave a farewell dinner to the Rev. Victor Gettelman, S. J. After-dinner speeches were made by the President of the University, the President of the Alumni and the guest of honor. Fr. Gettelman displayed his fluency in Japanese, English and German by making a few appropriate remarks in each of these languages when he rose to respond, and assured the students of his lasting remembrance of them and devotion to their University even though ill health forced him to put so great a distance between himself and them.

Some weeks later, on July 26th, Fr. Gettelman's actual departure took place. A committee of the faculty and students, led by the Reverend President of the University, accompanied him to Yokohama and saw him comfortably bestowed on the Arizona Maru of the Nippon Yusen Kaisha.

Very Reverend Santiago Lopez de Rego, S. J., Pro-Vicar Apostolic of the Insular Mission in charge of the Spanish Jesuits, arrived in Tokyo and received the hospitality of the Catholic University. On the 12th of August letters arrived from Rome authorizing the consecration of Fr. Rego as Bishop and appointing him Vicar-Apostolic of the said islands. This ceremony took place on the 26th of August, in the Cathedral of Tokyo, which was filled with the Faithful anxious to witness this rare and beautiful rite. The Consecrator was His Excellency, the Apostolic Delegate, Archbishop Giardini; his assistant Bishops were Archbishop Pierre Rey of Tokyo and Archbishop Henry Doering, S. J., Vicar-Apostolic of Hiroshima. Bishop Berlioz of Hakodate was in the sanctuary. The assistant Priests were the Reverend President Hoffmann of the Tokyo Catholic University and the Rev. Joseph Dahlman, S. J. The Candidate was assisted by Fr. Antonio Guasch, S. J., Procurator of the Insular Mission.

After the ceremony, the participants dined in the new faculty building of the Catholic University. On this occasion the Apostolic Delegate in his speech of congratulation emphasized the fact that those present represented the nations recently at war and in their mutual charity and loyalty to Rome exemplified the Catholicity of the Church. On the 29th the new Bishop, accompanied by Fr. Guasch, left Tokyo, the former to return to his islands, the latter to go to Shanghai for a surgical operation.

On the 25th there arrived from Valkenburg in Holland, Fathers Overmans, Heuvers, Kircher, Krischer and Utsch and Brothers Schwacke and Brehler of the Society of Jesus to assist in the work of the Catholic University and of the Hiroshima Mission.

*The Earthquake. September the Month of Terrors*—Extracts from the Diary of Father McNeal: 1st—At 11:53:44 this morning, towards the close of our noon examinations, I felt the strongest earthquake shock I had ever experienced. I went out and saw that our Academic Building was a wreck and learned that the water mains were broken and saw fires starting up all over town. I baptized conditionally an old lady who had been struck by a falling house. I photographed the school and a view of the conflagration. All electricity and gas were stopped. Many refugees from fire or earthquake camped for the night in our garden. 2nd—I went with Fr. Keel to the American Embassy, which was wiped out, and to the Swiss Embassy, and learned that rail and wireless connections were broken. To the Church of the Sacred Heart and learned from the pastor that three Catholic churches in Tokyo were destroyed. Saw aviators flying over the city. Fire raged all day and all night and came to within two blocks of our place a little after midnight and then turned back. Garden full of campers. 3rd—I visited Sisters of St. Maur and saw that their chapel was wrecked. Visited the Kizawa Hospital, where I had been operated on, and saw it was wiped

out and the patients in Kudan Park. From this park I had a terrible view of the city. 4th—Fr. Eylenbosch returned from Shizuoka; walked all night from Yokohama; said no city existed there any more; streets full of corpses. I went to the Marianists' Morning Star School and learned of their losses here and in Yokohama and of the Sisters killed in Yokohama. Walked through ruins to Imperial Hotel and found temporary American Embassy there and gave in my name as a survivor to be cabled to Baltimore. The Apostolic Delegate, who had lost everything, moved into our house. 5th—Went to British Embassy and got some supplies from Mr. Palairet, the Charge d'Affairs. We have only rice and macaroni at home. Went to Sacred Heart Convent to get Sisters' names for cabling. Found Sisters in tents and school in ruins. To Embassy (in Imperial Hotel) and gave a letter to a Mr. Zeigler, who sails on President Pierce tomorrow, to mail for me from Seattle. On arriving home, learned that Fr. Le Barbier and Fr. de Noailles had been killed in Yokohama. 6th—Shimoda, my former student, called and said he had lost everything and twenty men of his company were burned to death. He was camping in Shiba Park. I gave him two shirts and two pairs of socks. 7th—First Friday. I went away down to see ruins of the old Cathedral, where Bishop Rego was consecrated. Nothing but ashes and junk all the way. A bread-line three blocks long getting food at the ruins of the Tsukiji Hongwanji Temple. Evening edition of a Japanese paper reappears. 8th—Mailing facilities for overseas opened at American Embassy quarters in Imperial Hotel. 9th—One trolley line began to run. 10th—Took mail to Embassy and got anti-typhoid inoculation from American Red Cross doctor there. He said there was great danger of an epidemic; so many people camping out everywhere. 11th—Wrote for supplies from San Francisco. Mailed report to N. C. W. C. News Bureau. Frs. Utsch, Kircher and Krischer left for the Hiroshima Mission by U. S. Destroyers to Yokohama and President Wilson to Kobe. I got a full line of supplies from the American Embassy Relief Department. 12th—News of the Holy Father's donation of \$20,000 via New York for relief work. Soldiers doing police work and martial law in full force. Soldiers putting up shacks for homeless people in the parks. 13th—Fr. Nicholas Walter came and told me how the Marianists escaped from Yamakita and of the destruction wrought in the mountains, people fleeing from the hills to Tokyo for safety. 15th—Got a bag of flour from our Embassy; "Japan Times" resumed publication. Milk service resumed. 16th—Bought some picture postals of the quake-fire sold by a street fakir. 17th—Inspected interior of some skyscrapers and saw clocks there stopped at 11.58. 18th—Saw General Reed and his staff from the Philippines arrive at the Embassy. The Apostolic Delegate left us to go live at Omori in a house offered him by a Catholic there. 19th—Went out with Brother Schwacke to try to get a sewing machine to replace the one destroyed in the Custom House fire at Yokohama. 20th—Archbishop Doering and Fr. Heuvers left for Hiroshima Mission. Electric light service partially resumed. Water service all right now. 21st—Dynamiting walls going on everywhere today. 22nd—Took an autobus ride through the ruins of business district and saw blasting. Crowds of homeless and jobless people seemed

to be sightseeing. 23rd—Fr. Charles A. Robinson, S. J., arrived on President Jackson this morning and came up from Yokohama in a machine with Mr. Jillard of the Nippon Electric Company, reaching here just after supper. He got news of the quake in Denver and left with supplies by the first boat from Seattle. 24th—Wind and rain today showed up many cracks in our residence; water came in everywhere. 27th—Inspected a school building which withstood quake and fire. The builder wants the job of repairing our building.

October 3rd—A notable shock during the night brought down a big piece of our tower which had remained standing after the great earthquake. The work of salvaging and restoring our buildings has been entrusted to the American Architectural and Engineering Company of Tokyo, with Maeda, the builder of the public school which so wonderfully withstood quake and fire, for contractor, thus securing the best service available. Mr. Raymond, the architect of the above mentioned company, reports that the entire faculty building can be rendered safe and habitable. Of the academic building only the first floor can be saved. Mr. Kingsley, the concrete engineer of the company, reports that if the faculty building is properly braced by removing the hollow concrete block walls, and new solid reinforced concrete partitions are built in at proper intervals, it will be possible to save it. The expense for this and for removing the unsafe walls and debris of the school will evidently be very great. 18th—The Feast of St. Luke the Evangelist is the Fifteenth Anniversary of the arrival of Rev. James Rockliff, S. J., Rev. Henry Boucher, S. J., and Rev. Joseph Dahlman, S. J., the last of whom still remains with us. He has seen the Tokyo Catholic University grow from a small group of class rooms in a private Japanese house to the majestic academic building, with its castellated tower and the new faculty building of reinforced concrete. He has seen one of these buildings almost leveled with the ground by the recent shock and has felt the other being racked and ruined from top to bottom by the same. May he abide to see both buildings restored to their original capacity and made stronger than before and filled with all the students and teachers they can accommodate.

Overheard in a street car the other day "Before this calamity our land was steeped in materialism. The age of the spiritual is now dawning." The readers of *Sun Rise* can do much to bring that dawn to a perfect day.

*What Science Said*—The Seismological Observatory of the Tokyo Imperial University recorded the great shock in this city on the morning of September 1st at 11:58:44. The Georgetown University Seismological Observatory observed the same shock in the early morning of the same day (Washington time) and reported to the Associated Press at 6 a. m. that a great earth<sup>2</sup> quake had occurred about 6,000 miles from Washington. Three hours later, the Associated Press picked up a wireless report to the effect that the location of the shock was Yokohama. This report originated from a ship in the harbor of Yokohama which witnessed the destruction of that city and launched the news into the ether. The nearest high-power station not wrecked by the quake was at Iwaki, about 150 miles northeast of Tokyo. Here Yonemura, the chief operator, caught the news and shot it to

Honolulu, in the mid-Pacific. Honolulu passed it to San Francisco, where it was broadcasted over the U. S. A. Yonemura stayed at his post for five days while no other means of communication with the outside world existed. Through him, our Ambassador sent the hurry call which resulted in the promptness and generosity of the American Relief, one of the most glorious episodes in American History. The Ambassador's aged mother was injured by the earthquake; yet he left her to send this message for afflicted Japan. Yonemura's family were in the danger zone, yet he stayed at his post 150 miles away from them to serve his country.

During the first 24 hours after the big bump there were 545 shocks registered in Tokyo, some of them very severe. For the next three days there were 7 shocks every hour. The number gradually diminished until, on the 17th, only 8 shocks were recorded in 24 hours. A total of 1,319 shocks rocked the city during these 17 terrible days.

The real source of the disturbance seems to be the Tuscarora Deep, an abyss in the Pacific Ocean more than three and a half miles deep and about 200 miles from Japan. The more immediate cause was the sinking of the bed of Sagami Bay near Yokohama.

*The Earthquake and the Church*—About two minutes before noon of September 1, 1923, the bottom of Sagami Bay, near Yokohama, suddenly dropped nearly three hundred feet. This naturally caused a violent earthquake all around the shores of that bay and as far inland as the mountains. The whole city of Yokohama was lifted up as by a big explosion and then dropped and every destructible building in it smashed flat. Fire immediately broke out and wiped up the ruins, destroying every living thing in them. In this destruction perished two Catholic Priests and eight Sisters. Two Catholic churches and a convent school were obliterated and a Catholic college lost half of its buildings. How many of the Faithful perished is not yet known. The total number of persons killed was 23,000.

Fifty-four seconds later, the earthquake reached Tokyo. The whole city was jolted up about four inches and then dropped. More than 5,000 buildings were wrecked wholly or in part. All communications with the outside world and even with the rest of Japan by rail, wire or wireless was instantly cut. The water mains were broken. Fire broke out in more than a hundred places and swept over an area of twenty square miles, half the area of the city and the half in which were gathered by far the greater part of the population and wealth. More than 200,000 buildings were destroyed. About 70,000 people were killed. The value of the property destroyed exceeded the cost of the Russian War. The fire raged for forty-eight hours.

The Catholic Church in Tokyo lost four parish churches with their adjacent buildings, one convent school and dispensary destroyed by fire, the greater part of another convent school destroyed by quake, a boys' primary school and a Novitiate destroyed by fire, a boys' middle school seriously damaged by earthquake and the Catholic University of which the academic building was for the greater part destroyed and the faculty building seriously damaged from the ground up. The number of

Catholics killed in Tokyo is estimated at 150. One of these was a Sister who had devoted her life to the work of the dispensary.

A general statement of the above losses appeared with a fair degree of accuracy in the American Catholic papers as soon as the cables were open. Our readers will doubtless be interested in some details of the losses sustained by the Catholic University and of the problem it has to face.

The Academic Hall, which is represented in the circular cut at the head of "Sunrise," was a three-story brick structure and held together by reinforced concrete and heavy timbers of great length. It had four large classrooms on each floor and two large exhibition halls. Besides, there was a number of small recitation rooms. It could accommodate about 500 students. It was finished in September, 1914, at a cost of \$60,000, prices then being about half what they are now.

After the earthquake, there remains of this structure only the ground floor, containing five large rooms and three small ones. The judgment of prudent architects and of the Tokyo Building Commissioners absolutely forbid the use of any other parts of this structure. Thus the building is reduced to less than one-third of its original size; crowded for the present number of students and rendering any expansion of the classes or courses impossible. This is most unfortunate at the present time.

Now, if ever, is the hour of grace for Japan. Never since the first advent of Christianity, has there been such a searching of hearts as is now going on in every Japanese household, few of which have not suffered heart-breaking bereavements or humiliating losses among themselves or among their friends. People who hitherto had thought only for the passing moment and its pleasures have had to face or witness death in its most hideous and tormenting form. People who lived in exquisite homes and never handled anything heavier than a writing-brush are now crowded in plank barracks and washing their clothes and themselves at a public hydrant. Even before the tragedy there was, among the student class, an interest in the nature of the soul and of God, which formed a movement favorable to Christianity. This showed itself in a readiness to listen to explanations of Christian doctrine and of the Life of Christ. Moreover, there were spontaneous inquiries into these things. Recent events have added force to this movement.

The Church can take advantage of it only if she has some home of learning into which she can gather these inquirers and answer their questions in the language of science and amid the surroundings of culture. Only a Catholic University meets this need. People who would fly from a church and scorn to enter a catechism hall will flock to a lecture room. They will swallow there, under the name of science, the very same truths which, if offered them under the name of religion, would disgust them. Any parish priest will assure you that this thing happens daily in the U. S. A. Human nature is the same on this side of the Pacific. Hence we simply must rebuild our ruined halls. "Must" is the only word; "the charity of Christ urges us."

We are forced too by the generosity of those who "have the zeal of God but not with discretion." The non-Catholic missions

and their schools suffered as badly as ours. They will rebuild and on a grander scale than before. The money will come from people you meet every day on the street, in the cars, at the office; from the American Protestant Mission Societies which are a spur to our zeal here and to your generosity at home.

When our Japanese friends see the Women's University, a huge steel and concrete structure erected by Mr. Rockefeller at the cost of a million, the wrecked St. Luke's Episcopalian Hospital replaced by a quake-proof and fire-proof structure twice its size, the rubbish of the Anglican middle school cleared away to make room for a better and bigger one, things they can see going on right now before their eyes, they will ask us: "When is the great Catholic Church going to rebuild her university?"

The answer to that question rests with you rather than with us. What shall the answer be?

*What We Had*—Three and a half acres of *terra firma* in the heart of a city of about 3,000,000 inhabitants; two Japanese dormitory buildings, an old western style residence used for offices, chapel and library; a three-story brick academic building containing twelve large classrooms, two large halls, a students' library and offices, erected in 1914 for \$60,000; a reinforced concrete faculty building, finished June, 1923, for about \$50,000 and capable of accommodating a faculty of twenty members.

*What We Have*—Three and a half acres of *terra infirma* in the heart of a desert in which 75,000 people are camping out, 500 are unsheltered and the rest sharing quarters with their friends. The academic building is all gone except the first floor, and that is full of cracks. The faculty building has cracks in every wall, big holes around the foundation and leaks everywhere. The library and chapel building has plaster down and chimney broken. One Japanese dormitory building is full of refugees, the other is being used for classrooms, which are unheated and badly lighted.

*What We Need*—A roof for what is left of the academic building. Plaster and paint for the wrecked rooms it contains. Eight classrooms and a hall to replace those destroyed when the upper stories of the academic building went. Solid concrete walls to replace the worst damaged ones in the faculty building. New concrete flooring for the ground floor of the same. Plastering and repairs for the library and chapel building.

*YAMAGUCHI. Monument to St. Francis Xavier*—The monument to the memory of St. Francis Xavier which stands in a public garden in the city of Yamaguchi is the result of an interesting chain of circumstances. An old manuscript which had been carefully preserved for many years by a native Christian family has been discovered by a European priest, Father Villien. According to this document, the public garden of the city of Yamaguchi covers the site of a piece of land which had been donated to St. Francis Xavier by the governor of that province, and tradition says that the saint established himself near the pagoda which formerly stood on that site.

A pious woman purchased the site and a popular subscription was opened to obtain funds for the statue. The Very Rev. Father General of the Society sent the sum of 1,000 lire, and a large

offering was also made by a Catholic Chinaman, who gave the sum of 3,000 francs. The monument is erected to the memory of St. Francis Xavier, "the first foreign doctor and first European university professor who came to Japan to teach philosophy and science."

MISSOURI PROVINCE. *Varia* from the *Province News Letter*.

CHICAGO. *Annual Reunion of Relatives*—The annual reunion and dinner for the relatives of Ours took place in the new gymnasium on Sunday, October 28. The sermon in the Church at the Solemn High Mass which preceded this social event was preached by Father Meehan. Two hundred and eighty of the relatives attended the Mass and dinner reunion. The numerous and genuine expressions of appreciation heard indicate that the idea of affording the relatives of Ours this opportunity of coming together once a year is a very happy one.

CLEVELAND. CARROLL UNIVERSITY. *Change of Name*—On May 1, 1923, in conference assembled, the trustees of St. Ignatius' College, led by the Rector, Rev. Thomas Smith, S. J., felt that a new name under the circumstances might be desirable. They felt that a new name might signify and indicate more perhaps than the retention of the old one, a desire and an ambition to widen the activities of the College in Northeastern Ohio. Again the name St. Ignatius appeared with growing frequency on the sporting sheets of the daily papers with a result that sometimes was laughable and sometimes approached the irreverent. Following the example of so many other Jesuit colleges, a new name was therefore thought desirable. Negotiations were accordingly set on foot; and about May 15 the College, which had been known as St. Ignatius' since its inception, September 6, 1886, when it had received its first students, changed its name and title to Cleveland University. At the time it was thought that a clear title to the new name had been acquired; at least, it was thought that our right to the name could in no way be endangered. Amid great rejoicing on the part of students, the new title was received and accepted with jubilation and the seniors were graduated under the new title. Though there was great rejoicing around the College, an undercurrent of opposition was felt here and there. For years a group of prominent and public-minded citizens have dreamed of uniting Western Reserve College, Case School of Applied Science, Florence Mather School for Women, Adalbert College, Cleveland School of Education into one big municipal institution to be known as Cleveland University. All of these educational units are closely grouped at University Circle.

When the details of this project were more fully explained to Rev. Thomas Smith, S. J., especially when the claim of priority in the field was called to his attention, Father Smith, acting on the advice of two friends of the College, Monsignors Smith and Moran, graciously and unconditionally yielded to this group of men, who did not in any way impugn our right to the title. They insisted that we acquired the title legally and honorably. As Dr. Peter Guilday's *Life and Times of Archbishop John Carroll* was being read in the refectory at the time, the suggestion came that the College might fittingly be named after the great educator, priest and patriot. Since the acquisition of the name,



many people have seen the propriety of the name and have wondered why the Jesuits have not hitherto honored the name of their illustrious companion. The Jesuits of Cleveland feel now that John Carroll represents more of the ideals and traditions of the order than the municipal appellation.

It has since been found that a group of men, different from the group behind the civic university project, had acquired a title to the name University of Cleveland. Remembering the long fight of the Catholic College in Dubuque over the legal identity and difference of the two forms, the Jesuits have become resigned to the new title. They are willing to build with the ideals of John Carroll as their background; they are willing to live in the light of that tradition, and are more than willing to cast in their lot and to identify their cause with that of the great Churchman, Educator and Patriot.

*The Drive*—The drive for \$3,000,000 launched in October has been extended for an indefinite period. The Community Chest Campaign, which is generally popular with the Catholics of Cleveland, requires six weeks for organization; it was thought not to be a good policy to canvass widely during this time. The parishes are being brought up to an efficiency that will tell when the Community Chest drive is out of the way. Again, a great deal of confidence is reposed in the Corporation Canvass Committee, which will make an appeal to corporations for the Building Fund. Due to conditions under which the money and the pledges are sought and received, it is impossible to give a statement as to how much has been pledged or how much collected. It is generally conceded now that the \$3,000,000 goal will not be reached. All the parishes have shown a disposition to help, those parishes especially where Ours have supplied for years.

DENVER. *Death of Father Francis Xavier Gubitosi*—The epoch of pioneer Jesuit activity in Colorado and New Mexico was brought one stage nearer completion on September 7, 1923, when at Regis College, Denver, Rev. Francis Xavier Gubitosi passed to his rest at the close of a long apostolate. His death reduces almost to extinction the vanguard of the many priests who came with the gold-seekers across the plains to teach them of treasures safe from thieves and rust and the moth of mortality.

*Carroll Hall Occupied*—Occupancy of Carroll Hall, residence addition par excellence, is no longer a thing of the future. Possession by collegians and senior high school students was accomplished on Monday, November 19. A brief dimensional resumé and a survey of some of the more noticeable details of the appointments might prove of interest. A large "L" in shape, the hall is 175 feet east and west by 176 feet north and south. The entire building, upon completion of the east and west wing, will contain 159 single private rooms. The finished portion has accommodations for some eighty odd students, in addition to the prefect's apartments.

KANSAS. ST. MARY'S COLLEGE. *The Diamond Jubilee Celebration*—The St. Mary's Diamond Jubilee Celebration held last June was decidedly a success from every point of view. The central feature was the masque, "The Mother of Youth," written and especially prepared for St. Mary's by Fr. Daniel A. Lord, S. J. That this masque was an exceptional product is further evi-

denced by the fact that though written for the St. Mary's Diamond Jubilee Celebration, it has lately been played in Chicago under the title of "Pageant of Youth."

*The Drive*—Half the amount aimed at by the St. Mary's Diamond Jubilee drive, begun last spring, was realized by the end of the school year. Early again in September the drive was recommenced, now completely in the hands of the Alumni. The plan formulated is to reach all those alumni who have not been approached as yet. The country has been divided up into sections, with headquarters in those cities where the Alumni body is largest. Mr. Richard G. Erbacher has been appointed field secretary of the drive. It is his duty to visit all the sections and to try if possible to approach all the Alumni personally.

*Plans for the New Classroom Building*—Rev. Fr. Rector has asked a number of architects to submit plans for the new classroom building. This building, a much-needed one, will be commenced next fall if plans and bids prove satisfactory.

*Missions*—A marked enthusiasm for the foreign missions is being shown this year. Before the close of the last scholastic year Father Benoit distributed cards, on which the students pledged a portion of their summer spending money toward the missions. Even boys who did not return to school this year have made good their pledges. The fact that our Patna missionaries, Fathers Troy and Eline, taught at St. Mary's and are personally known to the older students, lends a special personal interest to the work for the foreign missions. So far \$324 have been contributed. This sum surpasses the grand total of last year. The collection and sale of stamps will add considerably to the mission fund.

MILWAUKEE. THE UNIVERSITY. *Councilmanic Resolution*—The following resolution, introduced in the common council of the City of Milwaukee on December 10 and unanimously supported by the members of the council, deserves full quotation in the *Letters*. The resolution reads: "Whereas, it is a matter of justifiable pride to the citizens of Milwaukee to have within its municipal borders an institution of the reputation and character of Marquette University; and whereas, the rapid strides of this great institution of learning toward popularity and fame in the last few years, brought about by the learned and scholarly attainments of its distinguished faculty, have not only advanced the material interests of that institution but have redounded to the benefit of the city as well in advertising our accomplishments and resources; and whereas, it is but meet and proper that official cognizance be given the achievements of this great educational institution; therefore, be it resolved by the common council of the City of Milwaukee that it hereby voices its approval and good will toward Marquette University and recognizes its value as one of the principal factors in Milwaukee's strides toward future greatness. Resolved further, that this resolution be spread upon the minutes of the journal of the proceedings and that a duly certified copy be forwarded to the faculty of the university."

PRAIRIE DU CHINE. *The New Chapel*—Those who were at Campion the many years ago when the picture of the proposed chapel was spread abroad and the chapel fund was launched to obtain

the money for the needed building will be pleased to learn that new plans are at last on their way to Rome for approval. These plans, together with a whole new ground plan for the proposed Campion of the future, were drawn by Mr. Thomas Imbs, a brother of Father Minister. The Tudor Gothic of the present Marquette Hall is carried out in the design of the chapel and the other buildings. The latest figures of the chapel fund give the total as \$70,651.14, leaving \$29,348.86 still to be collected. With the renewed enthusiasm brought on among the students by the announcement that building operations will be begun in the spring it is hoped that most of the sum to be collected will soon be in.

*Mission Activity*—The students' generous response some few years ago to the hearty appeal for help in aiding the missions was a matter for gratification rather than for surprise. A noble cause presented with a stirring appeal can usually be calculated to bring such results. But when this generosity continues year after year, even after the novelty of the situation has worn off and sacrificing one's spending money becomes somewhat tedious, one is justified in pouring forth encomiums. The results of the weekly collections taken up here at Campion for the missions show that the students have more than a superficial or passing interest in spreading Christ's kingdom. Thus far this year the college men have contributed \$47.78, the high school \$92.03. Besides, about \$25 worth of stamps have been sold. Interest in the stamps was greatly increased by the stamp exhibit set up by Mr. McInerny. This exhibit was the one used at the C. S. M. C. convention this summer.

**ST. LOUIS. THE UNIVERSITY.** *Free Education*—Those who have observed that "St. Louis Jesuits will give free education to two thousand students in high school and college," as heralded in the Catholic press throughout the country, will be interested to know the genesis of the idea and the prospect for its realization. Rev. Father Rector, with Chancellor Hadley of Washington University, was attending a banquet as a guest of the Chamber of Commerce, when the need of providing means of education for impecunious students was brought forward for discussion. Chancellor Hadley suggested a community fund from which something in the nature of a loan would be made the student toward defraying the expenses of his education. In time, the student should reimburse the trustees of the fund, which would thus maintain its permanency. The suggestion met with applause. Two or three days later Father Rector announced that education would be given to two thousand students free—as soon as building accommodations and finances warranted it. The announcement brought forth very favorable editorial comment in the two leading newspapers here.

**TOLEDO. ST. JOHN'S COLLEGE.** *Gift of \$35,000*—An unexpected gift of \$35,000 from a stranger, appreciative of the work being done at St. John's, enabled us to purchase the Pomeroy homestead in the rear of the College residence. This will serve to house the collegiate classes. It provides us with five additional classrooms, one 40 by 18, two 36 by 18, two 28 by 18, two offices 10 by 12, a lounging room 40 by 18, and a locker room 28 by 18.

The present college classrooms will be used for a chemistry and a biology lecture room and classroom, thus reserving the two upper floors of our present college building.

*The Augmentum of the Society, 1922*— *Augmentum* (based on the Province Catalogues for 1922. The augmentum of the Society, as reported in the catalogues that were printed in 1922, does not fall far short of the phenomenal figure that marked the growth of the Society in the preceding twelve months. It may be doubted whether there were ever in our long annals such increases in the membership of the Society, during the same period of time, as those we have witnessed during the two years, 1920-21 and 1921-22. In the former the increase was 426, enough—as was said in our last issue—to add an entire new and vigorous Province to the Order; this year—with all the Provinces heard from except Argentine-Chile—there is an increase of 393, which makes the growth for the two years total 819 members.

But confining our study to the most recent catalogues—that is, those printed in 1922, we find that Aragon and New York-Maryland, during this one year, have added to their numbers 64 and 55 new members, respectively. Does the care of the Philippine Islands bring so much good luck; for these are the two Provinces to whom these islands are committed. The two German Provinces offer the next highest augmenta; Upper Germany, the smaller of the two Provinces, leading with 31, and Lower Germany very close at hand, with 29. Two Spanish Provinces follow almost together; Toledo has an increase of 24 and Castile of 23. Missouri follows with a yoke-fellow to whom it has been almost a stranger since its earliest mission days when it was part of the Polish Assistancy: Missouri and Poland each counts its accessions as 22 new members. Belgium has 20, and Canada and Jugo-Slavia 16 each. Adding 15 more for the Italian Venetian Province, and 13 more for Leon in Spain, we exhaust the roll of all the Provinces whose augmentum went into two figures.

As the calculation given in our catalogues reckoned the total number of Jesuits in the world as 17,966 for October, 1921, we see that we have now passed far beyond the 18,000 mark; for adding 393 to 17,966 we get 18,359. The augmentum of Chile-Argentina will not alter this figure notably.

It is consoling to think that the 23,000 of the days before the Suppression seem to be almost within our reach again. But this should not be our ambition. Those 23,000 worked in a small world. The population of the globe has multiplied much during these hundred and fifty years; and the numbers who read and write, who attend universities, who are leaders in thought have grown tenfold. Not quality only, but quantity, numbers, are required to come into any more than momentary contact with so many leaders.

*Large Groups*—We shall have to be humble here at St. Louis. We do not quite seem to be first in any way of counting our numbers.

Valkenburg has the largest community; 318 in all—100 fathers, 168 scholastics and 50 brothers. We might claim to be second, and perhaps say that we have more members of the Society in St. Louis than in any other city in the world—290; but when whole cities are looked at, it seems that Montreal, where

they have 307 in the four houses there, places our 290 again in second place. Perhaps Rome also might claim a place of priority. If scholastics are the essential constituent of a scholasticate, Woodstock must be given precedence over all; for it has 180 scholastics to Valkenburg's 168 and our 165. But the whole community at Woodstock is only 265. There seem to be but three more communities in the Society that have a membership of more than 200. These are Sarria, 252; Ona, 248; and Louvain, 210.

It is a surprise, and a joy not unmixed with a deep tinge of sorrow, to find that the most numerous community of the Mexican Province is in the United States, at Fort Stockton, Texas. This Province, despite its fearful dispersal, actually showed a slight augmentum during the year.

L. J. KENNY, S. J., in *Missouri Province News Letter*.

NORWAY. *Norway About to Lift the Ban from Ours*—From Christiania comes the news that the old Protestant proscription of the Jesuits in Lutheran Norway is likely soon to come to an end. A proposal for the abolition of the law which singles out the Society of Jesus for exclusion from the Kingdom was to be brought before Parliament by the Norwegian Government. The London Catholic News Service reports in detail:

"Some months ago the possibility of such a measure was outlined, but practical expression to this more enlightened feeling has come rather sooner than the small Norwegian Catholic community had dared hope to expect. As far back as 1907 the bars were let down against the Catholics by the abrogation of the decree that excluded members of Catholic Religious Orders generally, though the ban against the Jesuits retained its legal force. Political Protestantism still exists in the country, and from this section it is quite likely that some opposition may be brought against the Government proposal."

Priests of various Religious Congregations are working in Norway now, but they have not established regular communities. Catholics are in the hope of acquiring by purchase one of the pre-Reformation monasteries in which a monastic community will then be formally established.

NEW ORLEANS PROVINCE. EL PASO. *The Golden Jubilee of the Revista Catolica*—The *Revista Catolica*, Published by Our Fathers at El Paso, Texas, celebrates this year, 1924, its golden jubilee. On the Feast of the Immaculate Conception, December 8, 1874, at Las Vegas, New Mexico, the announcement was made that the *Revista* would appear for the first time in the following month of January. Some time ago, the paper was transferred to El Paso. During all these years, in spite of trials and difficulties of every nature, it steadily and sturdily adhered to the program it outlined. For the last half century, it has been a source of instruction and inspiration throughout the Spanish-speaking districts of the Southwest. It also fought the battles of the Faith in Mexico, Central and South America. On every point of news connected with Latin America, it speaks with full knowledge and authority, while it vigorously fought against the anti-Catholic propaganda carried on in the Southwest amongst the Faithful.

TAMPA. *Golden Jubilee of Father W. J. Tyrrell*—The Rev. W. J. Tyrrell, S. J., pastor of the Church of Our Lady of Mercy in

Ybor City, celebrated the fiftieth anniversary of his entrance into the Society of Jesus, October 15, 1923. Protestants and Catholics of Tampa alike joined to make the celebration a memorable occasion, and the Tampa *Daily Times* published a special jubilee section of sixteen pages. Bishop Barry, of St. Augustine, came to Tampa to participate in the ceremonies, and a letter of congratulation was received from Archbishop Curley of Baltimore, who was formerly Bishop of St. Augustine.

Father Tyrrell was formerly president of Spring Hill College and has served as a member of the Society of Jesus in many missions both in the United States and Europe. For the past thirty years, except for a few temporary assignments elsewhere, he has been in Tampa.

The public celebration took place on October 18. The Jubilarian received the following tribute from Archbishop Curley, formerly Bishop of St. Augustine, in a letter to Father Farrell, S. J., Sacred Heart College, Tampa:

#### ARCHBISHOP'S HOUSE

408 North Charles Street

BALTIMORE, MD., October 8, 1923.

*Rev. Joseph E. Farrell, S. J., Sacred Heart College, Tampa, Fla.*

Dear Father Farrell—I regret very sincerely that I cannot be with you on the occasion of the celebration of the Golden Jubilee of Father Tyrrell. Whilst I cannot be there in person to greet the Jubilarian and to offer him my very best wishes in union of the many that will come to him from his friends everywhere, I am anxious to send you a word that you might be good enough to read on the occasion of your gathering in Curley Hall.

As priest and bishop in Florida, I have known Father Tyrrell and I have no hesitation in stating that the old Peninsula State never knew a finer or more devout priest and never had one who did bigger things than the old sage of Ybor City. I never met him that he was not in pleasant mood and he seemed to have a philosophy of life that steered him through the most difficult places in a most successful way. He shirked no work and seemed just as happy a roaming missionary through the southern counties as he was when giving to the world of education a new and greater Spring Hill College.

Father Tyrrell was always a thinker of big thoughts and a doer of big things. Men threw up their hands in wonder and amazement when he started Sacred Heart Church and it seemed to them that the good priest was a dreamer of dreams that could never come true. I doubt if his own superiors saw much wisdom in his plans then, but his doubters of the days gone by are his praisers today. He was sent from the heart of the city to minister to a foreign population in Ybor, and he went to his difficult task with the same broad vision and the same large thoughts he had wherever placed.

I remember when he began talking of his "little school." I had no idea that he would ever see that particular school very far outside the mind of Father Tyrrell. He proceeded to put it on paper and now it is planted in the soil of Hillsboro country, and in my opinion he has done his greatest work. Spring Hill

College and the Sacred Heart Church of Tampa seem quite insignificant compared to "my little school in Ybor City."

He tramped from door to door and from office to office, collecting dollars for that project. I believe that he held men up whenever he met them on highways and on byways to get a little help to realize his desires. Those who helped him are proud of his work today and feel that he has given them the privilege of having a part in the doing of a work which will produce results for God and America.

Father Tyrrell is now verging into the evening of his life. In the ordinary course of events the sun of that life will not be for very many more years above the horizon. We sincerely hope that he will be left to continue his good work for many a long day. We who know him and love him are not his flatterers tonight, but are simply bearing witness to the good work done by a good priest, in a good priestly way. I say nothing of the marvelous affection and esteem which he enjoyed amongst the people of Tampa of every religion. They are gathered with you tonight to do him honor—that honor is sincere and is merely a small recognition of the public service and the public worth of the man who has done more than any other, in his own good way, for the upbuilding, moral and material, of Tampa. To him, therefore, I send my very warmest greetings and my sincerest good wishes.

You will do me the favor of being my spokesman. I only wish it were possible for me to shake Father Tyrrell's hand and to speak my sentiments instead of writing them. I am sure that Father Tyrrell has never dreamt of receiving anything in the way of a financial gift on such an occasion. But if I know Father Tyrrell, I am sure that he would be the last to object to anything that his friends of Tampa could do for him in a financial way in order to bring to completion and perfection the work which I am sure he considers his masterpiece—his little school in Ybor City. To the people of Tampa gathered around him, I send my most affectionate regards.

Yours,

MICHAEL J. CURLEY, *Archbishop of Baltimore.*

NEW YORK. FORDHAM UNIVERSITY. *Knights of the Blessed Sacrament*—A new field of religious endeavor was entered last month when Father Cox, S. J., Director of the Knights of the Blessed Sacrament in the Eastern States, established the Knighthood at Fordham. The purpose of membership is loyal service and the weekly reception of the Holy Eucharist to which the Knights have pledged themselves. The high ideals of this Crusade have spread over the world and are satisfying a long-felt Christian need. It is to be hoped that Fordham men will appreciate this institution which so obviously improves their mode of life and strengthens those who must uphold the Catholic doctrines in later years.

*The Societies*—The Debating Society has completed arrangements for their first intercollegiate argument to be held in January against St. Joseph's College. The Messrs. Raymond O'Brien, '24; Edmund Burke, '25, and Edward Hogan, '25, have been se-

lected to uphold the Fordham side of the question: "Resolved, That the political disruption of the German Empire would be a grave menace to world peace."

The St. Vincent de Paul Society held its quarterly Communion Breakfast on December 9th, at the Church of the Holy Spirit Hall, University Avenue, Bronx. At the meeting which followed there were present about 300 members of the organization, including twelve members of the Fordham University Conference. Father Michael J. Mahoney, S. J., was the principal speaker, the subject of his address being "Modern Intellectualism."

*New Seismograph*—During the past two weeks students have looked wonderingly at a large plot which is being dug in the rear of the auditorium. We took this opportunity to inform them that when the workmen have struck rock bottom they will install a new seismograph. A small building somewhat larger than the old Gate House will contain the delicate mechanism of the recorder of the earth's vibrations.

The entire work is being financed by Mr. William Spain and the proposed building will be offered as a memorial to his son, William Spain, Jr., ex-'25.

*GRADUATE SCHOOL. New Courses*—Several new courses are now offered by the Graduate School which were not included in the catalogue published recently. They are: The One-Act Play, Descriptive Psychology, The Constitution, a Remedy for Some Social Evils; St. Augustine and St. Gregory, The Divinity of Christ.

*School of Social Service*—This School of Social Service has inaugurated a four months' lecture course answering the everyday problems of Family Case Work, Child Welfare, Psychology and Criminology and, in general, those questions on which the charity worker should be conversant.

*Scout Masters' Course*—A new undertaking was launched at Fordham when on Tuesday, October 16th, Father John White, '10, familiarized the seniors with a new course for Boy Scout Masters which he is sponsoring and which the Fordham School of Social Service will conduct through well-known and able mediums—Father Cox, S. J., and Mr. Basso, the latter of whom will superintend the afternoon course at the University while Father Cox will lecture on Catholic Boy Ideals. The purpose of the campaign is a move for clear Catholic boyhood among our younger brothers, an aim which is fostered by Boy Scout membership. The course will be elective for Juniors and Seniors.

*The New Gymnasium. Laying of the Cornerstone*—The laying of the cornerstone of the new Fordham University gymnasium took place Sunday, November 4, at 3 p. m. About 2,000 persons witnessed the blessing and placing of the cornerstone by the Right Rev. John J. Collins, S. J., Titular Bishop of Antiphello.

The new gymnasium will cost approximately \$400,000 and will be one of the largest and best equipped buildings of its kind in the country. It is the first of the new buildings to be erected from the funds received in the Greater Fordham drive three years ago. Considerable progress in the construction of the building has been made since ground was broken for the site last May.

The ceremonies of the blessing of the cornerstone consisted of a procession of the faculty and students from the Administration



Building to the campus. The members of the alumni and the friends of Fordham were seated in the grandstand and bleachers of the athletic field, and the faculty members, students and guests were on the platform erected before the grandstand on Fordham Field.

The stone was blessed by the Right Rev. John J. Collins, s. J., Titular Bishop of Antiphello and former Rector of the University. After various addresses, the ceremony was closed by all singing the *Te Deum*.

The articles placed in the cornerstone were University catalogue, Prep School catalogue, current issues of *America*, *The Catholic News*, and all New York papers, *Fordham Monthly*, *Fordham Ram*, inscription, college seal, college colors, American flag, diamond jubilee medal, coins of the United States currency, crucifix, medal of St. Ignatius and St. Francis Xavier, medal of the Blessed Virgin Sodality, Sacred Heart medal, United States stamps, views of the university grounds and buildings, constitution of the Fordham University Athletic Association, current athletic schedules, Fordham University songs, picture of 1923 football squad.

The building will consist of one story and basement and will be of collegiate Gothic architecture. It will have an unobstructed floor space of 25,000 square feet, one of the largest in any college gymnasium. A running track, one-tenth of a mile around, will circle this floor space. A large swimming pool, sixty feet by one hundred feet, will be in the rear of the new building. The ceiling will be thirty-six feet above the main floor.

**THE MESSENGER.** *Some Messenger Statistics*—There are at present 53 editions of *The Messenger of the Sacred Heart* in thirty-three different languages, which embrace most of the European and many of the Asiatic tongues. In French there are three Messengers, that published at Toulouse, France, the French Canadian publication and a third published at Tananarive in the island of Madagascar. In English there are six besides our own, published at London, at Dublin, at Melbourne, at Montreal, at Bombay, and at Colombo, Ceylon. In Spanish there are eight, published at Bilbao, at Bogota, at Granada, Nicaragua, at Mexico City, at Caracas, Venezuela, at Buenos Aires, at Quito, Ecuador, and at San Salvador. There are two in Portuguese, one published at Pontevedra, Spain, the other at Ytu, Brazil, and four in German, published at Innsbruck, Austria, at Cincinnati, Ohio, and at Bonifatiushuis, Holland, where two are issued one for men and the other for women, which however were not at first published as organs of the Apostleship of Prayer.

The circulation of our own *Messenger of the Sacred Heart* is much the highest, and it has already exceeded by several thousands the official number, which is 305,000, so that we are now printing 310,000 copies. The Irish Messenger, including the little Messenger, and much smaller than ours, comes next on the list with a circulation of 294,000, and the two German publications, Men's Apostolate and Women's Apostolate, have a circulation of 230,000 and 250,000 respectively.

*St. Francis Xavier's. Diamond Jubilee of the Xavier Alumni Sodality, December 2, 1923*—Beautiful ceremonies of a religious

and civic nature marked the celebration of the sixtieth anniversary of the foundation of the Xavier Alumni Sodality. Sixty years ago a zealous band of thirteen graduates of the Jesuit College of St. Francis Xavier formed the Xavier Alumni Sodality, not for any political or business or social advancement of its members, but for the purely spiritual purpose of fostering devotion to the Blessed Virgin and of exemplifying their devotion to her in their daily lives. That little band of thirteen young men has grown through the years into an organization of several hundred members, and throughout all these sixty years these men of the Xavier Alumni Sodality have had but one heart and one soul (*Cor Unum et Anima Una*) Love of Mary, the Mother of Christ, has been the master motive of their lives.

His Grace, the Most Rev. Archbishop Hayes, honored the jubilee celebration by officiating at the 8 o'clock Mass at St. Francis Xavier's Church on Sunday, December 2. During the Mass twenty probationers of the sodality read their Act of Consecration in the presence of the Most Rev. Archbishop. About 500 members of the sodality received Holy Communion.

The Rev. Michael A. Clark, s. j., Rector of St. Francis Xavier's Church and moderator of the Xavier Alumni Sodality, read to the diners radiograms he had received from the Pope, the Very Rev. Father General and the Rev. L. J. Kelly, Provincial, bestowing their blessings upon the sodality and its members.

The Xavier Alumni Sodality is the parent organization of the Catholic Club of the City of New York. The Xavier Union was organized in March, 1871, by some members of the Xavier Alumni Sodality, and on January 1, 1888, the name was changed from the Xavier Union to the Catholic Club of the City of New York.

THE JESUITS AND MT. EVEREST. Dr. Funder writes as follows in the Catholic News Service:

Vienna, Aug. 23.—Sven Hedin, the noted Swedish author and explorer, has just brought out a new book, "Mount Everest," in which he gives credit to Catholic missionaries for the first explorations in Tibet and for the discovery of the peak now known as Mount Everest. Hedin, who is a Protestant, points out several errors which, he asserts, have crept into the book, "Mount Everest, the Reconnaissance, 1921," by the English Colonel, C. K. Howard-Bury, which gives the history of the Mount Everest expedition of 1921-22. Colonel Howard-Bury's book attracted attention from those interested in scientific knowledge and exploration not equaled since the publication of Stanley's book on his African explorations.

Referring to the English explorer's statement in his account of the journey to Tingri, that the people of that part of the country had never seen a European before, Hedin remarks "he might just have mentioned the many Jesuits and Capuchin Fathers who repeatedly made this journey to and fro as long as two hundred years ago."

"It was absolutely incorrect to say that Mount Everest was the discovery of the English Colonel, Everest, who, in 1853, was the leader of a surveying party sent out from India, and from whom the mountain has received its name. Mount Everest, with only slight inaccuracies, is found under its true Tibetan name, 'Tshomo-Lungma,' on maps made from native materials by the

French Jesuits in Pekin in the year 1717. These maps were later engraved in Paris and published in 1733."

In Sven Hedin's book a special chapter, "Jesuits and Capuchins in the Region of Mount Everest," is devoted to an historical account of the journeys to the Himalaya and Tibetan highlands by Catholic missionaries as early as the seventeenth and eighteenth centuries.

Hedin recalls how the two Jesuits Grueber and Albert D'Orville left Pekin in 1661 and made their way through Tibet visiting Lhasa. They carried scientific instruments with them. Accounts of their trip, probably the first European expedition to Tibet, have been preserved in the book by Athanasius Kircher, "China Illustrata."

In 1703 Pope Clement XI sent a missionary band of six Capuchins to Tibet. They arrived there safely in 1707 and were later reinforced by other missionaries. In 1745 they were driven out by the Chinese, who were then masters of Lhasa. Soon after the arrival of the Capuchins, two Jesuits, Ippolito Desideri and Manuel Freyre, reached the town of the Lalai Lama. Father Desideri's account of their journey is preserved. It was found two decades ago and published in 1904 by the Geographical Society in Rome.

PHILIPPINE ISLANDS. JARO. *Some Work in the Diocese*—Jaro is a town of about 8,000 inhabitants. It is connected by road with Iloilo, which boasts of at least 50,000 people. The high school is located about half-way between both places on this road and has about 3,000 students, one-third girls and the rest boys—coming largely from the interior towns and living in the neighborhood. Nearly a fifth of them board in nipa houses near the high school or in the dormitories mentioned in this account. The others find housing as best they can in both the city and in the neighboring small towns. It is useful to notice that directly to the side of the high school the Protestants have bought at very great expense quite a stretch of land immediately along the road, and have put up five buildings of considerable size and dignity as things go in this land. Two are residences for missionaries (mostly Americans) and two are large dormitories—the Baptist dormitory for girls and the other a Presbyterian dormitory for boys. These halls all feature religious services by reading and instruction classes. There is also a Protestant dispensary.

The Diocese of Jaro has built a hall on the other side of the road and as near to the high school as land could be secured. This hall is called the "Catholic Truth Hall." Roughly, it is about 50 feet by 100 feet, much of the style of the K. of C. huts of war-times—the simplest of plain wooden structures of one story. It has a platform and an altar which is screened off except for Mass. It was in this that our work was mostly done, though we gave some few conferences in the Cathedral of Jaro and in the nearby town of Molo.

In Catholic Truth Hall we began with a sermon at the Mass on Sunday. As our audience was of varying attainments in English, the talk had to be of the simplest kind. It might serve a good purpose to give a few sentences of this talk. We began thus:

"It is Sunday, and the people are all going out of their houses.

Where are they going? They are going to the church. Why are they going to the church? Someone will say they are going to the church to pray. But if it is only to pray, they can stay in their house, and take out their Rosario and pray very well. So why are they going to the church? They are going to the church to have the Mass. Nobody but Catholics have the Mass. You can find it always in every Catholic Church, in every place of the world. But you cannot find the Mass in other churches. What is the Mass?" and so on. During this week two lectures were given, one on Wednesday, the other on Friday after school at 5 p. m. School is dismissed at 4.40. We succeeded in getting an average attendance to our talks of about 300, and about half boys and half girls. An effort was made to make these talks of the merely interesting and catchy type rather than of the religious, though little points of instructions were thrown in. One talk was Superstition; another on Spiritism. There is a stronghold of Spiritists here who are beginning to do a little harm, though their influence as yet is not at all strong. Another talk was on the teaching profession, as at least 70 per cent. of the high school pupils tend to be teachers for at least a while after their graduation. After the week of formal mission was announced, with a Mass every morning at half-past five, at which there was an average attendance of about 75 and about as many boys as girls, and at which during the week 70 communions were given; and in the afternoon at 5 o'clock the regular mission ceremonies. At these the attendance was generally even better than at the lectures. At one or two of the ceremonies we went a little beyond 400. At the closing of the mission 96 received Holy Communion in the morning and in the afternoon about 500 were present.

In chatting with these boys and girls one received no end of questions about superstition, and purgatory, and infant baptism, and the Bible, and frequently the questions are so presented and so urged that it is practically certain that the questionnaire has been fixed up by some Protestant adviser. In fact, the children frequently steal a march to the Protestant centres. They are invited constantly and often they are afraid to refuse the invitation because often it is their teacher, who, though a public school teacher, will, nine times out of ten, be a very forward promoter of Protestant endeavor. The specimen talk that was introduced about the First Mass in these notes will suggest that the same sort of simplicity had to be resorted to in all the ceremonies and lectures. The illustrations are practically worth nothing unless they came from their own life and from things they know and deal with, and even then, the illustration is apt to fall flat unless one does a great deal of acting, impersonating the boy or the girl who is in the illustration that one attempts to use. In this connection it may be interesting to say that the talk was largely a recounting of the tricks and experiences of our good Father Heredia. Several spiritists were present, and commenting afterwards in the newspaper compared the lecturer to the typical movie actor in antics and overacting.

MANILA. Notes—The event of the day in Manila was the presentation of *Macbeth* by the Ateneo Dramatic Club, in the Opera House, on Sunday evening, November 11. The audience was pronounced to be one of the most representative of the important

families of the city, and was graced with the presence of the Delegate Apostolic and the Archbishop, with many of the most distinguished laymen in public life. A considerable number could not find room in the spacious building. The actors were extremely well trained by Mr. Scholberg, and performed their parts brilliantly. The costumes and scenes were remarkably fine. They were the work of Messrs. Martinez and Fuster, who refused all remuneration, saying "All for the lepers," for the profits were for the afflicted of Culion.

The triumph of the play was enhanced by the fact that Manila is a city of schools, nearly all taught in English. It is said that every fourth person is going to school. There are three universities, two of which are private. The entire school population is reckoned at 86,000; the number in the government school system, elementary and otherwise, being put at some 55,000. The distinctively Catholic schools of all kinds contain nearly 11,000; but many other private schools are also really Catholic, making up in all a school generation of 18,000. The chief Catholic schools are historic, and could not very easily be surpassed.

The Legionnaires of Labor, this bold revolutionary and anti-Catholic organization, has come to grief. Condemned by the Bishops, the pompous array was halted, and is yet at a standstill. They disclaim, in ovine fashion, here and there, any hostility to any religion, and accuse "the Romans" of "persecuting" them. The cat had, however, gotten out of the bag. We are assured that they are now regarded by the military authorities as a secret revolutionary society, and are watched very closely, their secret documents having been discovered. The consequence is that they have begun to decline. It is another proof of the Providence of God over the simple Catholic masses of these islands.

I was sent across the city a week ago to give a retreat to the nuns of the Good Shepherd. I stayed in our own house of Santa Ana, quite near, on the bank of the Pasig. After two or three days it began to rain, reaching on Sunday, November 18, the dimensions of a tempest. It was not easy to go to and fro through the wet streets and teeming rain, but I kept on until Sunday night. Next morning Santa Ana was in the midst of a great lake. The Laguna, some twenty miles away to the east, a shallow expanse of water as large in area as the Bay of Manila, poured its mighty waters far beyond the Pasig bed. Literally, far as the eye could reach outspread the sealike waters. Islands, tree-covered, appeared here and there, and houses through the fields were partly flooded. So was Santa Ana. All the basement was in water, and through the garden the taller flower leaves and the hedges were just distinguishable. There was no means of getting in or out. Fortunately, the angel of the house (Brother Nadal) had a supply of food, and extemporized a kitchen upstairs. Luckily, 40 or 50 men, who were here on Sunday for the monthly recollection, had gone away before the waters rose.

MANILA. *Catholic Filipinos*. Father D. Lynch writes—In the *Boletín Eclesiástico* for October there are very precious notes from the government census of 1918—a revelation, in fact, of

Filipino fidelity to their historic religion. After a quarter of a century of upheaval, Americans are astonished to find the Filipinos still Catholic as before—as, indeed, for the last 400 years. And the strangest thing of all is that they remain faithful although deprived of priests and of Catholic schools, being left in great part without Mass or Sacraments or religious instruction.

In the words of the census: "The change of sovereignty brought with it the separation of Church and State and liberty of worship. Before the taking of the present census, many persons thought that there had been a radical change in the Filipino people in regard to religion, as in other aspects of social life here; but the data of the census shows that, notwithstanding the liberty of religion, the Filipino people in general have remained Catholic." There has been "separation of Church and State," the Church remaining as it was; the State being unchurchly, or non-religious. And here is the wonder, for when the head fails to function the body becomes paralyzed, or at least fails also. The fidelity of the Filipino people in the new "liberty of worship" is the best refutation of the taunt that they were dragooned into the practice of the Catholic Faith. We are sure that all Americans of good sense who frequent but little the Protestant churches congratulate the Filipinos on their loyalty.

The total number of Catholics, according to the census in round numbers, is some 8,000,000. At least now, in the year of Our Lord 1923, they are, we are convinced, much more numerous. Protestants are put down at 124,575: let us remember that a very large number of these are foreigners of various races. Filipinos have decidedly not taken to discordant and colorless Protestantism; their own poetic, lucid, inspiring Catholicism abides with them.

Aglipayanos are numbered at 1,417,348. They are surely not that number any longer. Hundreds of thousands have come back to the Catholic fold, and hundreds of thousands more are waiting for priestly guides to lead them home to say Mass for them and give them the Sacraments. Everywhere they are returning. Take distant Mindanao, for we happen to have some statistics. Surigao province is put down at 122,000, in round numbers. The pagans are 3,347; the "heretics" (no doubt chiefly Aglipayano) are, or were, 19,158; the Catholics, 101,669. Yet Surigao, a few years ago, was honeycombed with Aglipayanism; but for a long time they have been thronging back to Rome. Aglipayanism is dead as a door nail; it was a farce and a bad one: sensible Filipinos have long since been ashamed of it.

Mindanao and Jolo have a population of about one million—about one-half of which is Catholic. Compare this with the other half. Catholic Americans, visiting what they consider the wild Moroland, are astonished to find it half Catholic. Zamboanga, the head, and I suppose the heart, of Mindanao, has never been anything but Catholic, and the entire province contains 77,000 Catholics.

We may give another instance from Catholic Panay. Some years ago its province of Antique seemed to be entirely in the hands of the Aglipayanos. There was no priest, and the church properties had been seized with a vengeance. Now those that

one meets from Antique affirm that the province is Catholic, and the Mill Hill missionaries have gathered in nearly 100,000 professing Catholics.

Mahometans—so-called—are said to be about half a million. Perhaps we may doubt, anyhow, those that count as being more or less compact bodies, are those of Lanao, Cotabato and Jolo, numbering altogether less than 400,000. The entire population of the Philippines is about ten and a half millions—the Catholics will not be less than nine and a half millions. Through all the storm and stress, through deprivation and through the scandals of Apostasy, through all the propaganda of falsehood and calumny which they have unwillingly heard, they have kept their faith. And so we lift our hats to them, as we should do to all respectable people, even to their priests.

The important matter now is to look after the people; to encourage, consolidate and strengthen them. Just as a nation that is not intelligently taught and strongly organized cannot govern or defend itself, so a Catholic people, unless instructed in its religion and faithful to its practice, becomes subject to moral gangrene. Thank God, catechetical instruction is every day spreading and Catholic organizations are springing up; and so, the Filipino people, when they push these movements on with greater vigor and throw up faithful and able guides on the great human current, will advance irresistibly in the only social system that can ever unite and elevate them—namely, that of their historic Catholic Faith. We may add that the true elevation of a nation is in and by its women. Women are nearer to God than men usually, and Christian society is founded on the Christian mother. Nor is there any doubt that if the mothers and daughters of the Philippines have sufficient opportunities to practice their faith with the piety that is natural to all Christian women, the future of these Catholic islands will be assured.

ROME. Notes—On October 17 the Feast of St. Margaret Mary, three assistants were elected by the congregation—Fr. Mattern, Provincial of New Orleans, for the American Assistancy; Fr. de Boynes, Elector of Paris and former Provincial and Vicar of three American Provinces, for the French Assistancy instead of Fr. Fine, who has resigned on account of his age and poor health, and Fr. Welsby, Elector of England and Tertian Master at Tullamore Ireland, in the place of Fr. Walmesley, who had also resigned for the same reasons. Fr. Van Oppenraaij, Assistant of Germany, has been appointed Admonitor of our Father General. Moreover, the Belgian Province has been detached from the German Assistancy and placed amongst the Provinces of the English Assistancy. The congregation empowered Fr. General to create a new Assistancy, comprising the Polish Province and the two Vice-Provinces of Czechoslovakia and Yugoslovakia, when the opportunity arrives. One hundred Fathers were assembled in this congregation under the direction of our Father General; 90 representatives of 30 provinces; 5 Assistants; 2 Vice-Provinceals; Fr. Maertens, the General Economist, and Frs. Coemans and Besson, called by Fr. General as active members of the Commissions of our Institute. No congregation in former times was so numerous as this last one.

*The Vatican Relief Commission in Russia.* A correspondent sends us this note: Since June the Vatican Relief Commission has done nothing in Russia. There is not the acute need at present, though the winter will bring on another food and clothing crisis. The Holy Father has gained undoubted influence and prestige by his charitable mission to those starving millions, and now he hopes to reap the fruit of so much labor endured and so much charity expended, with only the spiritual good of the people in view. His letter on the tercentenary of St. Joseph's has as one of its objects the reconciliation of the schismatics; St. Josaphat was himself of the Basilian rite, and on Sunday the solemn celebration took place at the Gesu here in Rome, as many as ten or twelve Cardinals attending, and the full Oriental rite being observed, with Communion in both species. Ours who attended said it was most unique and gorgeous and impressive.

Father Edward Goulet, from Canada Province, who was in our French Mission of Zi-ka-wei, China, has been appointed Secretary of the Missions of the Society, residing in our Curia: his task will consist of looking after the Missions, being their representative before our Fr. General, and the Congregation of Propaganda Fide in the place of the General Procurator. A new office has also been created, viz. that of Secretary of the Sodalities, in order to foster them and help Fr. General. For this office, Fr. Bangha, of the Hungarian Province, has been nominated.

**RUSSIA.** *Father Edmund Walsh and His Mission*—Father Walsh recently left Russia for Rome. Some interesting details connected with his departure are given in an article from the pen of that usually well-informed journalist, Captain Francis McCullough, who is not a Catholic. The article appeared in the *Washington Post* and other newspapers, and is dated Washington, November 27, 1923. Here is a portion of it that intimately concerns Father Walsh and his work:

"Methodists, Baptists and all Protestant bodies are suffering equally with the orthodox, but the Roman Catholics and especially that branch of the Roman Catholics which calls itself the Uniat Church, are suffering most of all. The Uniat Church has, indeed, been completely wiped out, inasmuch as all its priests have been arrested, all its churches closed and its one convent broken up. The Rev. Dr. Edmund A. Walsh, of Georgetown University, Washington, D. C., the head of the Papal Relief Mission, has been forced to leave Russia, not indeed by direct order of the Soviet Government but by a series of petty persecutions which could not be tolerated.

"In the first place, it must be remembered that the Papal Relief Mission is a relief mission and not a diplomatic mission. It gives food and clothing to an enormous number of Russians whom the Soviet Government cannot feed or clothe or employ. It entered Russia under an agreement similar to that of the American Relief Association and other foreign relief missions; in other words, its agents were granted diplomatic privileges and allowed to communicate with the Vatican by courier. Recently Father Walsh, the head of this organization, rented from the Soviet Government a large house alongside the British mission on the Povarskaya, Moscow. He had to rent it from the govern-



ment, as the government is the owner of all house property and every other kind of property. He rented it for five years in advance, and paid all the rent in advance.

"First of all, I should say, he got an agreement from the government that it would not quarter anyone on him without his approval. This agreement was necessary, as the Bolsheviks have a law allotting so many cubic feet of lodging to every person in Moscow, and if anyone has twice this space the head of the housing committee has the right to make him share it with another person (who is sometimes of a different sex). To this law there are certain exceptions—for example, a professor has the right to have a separate study. Moreover, in the case of the foreign mission, the relief missions, as well as the diplomatic missions, it does not, of course, apply. The British commercial mission, for example, enjoys extra-territoriality and can house as few or as many people as it likes.

"When the agent of the 'Burobin' (bureau of foreigners) had signed with Father Walsh a contract which gave him absolute possession of the house for five years, and stipulated that neither that bureau nor any other Bolshevik organization was to have the right of quartering persons in this house, Father Walsh spent the equivalent of \$25,000 in repairing and equipping it.

"When he had done this the Soviet Government told him that it had decided to place a Bolshevik commissar in the house, 'whose business was to look after the drains, the electric lights, etc.' In reality he was to act as a spy on Father Walsh; to listen at keyholes, to steal documents and to report every day to the G. P. U. No foreign mission would, of course, tolerate such a person. If the Burobin had insisted on planting one of its spies in, say the British mission, Mr. R. M. Hodgson would leave Moscow by the first train.

"Consequently Father Walsh refused to receive this red commissar into his house. At the same time the commissariat of foreign affairs intimated to Father Walsh that his privilege of sending his letters to the Vatican by special courier would henceforth cease. Father Walsh protested, but Tchicherin insisted that the letters of the Papal Mission must henceforth be sent by the ordinary post, 'the ordinary facilities being now adequate,' as he said.

"The Vatican lodged a mild but definite ultimatum that it could not continue to maintain a mission unless that mission had the right which the A. R. A. had, to send out correspondence to Rome by a special diplomatic courier, and unless it were also accorded the right enjoyed by every private citizen in all countries outside of Russia, of excluding from its house persons whom it considered as undesirable lodgers.

"The Soviet Government thereupon presented a counter ultimatum, saying: 'Sign the undertaking to let a commissar live in your house, or else leave the house.' At the same time a Bolshevik agent, probably a cut-throat of the G. P. U., presented himself in the Papal Mission and proceeded to examine all the rooms with the object of selecting one as his own. He finally selected Father Walsh's own private room, locked it, put the key in his pocket, and went away. The head of the Papal Mission

went too. As soon as the agent of the Soviet Government crossed the threshold he left by another door. A kit bag containing his few personal effects had long been packed, ready for departure, and he had no difficulty in finding a place on the train. The Bolsheviks seemed, indeed, to regret his departure. They had not expected him to act so abruptly, and they must have counted on his giving way, or else, obviating all difficulties by acknowledging the Soviet as a *de jure* government.

"This latter indeed was the object of all the inconveniences inflicted on Father Walsh and the Papal Mission. They were inflicted deliberately in order that Father Walsh might see that the only exit from them was a complete recognition of Lenine's red republic by Pius XI, and the conversion of the Papal Relief Mission into a regular nunciature. The Bolsheviks themselves intimated clearly that the instant this recognition were accorded all difficulties would disappear, the mission would be allowed to use a papal courier, to enjoy extra-territoriality, to possess all the diplomatic privileges of an embassy, to fly the papal flag, to do anything that the German minister or the English commercial agent had the right to do."

WORCESTER. HOLY CROSS COLLEGE. *St. James' Post Office Station*—The college post office, for the past four years a sub-station, has been raised to the dignity of a full-fledged mail station to be known hereafter as the *St. James' Postoffice Station*. With that authorization goes the permission to stamp its outgoing mail with the postmark, *St. James' Station*. The volume of business for the year is in excess of 250,000 pieces of mail.

ZAMBESI. *The Zambesi Mission Record*—The present issue of the *Zambesi Mission Record* is the centenary number of this journal, a fact for which we feel thankful and which recalls many memories. *The Record* was founded by the late Mgr. Sykes in 1898; his intention being that it should serve as the mouthpiece of the Zambesi Mission, should make known the labors, trials, difficulties, wants and successes of our missionaries, and should enlist the sympathy of many in the mission work. This aim has been kept in view throughout. During the past twenty-five years the *Zambesi Mission Record* has been in the main a History of the Mission and its activities, and, we are glad to say, it has interested many, and gained active and practical sympathy not only for the Mission generally but for each individual Mission Station.

Almost from its inception Fr. Joseph O'Neil has been the main-spring of *The Zambesi Mission Record*, collecting and sifting the literary material, and contributing some of the most interesting and valuable articles himself; and this in spite of continual weak health and sometimes of acute physical suffering. Some of our readers may remember his excellent popular articles on the Fauna of Rhodesia, which ill health alone has prevented him continuing. He has been a frequent contributor to the *Rhodesian Scientific Association* and the *South African Journal of Natural History*, his special study being *Lepidoptera*, *Coleoptera*, and other *Insecta*: little creatures indeed, but holding tremendous powers for good or evil in the agricultural and economic for-

tunes of any country, and whose habits must be carefully observed in order that they may be respectively protected, or, if found obnoxious, destroyed. Fr. O'Neil has done good work in this direction and is the discoverer of several new species, thereby acquiring a European reputation.

**HOME NEWS.** *Bellarmino Celebration*—What Woodstock did to honor Cardinal Bellarmine on November 10, 1923, will get due notice in a succeeding number of the Letters; here, therefore, it suffices merely to give the bare fundamentals of the celebration. As the program reveals, the first event was Solemn High Mass. That emphasized as nothing else could the real significance of the day. Here is the program:

*Morning.* Solemn High Mass: Celebrant, Rev. Father Rector; Deacon, Father Edward A. Sullivan; Sub-Deacon, Mr. William A. Lynch; Master of Ceremonies, Mr. Leo R. Fair.

*Evening.* Solemn Benediction: Celebrant, Rev. Father Rector; Deacon, Father Hugh J. McLaughlin; Sub-Deacon, Mr. Martin J. Smith; Master of Ceremonies, Mr. Clarence E. Sloane.

Academy. *Overture*, Herbert. Process of Beatification: *Relator Causae*, Father Daniel H. Sullivan; *Promotores Fidei*, Mr. Hugh J. McCarron and Mr. James J. Kelley; *Postulatores Causae*, Mr. Hayne R. Martin and Mr. Rudolph J. Eichorn. Glee Club: *All Praise to God—Lohengrin*, Wagner. The Judgment of the Church, Mr. Francis A. Hugal. The Tribute of a Jesuit, Mr. Nicholas H. Gambert. *Finale*, Heed.

*The Fire in St. Michael's Hall*—November 20, 1923, was the first day of the First Quarter Disputations and the day of the fire, which rudely cut athwart said disputations and put an end to them without so much as *salva reverentia*. It was a bewildered assembly of Fathers and Scholastics who filed out from the library that morning twenty minutes after the first defender had begun his explanation. The weather was calm and fair, exceptionally so, and a vast stillness, totally unsuggestive of calamity, lay deep in the roadway below. And so it was not until one had got his head out a window and peered at a frail wooden affair to the north that he really grasped the situation and felt that he had enough to do for the remainder of the morning. And there was certainly enough. Dark volumes of smoke stole lazily from under the eaves and swept *ad superas auras*. Most of us fought in aimless haste, crowding the third floor of the building with buckets in our hands and acrid fumes in our noses and eyes. What with men shouting and coughing and hacking and hewing and throwing water all over the place there was much to provoke laughter, but as in all tragic situations of the kind we preserved our laugh until after. Our house carpenter, a layman by name Cashell, somehow or other clambered up into the rafters and saved the roof for us, but how, save by the efficacy of prayer, it was possible is not worth explaining. The "Green House" still lodges its quota of philosophers and appears rather smiling in its new coat of paint. But it is a standing miracle just the same.

*Fall Disputations.* For the reason given above the Fall Disputations were not held last year. Those appointed to take part were as follows:

In theology: *Ex Tractatu de SS. Trinitate*: Father S. J. Cata-

lano, defender; Fathers J. A. Risacher and S. J. Rudke, objectors. *De Sacramento Poenitentiae*: Father H. S. Healy, defender; Fathers J. G. Daly and J. C. Glose, objectors. *Ex Sacra Scriptura*: Is the Transformation of Species Compatible with Genesis? Father F. E. Lucey. *Ex Jure Canonico*: The Code of Canon Law and St. Thomas. Canons 589 section 1 and 1366 section 2. Mr. J. S. Dinneen. *Ex Historia Ecclesiastica*: Matilda of Tuscany, a Valiant Woman. Mr. F. M. Gillis.

In philosophy: *Ex Ethica*: Mr. F. J. Cotter, defender; Messrs. E. L. Brennan and J. D. McLaughlin, objectors. *Ex Theologia Naturali*: Mr. E. J. Henderson, defender; Messrs. H. J. Bihler and J. Walsh, objectors. *Ex Cosmologia*: Mr. T. H. Quigley, defender; Messrs. F. A. Hugal and C. A. O'Neill, objectors. Astronomy, The Sun, Mr. J. J. Long.

*A Faculty Change.* Father Charles Herzog, Professor of Fundamental Theology (evening), has been appointed to lecture on "The Act of Faith" in place of Father Parsons. The latter Father has been for some time, and is at present, associated with the staff of America.

*St. Catherine Academy.* The Philosophers held their annual academy in honor of St. Catherine on November 23. The scheme of the academy was a declaration of the fundamental principles of great drama, an argument for a Catholic drama along those principles, and a "confirmation of the two preceding chapters" by "The Chapter" from Housman. The program follows:

*Overture—Orpheus*, Offenbach. Dramatic Truth, Mr. J. G. Mears. Glee Club: *Hunting Song—Robin Hood*, de Koven. The Possibility of a Catholic Drama, Mr. F. J. Burke. Glee Club: *All Through the Night*—Old Welsh air. Poem: St. Catherine, Mr. H. T. Martin. The Chapter (from *A Little Play of St. Francis* by Laurence Housman): Brother Francis, Mr. J. M. Gavin; Brother Juniper, Mr. P. J. Nolan; Brother Elias, Mr. J. H. Guthrie; Brother Giles, Mr. J. A. O'Brien; Brother Matteo, Mr. J. F. X. Sweeney; Brother Pacifico, Mr. E. B. Rooney; Brother Leo, Mr. J. J. McEleney. *Finale, Gallant March*, Braham.



STATISTICS OF OUR NOVITIATES AND SCHOLASTICATES IN UNITED STATES AND CANADA, October 1, 1923

Novitiates	Novices				Juniors		Tertiaries	Total
	Scholastics		Brothers		1st Yr.	2nd Yr.		
	1st Yr.	2nd Yr.	1st Yr.	2nd Yr.	1st Yr.	2nd Yr.		
<b>MARYLAND-NEW YORK</b>								
Poughkeepsie.....	41	44	2	7	19	135	231	179
West Stockbridge...	38	23	2	..	17	..	..	80
<b>MISSOURI</b>								
Florissant.....	38	46	4	..	30	30	..	3148
Cleveland.....	..	..	..	..	..	..	27	427
<b>CALIFORNIA</b>								
Los Gatos.....	14	14	3	4	13	16	..	64
<b>NEW ORLEANS</b>								
Grand Coteau.....	12	10	1	..	11	3	..	37
<b>CANADA</b>								
Sault-au-Recollet, Q.	19	16	2	3	13	11	..	64
Guelph, Ont.....	12	8	3	..	5	7	..	35
Totals.....	174	161	17	14	108	102	59	634

1—Aragon, 1.

2—Canada, 4; Paris, 1; New Orleans, 3; California, 8.

3—Canada, 1.

4—California, 5; New Orleans, 1; Castile, 2.

SCHOLASTICATES

	Theologians		Philosophers			Rec.	Adv. Sc.	Total
	Major Course	Minor Course	Yr. 1st	Yr. 2nd	Yr. 3rd			
<b>MARYLAND NEW YORK</b>								
Woodstock, Md.....	115	33	..	20	51	2	..	1221
Weston, Mass.....	..	..	41	41	..	..	..	82
<b>MISSOURI</b>								
St. Louis, Mo.....	90	48	17	22	21	1	..	2199
<b>CALIFORNIA</b>								
Hillyard, Wash....	..	..	34	28	35	..	..	397
<b>CANADA</b>								
Montreal, Que.....	53	40	21	14	23	..	..	4151
Totals.....	258	121	113	125	130	3	..	750

1—Austria, 1; California, 7; New Orleans, 4; Lower Germany, 2; Canada, 1; Mexico, 2; Castile, 1; Missouri, 1; Aragon, 3.

2—Maryland-New York, 1; Portugal, 1; California, 15; New Orleans, 8; Resurrectionist Scholastics in Philosophy course, 14 (in addition to 60 Jesuit Scholastics).

3—England, 1; Maryland-New York, 12; Missouri, 23; New Orleans, 23.

4—Congregation of Blessed Sacrament, 21; Secular, 8; New Orleans, 7; Maryland-New York, 6; California, 4.

STUDENTS IN OUR COLLEGES IN THE UNITED STATES  
AND CANADA—October 10, 1923

COLLEGE, HIGH SCHOOL AND PREPARATORY COURSES

	No. of Students	Day School	Boarders	College Course	High School	Preparatory	Augment Boarders	Day Scholars Augment	Total Augment	Augment Province
MARYLAND-										
New York..	11358	9940	1418	4075	7062	221	-426	-42	-468	-468
Baltimore.....	461	461	...	86	375	...	23	...	23	
Boston.....	2410	2410	...	1992	1418	...	-101	...	-101	
Brooklyn.....	704	704	...	...	704	...	18	...	18	
Buffalo.....	1327	1327	...	2627	700	...	-3291	...	-291	
Garrett Park..	80	2	78	...	80	...	...	-12	-12	
Jamaica.....	200	200	...	...	154	46	-24	...	-24	
Jersey City... 200	720	720	...	...	720	...	46	...	46	
New York:										
Fordham...	1156	1021	135	693	463	...	-4270	-95	-365	
St.F.Xav.H.S.	975	975	...	...	850	125	119	...	119	
Loyola H. S.	90	90	...	...	40	50	5	...	5	
Regis H. S..	674	674	...	...	674	...	-9	...	-9	
Philadelphia... 751	751	...	133	618	...	50	...	50		
Washington:										
Georgetown.	5606	136	470	5606	...	...	-35	16	-19	
Gonzaga....	266	266	...	...	266	...	36	...	36	
Worcester.....	938	203	735	938	...	...	7	49	56	
MISSOURI.....										
Chicago.....	1492	1492	...	382	1110	...	216	...	216	
Cincinnati....	806	806	...	186	620	...	-62	...	-62	
Cleveland.....	767	767	...	273	494	...	87	...	87	
Denver.....	279	164	115	75	204	...	-13	...	-13	
Detroit.....	668	668	...	174	494	...	98	...	98	
Kansas City... 316	316	...	46	270	...	21	...	21		
Milwaukee....	969	969	...	6572	397	...	263	...	263	
Omaha.....	889	889	...	488	401	...	62	-75	-13	
Prairie du Chien	400	12	388	107	293	...	-19	14	-5	
St. Louis.....	1302	1302	...	7619	683	...	354	...	354	
St. Mary's....	456	66	390	131	8325	...	10	4	14	
Toledo.....	316	316	...	69	247	...	34	...	34	
Belize.....	154	...	...	6	93	55	...	...	...	

STUDENTS IN OUR COLLEGES—continued,

	No. of Students	Day School	Boarders	College Course	High School	Preparatory	Augment Boarders	Day Scholars Augment	Total Augment	Augment Province
NEW ORLEANS.	926	722	204	180	718	28	21	-16	5	5
New Orleans:										
Immac. Conc.	410	410	...	...	410	...	24	...	24	
Loyola.....	80	80	...	80	...	...	-15	...	-15	
Shreveport....	88	88	...	...	88	...	-22	...	-22	
Spring Hill...	250	46	204	100	150	...	16	-16	...	
Tampa.....	98	98	...	...	70	28	18	...	18	
CALIFORNIA...	2707	2254	453	641	1916	150	306	27	333	333
Los Angeles...	464	464	...	982	382	...	41	...	41	
Missoula.....	53	53	...	...	53	...	-7	...	-7	
San Francisco.	673	673	...	85	588	...	138	...	138	
Santa Clara...	426	169	257	10232	194	...	81	26	107	
Seattle.....	230	230	...	30	200	...	-5	...	-5	
Spokane.....	567	371	196	212	355	...	46	1	47	
Tacoma.....	84	84	...	...	84	...	2	...	2	
Yakima.....	210	210	...	...	60	150	10	...	10	
CANADA.....	1849	965	884	299	1234	316	67	-37	30	30
Edmonton.....	110	42	68	24	1145	41	3	-43	-40	
Montreal:										
St. Mary's..	777	527	250	90	12577	110	105	20	125	
Loyola.....	331	178	153	74	235	22	-29	-12	-41	
Regina.....	107	26	81	16	91	...	9	18	27	
Spanish.....	107	1	106	...	35	72	...	...	...	
St. Boniface...	250	156	94	67	13162	21	-36	-37	-73	
Sudbury.....	167	35	132	28	89	50	15	17	32	
Total in	14	15	15							
Colleges...	25654	21648	3852	8323	16561	770	1019	125	894	894

1—23 Post-graduates. 2—267 Extension courses. 3—Summer courses not included. 4—Summer courses not included. 5—15 Post-graduates and 35 in pre-legal course at the College. 6—14 Post-graduates. 7—46 Post-graduates and 62 Juniors of the Society. 8—123 Commercial and scientific. 9—7 Post-graduates. 10—Includes 10 Post-graduates, 13 pre-medical students and 79 University course men. 11—17 Commercial. 12—92 Commercial and scientific. 13—30 Commercial. 14—Less 79 University men. 15—Plus 154 students at Belize.

## STUDENTS IN OUR COLLEGES

(Continued)

### UNIVERSITY COURSES

	Law	Medicine	Graduate School	Dentistry	Pharmacy	Engineering	Sociology	Accounting	Finance Commerce	Journalism	Foreign Service	Extension Courses	Business Administration	Education	Commercial Art	Divinity	Music	Nursing	Philosophy and Science	Summer Courses	Total
Md.-N.Y.....	2715	202	1342	156	594	..	41	..	160	..	400	..	..	..	..	..	..	..	..	..	5610
Fordham ....	<sup>1</sup> 1583	..	1342	..	594	..	41	..	160	..	..	..	..	..	..	..	..	..	..	..	3720
Georgetown..	<sup>2</sup> 1132	202	..	156	..	..	..	..	..	..	400	..	..	..	..	..	..	..	..	..	1890
MISSOURI.....	1470	1244	..	1164	130	638	66	..	1558	177	49	2401	782	134	15	139	862	52	76	1505	12058
Chicago.....	180	283	..	..	..	..	..	..	..	..	..	1732	..	..	..	..	..	..	..	..	2195
Cincinnati....	78	..	..	..	..	..	43	..	324	..	..	294	..	..	..	..	..	..	..	..	739
Detroit.....	275	..	..	..	..	308	..	..	562	12	49	..	..	..	15	..	..	..	..	..	1221
Milwaukee....	330	252	..	605	..	330	23	..	..	165	..	170	782	134	..	..	862	52	..	<sup>3</sup> 404	3705



Omaha.....	224	163	..	209	130	..	..	..	49	..	..	190	..	..	..	..	..	..	560	41525	
St. Louis.....	358	546	..	350	..	..	..	..	623	..	..	..	..	..	139	..	..	76	541	2633	
Toledo.....	25	..	..	..	..	..	..	..	..	..	..	15	..	..	..	..	..	..	..	40	
NEW ORLEANS.	270	..	..	55	66	..	..	41	..	..	..	217	..	..	..	..	..	..	550	1199	
New Orleans..	270	..	..	55	66	..	..	41	..	..	..	217	..	..	..	..	..	..	550	1199	
CALIFORNIA...	397	..	..	..	..	67	..	..	70	..	..	..	..	..	..	..	..	..	..	534	
Los Angeles...	105	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	105	
San Francisco.	182	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	182	
Santa Clara..	59	..	..	..	..	67	..	..	35	..	..	..	..	..	..	..	..	..	..	161	
Spokane.....	51	..	..	..	..	..	..	..	35	..	..	..	..	..	..	..	..	..	..	86	
Totals.....	4852	1446	1342	1375	790	705	107	41	1788	177	449	2618	782	134	15	139	862	52	76	2055	419401

1—Includes 140 in pre-legal course.

2—Includes 110 in pre-legal course.

3—Included in figures for various courses.

4—103 Duplicates.

#### SUMMARY

College total, 1922.....	24,830	University total, 1922.....	14,930
Grand total, 1922.....	39,760		
College total, 1923.....	25,575	University total, 1923.....	19,298
Grand total, 1923.....	44,873		

Retreats to Students in Colleges and High Schools—Md.-N.Y.Prov.

Baltimore, College.....	1	87
High School .....	1	352
Brooklyn College .....	1	704
Canisius College .....	1	366
High School .....	1	667
Georgetown College .....	1	547
Preparatory School .....	1	80
St. Peter's College.....	1	690
Fordham, Graduate School.....	1	30
College .....	1	712
High School .....	1	493
Xavier High School, New York.....	1	854
Grammar School, New York.....	1	100
Loyola School, New York.....	1	45
Regis High School, New York.....	1	490
St. Joseph's College, Philadelphia, Pa.....	1	106
High School, Philadelphia, Pa.....	1	608
Gonzaga College, Washington, D. C.....	1	244
Boston College .....	1	921
High School .....	1	1450
Holy Cross College, Worcester, Mass.....	1	938
Xaverian Bros. Prep. School, Danvers, Mass.....	1	390
St. Thomas' Seminary, Hartford, Conn., boys.....	1	180
Canterbury School, New Milford, Conn., boys.....	1	64
Wellesley Hills, Mass., boys.....	1	113

## SUMMER RETREATS, 1923

Given by the Fathers of the California Province

To Secular Clergy				
Seattle .....	1	70	Missionary Sisters Sacred	
Spokane .....	1	38	Heart, Los Angeles.....	
Vancouver, B. C.....	1	20	Seattle .....	
<b>Religious Men</b>				
Portland, Fathers of Holy Cross	1	16	Notre Dame, San Francisco.....	
Santa Cruz, Cal., Bros. Mary..	1	19	San Jose .....	
Orilla, Wash., Irish Chr. Bros.	1	14	Santa Clara, Cal.....	
<b>Laymen and Students</b>				
Hillyard, Wash., Mt. St. Michael's, Laymen.....	1	100	Precious Blood, Portland, Ore.	
Lacey, Wash., Laymen.....	1	180	San Luis Rey, Cal.....	
Los Angeles, Loyola College, Students .....	1	300	Presentation, Berkeley, Cal....	
San Francisco, St. Ignatius' College, Students .....	1	650	Gilroy, Cal.....	
Santa Clara, Cal., Laymen.....	3	165	Los Angeles.....	
Santa Clara Univ., Students	1	300	Miles City, Mont.....	
Spokane, Gonzaga University, Students .....	2	320	San Francisco .....	
<b>Religious Women</b>				
Carmelites, Santa Clara, Cal..	1	26	Providence, Great Falls, Mont.	
Charity (B.V.M.), Petaluma, Cal.	1	12	Oakland, Cal.....	
San Francisco .....	2	54	Seattle .....	
(Leavenworth), Billings, Mont.	1	26	Vancouver, B. C.....	
(Nazareth, Ky.) Klamath Falls, Ore.....	1	9	Sacred Heart, Menlo Park, Cal.	
Franciscans, Havre, Mont.....	1	9	Point Grey, B. C.....	
Good Shepherd, Los Angeles....	1	18	San Francisco .....	
Spokane .....	1	12	Seattle .....	
Helpers Holy Souls, San Francisco .....	1	20	St. Joseph, Los Angeles.....	
Holy Child Jesus, Portland, Ore.	1	17	Lewiston, Idaho.....	
Holy Cross, Boise, Idaho.....	2	70	Oakland, Cal.....	
San Francisco .....	1	17	Slickpool, Idaho .....	
Woodland, Cal.....	1	21	St. Joseph of Peace, Bellingham, Wash.....	
Holy Family, San Francisco....	2	130	Rossland, B. C.....	
Holy Names, Alhambra, Cal....	1	77	St. Mary, Beaverton, Ore.....	
Oakland, Cal.....	2	193	Ursulines, Great Falls, Mont..	
Oswego, Ore.....	2	167	Miles City, Mont.....	
Seattle .....	1	86	Moscow, Idaho.....	
Spokane .....	1	45	Santa Rosa, Cal.....	
Humility of Mary, Great Falls, Mont. ....	1	15	<b>To Secular Ladies and Pupils</b>	
Immaculate Heart, Los Angeles	3	205	Good Shepherd, Los Angeles,	
Mercy, Grass Valley, Cal.....	1	32	Girls .....	
Sacramento, Cal.....	2	52	Spokane, Girls.....	
San Diego .....	2	60	Holy Cross, Woodland, Cal.,	
San Francisco .....	2	105	Girls .....	
			Oakland, Cal., Sec. Ladies...	
			Portland, Ore., Girls.....	
			Spokane, Sec. Ladies.....	
			Immaculate Heart, Los Angeles, Girls .....	
			Holy Names, Alhambra, Cal.,	
			Sec. Ladies.....	
			Girls .....	

## Summer Retreats California Province, 1923—continued

Notre Dame, Marysville, Cal.,			Sacred Heart, Menlo Park.,		
Girls .....	1	200	Cal., Sec. Ladies.....	1	38
San Jose, Sec. Ladies.....	1	135	Point Grey, B.C., Sec. Ladies	1	40
Girls .....	1	350	San Francisco, Sec. Ladies....	1	90
Presentation, Gilroy, Cal.,			School Teachers.....	1	75
Girls .....	1	200	Business Women.....	1	280
Providence, Astoria, Ore.,			Seattle, Sec. Ladies.....	1	100
Nurses .....	1	30	School Teachers.....	1	104
Portland, Ore., Nurses.....	1	75	St. Anne, Victoria, B. C.,		
Spokane, Nurses.....	1	80	Girls .....	1	120
Vancouver, Wash., Nurses	1	20			
Walla Walla, Wash., Girls	1	80			

	Retreats	Retreatants
To Priests .....	3	128
Religious Men .....	3	49
Laymen and Students.....	10	2015
Religious Women.....	75	2911
Secular Ladies and Pupils.....	26	3059
<b>Total.....</b>	<b>117</b>	<b>8162</b>

## SUMMER RETREATS, 1923

Given by the Fathers of the Province of Canada  
from June 1 to October 1

<b>To Secular Priests</b>			<b>Sacred Heart:</b>		
Burlington .....	2	80	Arthabaska .....	1	150
Mont-Laurier .....	1	54	St. Hyacinthe.....	2	230
Crookston .....	1	39	Victoriaville .....	1	215
		173			595
<b>Religious Priests</b>			<b>St. Gabriel:</b>		
<b>Fathers of St. Edmund:</b>			Montreal .....	1	137
Winoski .....	1	25	Sault-au-Recollet .....	1	72
<b>Sacred Heart:</b>					209
Edmonton .....	1	20	<b>Presentation:</b>		
		45	Longueuil .....	1	13
<b>Seminarians and Clerics</b>			<b>Marists:</b>		
<b>Seminarians:</b>			Iberville .....	1	40
Trois-Rivieres .....	1	29	St. Vincent de Paul.....	1	170
<b>Clerics of St. Viateur:</b>			<b>St. Regis:</b>		
Joliette .....	1	250	Vauvert .....	1	50
		279	<b>Charity:</b>		
			Montreal .....	1	15
<b>To Brothers</b>					258
<b>Christian Brothers:</b>			<b>To Sisters</b>		
Aurora .....	1	12	Ste-Chretienne:		
Laval-des-Rapides .....	1	317	Salem, Mass.....	1	65
Limouilou .....	1	130	<b>Servants of the S. Heart:</b>		
Montreal .....	1	325	Beaverville .....	1	70
Quebec .....	1	220	<b>Daughters of Jesus:</b>		
Varenes .....	1	54	Lewiston, Mont.....	1	23
		1058	Notre-Dame-du-Lac .....	1	35
<b>Christian Instruction:</b>			Trois-Rivieres .....	2	173
Laprairie .....	1	120			231

<b>Marie-Reparatrice:</b>		<b>Faithful Companions of Jesus:</b>	
Montreal .....	1 70	Calgary .....	1 40
Trois-Rivieres .....	1 30	Edmonton .....	1 20
	<hr/>		<hr/>
	100		60
<b>Of Mercy:</b>		<b>Daughters of Mary:</b>	
Gabriels .....	1 72	Montreal .....	2 60
Prince Albert.....	1 25	Spanish .....	1 15
	<hr/>		<hr/>
	97		75
<b>Misericordia:</b>		<b>Ste Anne:</b>	
Montreal .....	2 145	Lachine .....	2 490
New York.....	1 20	Montreal .....	2 237
	<hr/>	St. Jacques.....	1 97
	165		<hr/>
			824
<b>Notre Dame:</b>		<b>Good Shepherd:</b>	
Mont-Laurier .....	1 24	Laval-des-Rapides .....	1 52
<b>Loretto:</b>		<b>Holy Cross:</b>	
Sault Ste Marie.....	1 80	St. Laurent.....	2 525
<b>Perpetual Help:</b>		<b>St. Antony:</b>	
St. Damien .....	1 139	Chicoutimi .....	1 70
<b>Presentation:</b>		<b>Bon Conseil:</b>	
Farnham .....	1 128	Chicoutimi .....	1 125
St. Cesaire .....	1 110	<b>Charity:</b>	
St. Hyacinthe.....	2 600	Halifax .....	1 214
	<hr/>	Rimouski .....	1 50
	848		<hr/>
			264
<b>Providence:</b>		<b>St. Joseph:</b>	
Joliette .....	1 100	Chatham .....	2 50
Longue-Pointe .....	1 100	Port Arthur .....	1 40
Montreal .....	1 380	Montreal .....	2 130
Shediac .....	1 25		<hr/>
	<hr/>		220
	605	<b>Immaculate Conception:</b>	
<b>Sacred Heart:</b>		Montreal .....	
Sault-au-Recollet .....	2 150	1 70	
<b>St. Mary:</b>		<b>Congregation of N. D.:</b>	
Yankleek Hill .....	1 38	Montreal .....	
<b>Daughters of Providence:</b>		2 620	
Vegreville .....	1 20	<b>Jesus and Mary:</b>	
Midnapore .....	1 25	Fall River .....	1 49
	<hr/>	Lauzon .....	1 75
	45	Manchester .....	1 25
<b>Ursulines:</b>		New York.....	1 23
Malone .....	1 17	Sillery .....	3 268
Quebec .....	1 105	Woonsocket .....	1 50
Roberval .....	1 55		<hr/>
Rimouski .....	1 55		490
Trois-Rivieres .....	1 78	<b>Holy Names of J. and M.:</b>	
Edmonton .....	1 14	Montreal .....	3 307
	<hr/>	Windsor .....	1 75
	324		<hr/>
			382
<b>Sisters of Zion:</b>		<b>To Laymen</b>	
Prince Albert.....	1 30	Abord-a-Plouffe .....	19 611
<b>Sisters of Missions:</b>		Poucherville .....	18 446
Regina .....	1 25	Grande Riviere .....	2 18
<b>Various Congregations.....</b>		Montreal, L. C.....	8 180
	<hr/>	Quebec, Manrose .....	19 264
	324		<hr/>

Rigaud .....	1	39	Waterloo .....	1	24
Ste-Anne-de-la-Pocatiere.....	1	14			
St. Boniface.....	3	57		45	1843
	71	1734	<b>School for Boys and Girls</b>		
Sault-au-Recollet, private.....		128	L'Assomption .....	1	450
<b>To Women</b>			Chateauguay .....	1	325
Burlington .....	1	30	Edmonton .....	1	110
Edmonton .....	1	80	Hamilton .....	1	80
Grande-Riviere .....	2	29	Montreal .....	8	4343
Hookset .....	1	80	Quebec .....	5	1875
Joliette .....	2	33	St Boniface.....	1	260
Lachine .....	1	50	St. Cesaire.....	1	300
Montreal .....	15	476	Ste Agathe.....	1	120
Quebec .....	14	311	St. Adolphe.....	1	80
Regina .....	1	20	St. Norbert.....	1	100
St Romuald.....	1	19	Spanish .....	1	180
Salem .....	1	40	Sudbury .....	1	175
Sault-au-Recollet .....	1	84	Trois-Rivieres .....	1	475
Sherbrooke .....	1	19	Viauville .....	1	220
Vankleek Hill .....	1	23			
Woonsocket .....	1	30		26	9093

## SUMMARY OF RETREATS

	Retreats	Retreatants
Priests, Secular .....	4	173
Priests, Regular .....	2	45
Seminarians and Clerics.....	2	279
Brothers .....	18	2270
Sisters .....	82	7143
Laymen .....	71	1734
Women .....	45	1348
School Boys and Girls.....	26	9093
	250	22085
Laymen, private .....	128	123
<b>Total.....</b>	<b>378</b>	<b>22213</b>

## SUMMER RETREATS, 1923

Given by the Fathers of the Missouri Province  
from June 1 to October 1

Belleville, Ill.....	1	120	<b>Religious Women</b>		
Chicago, Ill.....	3	320	Benedictines:		
Columbus, Ohio.....	2	67	Nauvoo, Ill.....	1	86
Concordia, Kan.....	1	60	Saint Joseph, Minn.....	3	747
Grand Island, Neb.....	1	53	Blessed Virgin Mary:		
Grand Rapids, Mich.....	2	190	Boulder, Col.....	1	50
Indianapolis, Ind.....	1	175	Chicago, Ill.....	1	150
La Crosse, Wis.....	2	127	Council Bluffs, Ia.....	1	33
Los Angeles, Cal.....	2	150	Des Moines, Ia.....	1	152
Sioux Falls, S. D.....	1	125	Milwaukee, Wis.....	1	25
St. Paul, Minn.....	2	265	Wichita, Kan.....	1	34
Winona, Minn.....	1	120	Charity:		
Omaha, Neb.....	1	30	Chicago, Ill.....	2	144
<b>Religious Men</b>			Davenport, Iowa.....	1	111
Christian Brothers:			Denver Col.....	1	9
Techny, Ill.....	1	67	Kansas City, Mo.....	1	31
Xaverian Brothers:					
Bardstown, Ky.....	1	37			

Leavenworth, Kan.....	1	80	Mercy:		
Nazareth, Ky.....	1	300	Aurora, Ill.....	1	18
Charity B. V. M.:			Chicago, Ill.....	4	295
Dubuque, Iowa.....	5	516	Cincinnati, Ohio.....	1	74
Kansas City, Mo.....	1	31	Clinton, Iowa.....	1	15
Lyons, Iowa.....	1	121	Council Bluffs, Iowa.....	1	37
Milwaukee, Wis.....	1	19	Denver, Col.....	1	63
Rapid City, S. D.....	1	11	Des Plaines, Ill.....	1	55
Charity of Cincinnati:			Dubuque, Iowa.....	1	56
Mt. St. Joseph.....	1	225	Larchwood, Iowa.....	1	18
Pueblo, Col.....	1	41	Fort Dodge, Iowa.....	1	12
Charity of Leavenworth:			Kansas City, Mo.....	1	51
Denver, Col.....	2	62	Lima, Ohio.....	1	44
Leavenworth, Kan.....	2	201	Los Angeles, Cal.....	2	30
Charity of Nazareth:			Joplin, Mo.....	1	30
Nazareth, Ky.....	1	96	Milwaukee, Wis.....	2	159
St. Vincent, Ky.....	1	64	Omaha, Neb.....	2	139
Charity of St. Augustine:			Ottawa, Ill.....	1	58
Lakewood, Ohio.....	1	70	Springfield, Mo.....	2	74
Christian Charity:			Webster Groves, Mo.....	2	232
Le Mars, Iowa.....	2	24	Missionary Sisters of the		
New Ulm, Minn.....	1	33	Sacred Heart:		
Normandy, Mo.....	1	46	Chicago, Ill.....	1	50
Wilmette, Ill.....	2	175	Denver, Col.....	1	38
Congregation of Our Lady:			Notre Dame:		
St. Louis, Mo.....	1	48	Cincinnati, Ohio.....	1	170
Daughters of the Heart of Mary:			Cleveland, Ohio.....	2	267
Cleveland, Ohio.....	1	35	Covington, Ky.....	2	132
Daughters of the Immac. Heart:			Kansas City, Mo.....	1	15
Chicago, Ill.....	1	24	Mankato, Minn.....	1	46
Dominicans:			Toledo, Ohio.....	2	141
Milwaukee, Wis.....	1	15	Notre Dame Namur:		
Good Shepherd:			Cincinnati, Ohio.....	1	40
Carthage, Ohio.....	2	67	Dayton, Ohio.....	1	75
Chicago, Ill.....	2	33	Oblate Sisters of Providence:		
Columbus, Ohio.....	1	38	Leavenworth, Kan.....	1	18
Detroit, Mich.....	1	48	Poor Clares:		
Kansas City, Mo.....	1	130	Omaha, Neb.....	1	24
Milwaukee, Wis.....	3	139	Precious Blood:		
St. Louis, Mo.....	1	288	Maria Stein, Ohio.....	1	120
St. Paul, Minn.....	2	206	Presentation:		
Humility of Mary:			Aberdeen, S. D.....	1	70
Louisville, Ohio.....	1	185	Providence:		
Institute of the B. V. M.:			St. Mary of the Woods, Ind.	3	1218
Chicago, Ill.....	1	40	Sacred Heart:		
Ladies of Loretto:			Bailey, Col.....	1	9
Niagara Falls, Ont., Can.....	1	102	Chicago, Ill.....	2	60
Ladies of the World:			Detroit, Mich.....	1	225
Cincinnati, Ohio.....	1	52	Lake Forest, Ill.....	1	47
Winona, Minn.....	1	50	Omaha, Neb.....	1	45
Loretines:			St. Charles, Mo.....	1	34
Toronto, Can.....	1	130	St. Joseph, Mo.....	1	30
Little Company of Mary:			St. Louis, Mo.....	2	96
Chicago, Ill.....	1	24	Secular Ladies:		
Loretto:			Mankato, Minn.....	1	100
Loretto Heights, Col.....	1	90	School Sisters of Notre Dame:		
Nerinx, Ky.....	1	88	Grand Rapids, Mich.....	1	34
St. John, Ky.....	1	39	Mankato, Minn.....	2	160
Webster Groves, Mo.....	1	168	Prairie du Chien, Wis.....	1	26

La Grange, Ill.....	1	100	Quincy, Ill.....	1	88
St. Louis, Mo.....	1	72	Sisters of Holy Name:		
Superior, Wis.....	1	24	Windson, Ont., Can.....	1	39
<b>Ursulines:</b>			Sisters of the Holy Cross:		
Arcadia, Mo.....	2	135	Notre Dame, Ind.....	1	400
Alton, Ill.....	1	137	Sisters of St. Francis:		
Cleveland, Ohio.....	2	135	Alliance, Neb.....	1	57
Frontenac, Minn.....	1	20	New Lexington, Ohio.....	1	64
Nebraska City, Neb.....	1	8	O'Neill, Neb.....	1	19
Sidney, Neb.....	1	15	Rochester, N. Y.....	1	110
St. Joseph, Ky.....	1	150	Sister Servants of the Sacred		
St. Louis, Mo.....	1	97	Heart:		
St. Martin, Ohio.....	1	36	Beaverville, Ill.....	1	75
Springfield, Ill.....	1	50	Sisters of the Blessed Sacra-		
York, Neb.....	1	127	ment:		
Youngstown, Ohio.....	1	66	Winnebago, Neb.....	1	12
<b>Visitation:</b>			Sisters of the Holy Child Jesus:		
Elfindale, Mo.....	1	26	Cheyenne, Wyo.....	1	25
St. Paul, Minn.....	1	32	Sisters of Bon Secours:		
			Detroit, Mich.....	1	9
			Sisters of Notre Dame:		
			Florence, Neb.....	1	22
			Mitchell, S. D.....	1	50
			St. Joseph:		
			Cincinnati, Ohio.....	1	26
			Cleveland, Ohio.....	1	200
			Concordia, Kan.....	2	165
			Kansas City, Mo.....	1	85

## Laymen

Denver, Col.....	2	55
Brooklyn, Ohio.....	8	407
Prairie du Chien, Wis.....	4	203
Milwaukee, Wis.....	1	111
St. Louis, Mo. (White House).....	43	907
Holy Will, Wis.....	1	47
De Pere, Wis.....	1	52
Winona, Wis.....	1	30

## LAYWOMEN

<b>Good Shepherd:</b>					
Chicago, Ill., Children.....			3		811
Cincinnati, Ohio, Children.....			1		181
Peoria, Ill., Children.....			1		78
<b>Loretto:</b>					
Loretto Heights, Col., Ladies.....			1		38
Louisville, Ky., Ladies.....			1		150
St. Louis, Mo., Working Girls.....			1		150
<b>Mercy:</b>					
Marshall City, La., Nurses.....			1		36
Mason City, Iowa, Ladies.....			1		40
<b>Notre Dame:</b>					
Cincinnati, Ohio, Ladies.....			1		80
Prairie du Chien, Wis., Ladies.....			1		70
<b>Sacred Heart:</b>					
Clifton (Cincinnati), Ohio, Ladies.....			1		50
Clifton (Cincinnati), Ohio, Barat Association.....			1		75
Detroit (Lawrence Avenue), Mich., Business Women.....			1		225
Grosse Pointe, Mich., Teachers.....			1		25
Lake Forest, Ill., Ladies.....			1		275
Omaha, Neb., Ladies.....			1		150
St. Charles, Mo., Ladies.....			2		107
St. Joseph, Mo., Ladies.....			1		25
St. Louis, Mo., Ladies.....			2		290
St. Louis, Mo., Consolers of Mary.....			1		491
Toledo, Ohio, Ladies.....			1		200
<b>St. Joseph:</b>					
Clinton, Iowa, Ladies.....			1		20
St. Louis, Mo., Nurses.....			1		35
Tipton, Ind., Ladies.....			1		65
Ottumwa, Iowa, Ladies.....			1		80



St. Francis:		
New Lexington, Ohio, Ladies.....	1	210
Winona, Wis., Ladies.....	1	100
School Sisters of Notre Dame:		
Mankato, Wis., Ladies.....	1	75
Sisters of Charity:		
Leavenworth, Kan., Ladies.....	2	264

SUMMER RETREATS, 1922

Given by the Fathers of the New Orleans Province  
from June 1 to October 1

RELIGIOUS MEN

Diocesan Clergy:		Seminarians:	
Alexandria, La.....	20	St. Benedict, La.....	60
Charleston, S. C.....	33	Brothers (Brothers of the Chr. Schools):	
Galveston, Texas.....	47	Bay St. Louis, Miss. (2).....	81
Lafayette, La. (2).....	52	Covington, La.....	31
Mobile, Ala.....	54	Las Vegas, N. M.....	47
San Antonio, Texas (2).....	112	Santa Fe, N. M.....	17
St. Augustine, Fla.....	25		176
Ramsay, La. (N. B.).....	32	Brothers of the Holy Cross:	
Sacred Heart, Okla. (N. B.).....	32	New Orleans, La.....	24
	420		
N. B.—Benedictine Fathers.			200

RELIGIOUS WOMEN

Benedictine Sisters:		Little Sisters of the Poor:	
Cullman, Ala.....	63	Mobile, Ala.....	19
Ramsay, La.....	45	Nashville, Tenn.....	14
San Antonio, Fla.....	24		33
	137	Siervas de Maria:	
Good Shepherd Sisters:		New Orleans, La.....	26
Memphis, Tenn.....	13	Kansas City, Kan.....	24
Houston, Texas.....	9		50
New Orleans, La.....	44	Sisters of Charity:	
	61	East Las Vegas, N. M.....	11
Sisters of the Incarnate Word and		Santa Fe, N. M.....	26
of the Blessed Sacrament:			37
El Paso, Texas.....	12	Sisters of Mercy:	
Houston, Texas.....	55	Atlanta, Ga.....	17
Victoria, Texas.....	56	Augusta, Ga.....	14
	123	Macon, Ga.....	24
Ursuline Sisters:		Mobile, Ala. (2).....	96
Bryan, Texas.....	18	Nashville, Tenn.....	100
Columbia, S. C.....	28	Oklahoma City, Okla.....	70
Dallas, Texas.....	59	Prescott, Ariz.....	19
Galveston, Texas.....	44	Pass Christian, Miss.....	19
New Orleans, La.....	62	Sacred Heart, Okla.....	14
San Antonio, Texas.....	58	Stanton, Texas.....	18
	269	Savanah, Ga.....	36
		Vicksburg, Miss.....	78
			505

Ladies of the Sacred Heart:		Santa Fe, N. M.....	16
Grand Coteau, La.....	53	St. Michael's, Ariz.....	13
New Orleans, La.....	62		82
	115	Sisters of Nazareth:	
Sisters of St. Joseph:		Helena, Ark.....	29
Augusta, Ga.....	18	Pine Bluff, Ark.....	33
St. Augustine, Fla.....	34		62
Washington, Ga.....	44	Loretto Sisters:	
	96	Las Cruces, N. M.....	26
Daughters of the Cross:		Montgomery, Ala.....	19
Shreveport, La.....	82	Santa Fe, N. M.....	41
Sisters of the Incarnate Word:			86
Beaumont, Texas.....	16	Marionettes of the Holy Cross:	
Galveston, Texas.....	162	New Orleans, La.....	189
Houston, Texas.....	27	Marshall, Texas.....	14
Lake Charles, La.....	13		203
Temple, Texas.....	14	Immaculate Conception Sisters:	
Texarcana, Ark.....	11	New Orleans, La.....	25
	243	Theresian Sisters:	
*Shreveport, La.....	22	New Orleans, La.....	13
	265	Sisters of St. Dominic:	
Franciscan Sisters:		Galveston, Texas.....	164
Augusta, Ga.....	11	Nashville, Tenn.....	122
Purcell, Okla.....	14		286
Savannah, Ga.....	21	Sisters of Perpetual Adoration:	
	46	Birmingham, Ala.....	18
Sisters of the Precious Blood:		Breaux Bridge, La.....	28
Phoenix, Ariz.....	214	Pensacola, Fla.....	20
Sisters of the Incarnate Word and of Charity:			66
San Antonio, Texas (3).....	543	Sisters of the Holy Name:	
Missionary Sisters of the Sacred Heart:		Key West, Fla.....	31
New Orleans, La.....	41	Tampa, Fla.....	28
Sisters of the Blessed Sacrament:			59
Nashville, Tenn.....	11	Sisters of Mt. Carmel:	
New Orleans, La.....	42	Thibodaux, La.....	15

## LAYMEN

Augusta, Ga.....	40
Grand Coteau, La. (2).....	149
Spring Hill, Ala. (3).....	194

333

## GIRLS' ACADEMIES

Asheville, Tenn.....	201
Dallas, Texas.....	*214
Biloxi, Miss.....	250
Memphis, Tenn.....	243
Nashville, Tenn.....	26
New Orleans, La. (5).....	864
Convent, La. (2).....	*96

1894

STUDENTS

Immaculate Conception College, New Orleans, La.....	407
Loyola University, New Orleans, La. (2).....	257
Spring Hill College, Spring Hill, Ala.....	235

899

LADIES OF THE WORLD

Convent, La. ....	44
Dallas, Texas .....	16
Grand Coteau, La. (2).....	165
Macon, Ga. ....	39
Memphis, Tenn. ....	74
Mobile, Ala. ....	26
New Orleans, La. (4).....	336
Shreveport, La. ....	45
Oklahoma, Okla. ....	70
Little Rock, Ark.....	57

872

INMATES OF THE GOOD SHEPHERD

Houston, Texas .....	45
Memphis, Tenn. ....	250
New Orleans, La.....	114

409

INMATES OF LITTLE SISTERS OF THE POOR

Mobile, Ala. ....	102
Nashville, Tenn. ....	120
New Orleans, La.....	121

343

SUMMARY OF RETREATS

	Retreats	Retreatants
Diocesan Clergy .....	7	343
Seminarians .....	1	60
Religious Men .....	7	277
Religious Women .....	76	3513
Laymen and Students.....	10	1282
Secular Ladies and Pupils.....	24	2766
Houses of Good Shepherd.....	3	409
Little Sisters of the Poor.....	3	343
Totals.....	131	8993

## RETREATS

Given by the Fathers of the Maryland-New York Province  
from January 1 to December 1, 1923

To Secular Clergy		Christian Charity:	
Altoona .....	2	Wilkes-Barre, Pa.....	2 226
Antigonish, N. S.....	1 100	Daughters of Divine Charity:	
Baltimore .....	2 240	Arrochar, S. I., N. Y.....	1 31
Charlottetown, P. E. I.....	1 53	Daughters of the Heart of Mary:	
Erie .....	2 152	Brooklyn, N. Y.....	1 42
Halifax .....	1 40	Fordham, N. Y.....	1 45
Hamilton, Ont.....	1 56	Westchester, N. Y.....	1 53
Harrisburg .....	2 93	Divine Compassion:	
Hartford .....	2 347	White Plains, N. Y.....	1 51
Manchester .....	2 111	Dominicans:	
Newark .....	2 300	Hunts Point, N. Y.....	1 56
New York .....	3 607	Faithful Companions:	
Ogdensburg .....	2 127	Fitchburg, Mass.....	3 129
Portland .....	1 110	Franciscans:	
Providence .....	2 218	Buffalo, N. Y.....	2 71
Scranton .....	2 207	Glen Riddle, Pa.....	1 320
St. John's, N. F. L.....	1 45	New York City.....	2 95
Springfield .....	2 330	Philadelphia, Pa.....	1 34
Toledo .....	1 130	Good Shepherd:	
Trenton .....	2 180	Albany, N. Y.....	1 15
		Boston, Mass.....	1 27
		Brooklyn, N. Y.....	1 50
		Buffalo, N. Y.....	3 138
		Georgetown, D. C.....	1 20
		Newark, N. J.....	1 14
		New York City.....	2 53
		Philadelphia, Pa.....	1 40
		Providence, R. I.....	2 21
		Springfield, Mass.....	1 15
		Grey Nuns:	
		Buffalo, N. Y.....	1 45
		Ogdensburg, N. Y.....	1 32
		Philadelphia, Pa.....	3 124
		Helpers of Holy Souls:	
		Chappaqua, N. Y.....	1 30
		Holy Child:	
		Melrose, Mass.....	1 13
		New York City.....	1 40
		Philadelphia, Pa.....	2 45
		Rosemont, Pa.....	1 24
		Sharon Hill, Pa.....	2 105
		Suffern, N. Y.....	2 39
		Holy Cross:	
		Baltimore, Md.....	1 50
		Holy Names:	
		Albany, N. Y.....	1 50
		Rome, N. Y.....	1 35
		Immaculate Heart of Mary:	
		Cape May Point, N. J.....	1 210
		Jesus and Mary:	
		Highland Mills, N. Y.....	1 21
		Ladies of Loretto:	
		Hamilton, Ont.....	1 37
		Little Sisters of the Poor:	
		Philadelphia, Pa.....	2 39
		Marie Reparatrice:	
		New York City.....	3 73
<b>Seminarians</b>			
Brighton, Mass.....	1 130		
Emmitsburg, Md.....	1 5		
Overbrook, Pa.....	1 90		
Rochester, N. Y.....	1 149		
Seton Hall, N. J.....	2 77		
<b>Religious Men</b>			
Christians Brothers:			
Ammendale, Md.....	1 35		
Pocantico Hills, N. Y.....	1 115		
Marist Brothers:			
Poughkeepsie, N. Y.....	2 130		
Xaverian Brothers:			
Fortress Monroe, Va.....	1 54		
Newton Highlands, Mass.....	1 12		
<b>Religious Women</b>			
Benedictines:			
Bristow, Va.....	1 66		
Carmelites:			
Baltimore, Md.....	1 22		
Cenacle:			
Newport, R. I.....	1 22		
New York, N. Y.....	2 80		
Charity:			
Greensburg, Pa.....	1 200		
Halifax, N. S.....	2 273		
Mt. St. Vincent, N. Y.....	6 1369		
Wellesley Hills, Mass.....	1 98		
Charity of Nazareth:			
Hyde Park, Mass.....	1 59		
Leonardtown, Md.....	1 35		
Newburyport, Mass.....	1 24		
Charity of Our Lady of Mercy:			
Baltic, Conn.....	1 87		

<p><b>Mercy:</b>                      Altamont, N. Y..... 2 185                      Baltimore, Md..... 1 35                      Beatty, Pa..... 1 120                      Charlotte, N. Y..... 1 53                      Corning, N. Y..... 1 36                      Cresson, Pa..... 1 70                      East Moriches, N. Y..... 2 133                      Fall River, Mass..... 1 47                      Harrisburg, Pa..... 1 52                      Hartford, Conn..... 3 510                      Hazelton, Pa..... 1 30                      Hookset, N. H..... 2 280                      Leicester, Mass..... 1 35                      Manchester, N. H..... 1 85                      Merion, Pa..... 1 86                      Milford, Conn..... 1 185                      Mt. Washington, Md..... 2 155                      New Bedford, Mass..... 1 47                      New York City..... 5 193                      Pittsburgh, Pa..... 2 372                      Plainfield, N. J..... 2 176                      Portland, Me..... 3 340                      Rensselaer, N. Y..... 1 81                      St. John's, N. F. L..... 1 62                      Tarrytown, N. Y..... 2 87                      Wilkes-Barre, Pa..... 1 86</p>	<p>Holyoke, Mass..... 3 341                      Sacramentines:                      Yonkers, N. Y..... 1 27                      Sacred Heart:                      Albany, N. Y..... 1 125                      Halifax, N. S..... 1 54                      New York City—                      (Manhattanville)..... 2 190                      (University Ave.)..... 2 130                      Rochester, N. Y..... 1 34                      Torresdale, Pa..... 1 70                      Sacred Heart of Mary:                      Tarrytown, N. Y..... 1 65                      St. Dorothy:                      Richmond, S. I., N. Y..... 1 27                      St. Joseph:                      Brentwood, L. I., N. Y..... 1 345                      Brighton, Mass..... 2 180                      Buffalo, N. Y..... 3 135                      Cape May Point, N. J..... 4 573                      Chestnut Hill, Mass..... 2 325                      Framington, Mass..... 1 120                      Hamilton, Ont..... 2 192                      Hartford, Conn..... 1 134                      Holyoke, Mass..... 2 451                      McSherrystown, Pa..... 1 60                      Rutland, Vt..... 1 98                      Troy, N. Y..... 3 433                      Wheeling, W. Va..... 1 75                      St. Joseph of Peace:                      Englewood, N. J..... 1 70                      St. Martha:                      Antigonish, N. S..... 1 59                      St. Mary:                      Buffalo, N. Y..... 1 38                      Lockport, N. Y..... 1 90                      Ursulines:                      Beacon, N. Y..... 2 92                      Bedford Park, N. Y..... 2 145                      Middletown, N. Y..... 2 60                      New Rochelle, N. Y..... 3 148                      New York City..... 1 18                      Pittsburgh, Pa..... 1 24                      Phoenicia, N. Y..... 1 80                      Wilmington, Del..... 1 20                      Venerini:                      Lawrence, Mass..... 1 11                      Visitation:                      Frederick, Md..... 1 31                      Georgetown, D. C..... 1 52                      Parkersburg, W. Va..... 1 40                      Richmond, Va..... 1 22                      Wheeling, W. Va..... 1 45</p>
<p><b>Mission Helpers:</b>                      Baltimore, Md..... 3 98</p>	
<p><b>Missionary Sisters of the</b>  <b>Sacred Heart:</b>                      New York City..... 2 186</p>	
<p><b>Notre Dame:</b>                      Antigonish, N. S..... 1 65                      Boston, Mass..... 1 84                      Cambridge, Mass..... 1 55                      Charlottetown, P. E. I..... 1 48                      Chicopee, Mass..... 1 40                      Lawrence, Mass..... 1 55                      Lowell, Mass..... 1 98                      Philadelphia, Pa..... 1 60                      Waltham, Mass..... 1 132                      Washington, D. C..... 1 90                      Worcester, Mass..... 2 200</p>	
<p><b>Oblates:</b>                      Baltimore, Md..... 1 100</p>	
<p><b>Poor Clares:</b>                      Philtdelphia, Pa..... 1 16</p>	
<p><b>Precious Blood:</b>                      Brooklyn, N. Y..... 1 34                      Manchester, N. H..... 1 32</p>	
<p><b>Presentation:</b>                      Fitchburg, Mass..... 2 114                      Green Ridge, S. I., N. Y..... 2 65                      Newburgh, N. Y..... 2 104                      New York City..... 1 30                      St. John's, N. F. L..... 1 85</p>	
<p><b>Providence:</b>                      Catonsville, Md..... 1 54</p>	
	<p><b>Laymen</b>                      Chicopee, Mass..... 1 45                      Emmitsburg, Md..... 2 198                      Georgetown College,                      Washington, D. C..... 1 51</p>

Holy Cross College, Worcester, Mass.....	1	126	Mt. Manresa, Fort Wadsworth, Staten Island.....	35	2025
Loretto, Pa.....	1	41	Union Hill, N. J.....	1	42

### SECULAR LADIES AND PUPILS

<b>Benedictines:</b>					
Elizabeth, N. J., Girls.....				1	85
<b>Cenacle:</b>					
Brighton, Mass., Ladies and Girls, etc.....				12	737
Lake Ronkonkoma, L. I., N. Y., Ladies.....				2	83
Newport, R. I., Ladies and Girls, etc.....				5	136
New York City, Ladies and Girls, etc.....				9	646
<b>Charity:</b>					
Convent Station, N. Y., Academy and College Girls.....				2	350
Greensburg, Pa., College and High School Girls.....				2	337
Leonardtwn, Md., Academy Girls.....				1	125
Mt. St. Vincent, New York City, Academy Girls.....				1	200
St. Agath's Home for Children.....				1	496
Wellesley Hills, Mass., Girls and Lay Teachers.....				2	254
<b>Christian Charity:</b>					
Wilkes-Barre, Pa., Pupils.....				1	120
<b>Christian Education:</b>					
Arlington Heights, Mass., Girls.....				1	85
<b>Faithful Companions:</b>					
Fitchburg, Mass., Ladies and Pupils.....				2	105
<b>Franciscans:</b>					
Philadelphia, Pa., Nurses.....				3	81
<b>Good Shepherd:</b>					
Brooklyn, N. Y., Magdalens.....				1	99
Buffalo, N. Y., Children.....				1	60
Newark, N. J., Children.....				1	240
New York City, Children.....				1	253
Providence, R. I., Girls.....				1	35
Springfield, Mass., Children.....				1	140
Washington, D. C., Inmates.....				1	80
<b>Holy Child:</b>					
New York City, Pupils.....				1	85
Sharon Hill, Pa., Ladies and Girls.....				3	188
Suffern, N. Y., Pupils.....				1	39
<b>Holy Cross:</b>					
Washington, D. C., Academy Girls.....				1	200
<b>Immaculate Heart:</b>					
Immaculate, Pa., Alumnae.....				2	282
<b>Jesus and Mary:</b>					
New York City, Ladies.....				1	105
<b>Marie Reparatrice:</b>					
New York City, Working Girls.....				2	198
<b>Mercy:</b>					
Buffalo, N. Y., Children.....				1	120
Cresson, Pa., Ladies and Girls.....				1	110
Hartford, Conn., Ladies and Girls.....				2	225
Merion, Pa., Pupils.....				1	100
New York City, High School Girls.....				1	150
Milford, Conn., Ladies and Girls.....				2	271
Philadelphia, Pa., Children of Mary.....				1	90
Pittsburgh, Pa., Nurses.....				1	200

Notre Dame:		
Lowell, Mass., Academy Girls.....	1	206
Philadelphia, Pa., Children.....	1	80
Washington, D. C., College Girls.....	1	320
Providence:		
Washington, D. C., Academy Girls.....	1	50
Sacred Heart:		
Albany, N. Y., Lay Teachers, Ladies and Pupils.....	4	302
Boston, Mass., Lay Teachers and Children of Mary.....	2	165
New York City, Working Girls.....	1	150
University Avenue) Mothers and Children.....	2	225
(Manhattanville) Mothers, Nurses and Teachers.....	2	289
Philadelphia, Pa., Children of Mary and Pupils.....	2	200
Providence, R. I., Lay Teachers, Ladies and Pupils.....	3	242
Rochester, N. Y., Ladies.....	1	106
Torresdale, Pa., Ladies and Girls.....	3	565
Sacred Heart of Mary:		
Tarrytown, N. Y., Teachers.....	1	84
St. Joseph:		
Chestnut Hill, Pa., Lay Teachers.....	1	80
Ursulines:		
New Rochelle, N. Y., College Girls.....	1	435
Visitation:		
Frederick, Md., Pupils.....	1	70
Georgetown, D. C., Academy Girls.....	1	105
Richmond, Va., Academy Girls.....	1	63
Wheeling, W. Va., Academy Girls.....	1	67
Baltimore, Md., Ladies.....	2	195
Chicopee, Mass., Lay Teachers.....	1	53
Hookset, N. H., Lay Teachers.....	1	80
Highland Falls, N. Y., Lay Teachers.....	1	96
Philadelphia, Pa., Children of Mary.....	1	93
Washington, D. C., Ladies.....	1	65
Watertown, N. Y., Ladies.....	1	102

SUMMARY OF RETREATS

	Retreats	Retreatants
Priests, Secular .....	34	3556
Seminarians .....	6	451
Religious Men.....	6	346
Secular Ladies and Pupils.....	102	11598
Laymen .....	42	2528
Students in Colleges and High Schools, etc.....	25	11231
Religious Women .....	209	15458
Total.....	425	45168



## LIST OF OUR DEAD IN UNITED STATES AND CANADA

From October 1, 1922, to October 1, 1923



	Age	Soc.	Time	Place
Mr. Theodore M. Dansereau.....	23	2	Oct. 3, 1922	New York, N. Y.
Fr. Joseph Lindebner.....	77	45	Oct. 4, 1922	Pine Ridge, S. D.
Fr. John B. Pittar.....	63	46	Oct. 22, 1922	Poughkeepsie, N. Y.
Fr. Patrick F. X. Mulry.....	62	46	Nov. 2, 1922	New York, N. Y.
Fr. James Rossiomkel.....	70	51	Nov. 9, 1922	Kansas City, Mo.
Br. Thomas Waldron.....	80	57	Nov. 15, 1922	Oshkosh, Wis.
Fr. John F. Quirk.....	64	47	Nov. 19, 1922	Poughkeepsie, N. Y.
Br. Frederick Stormont.....	45	17	Nov. 25, 1922	St. Boniface, Man.
Fr. Francis Klocker.....	63	47	Nov. 29, 1922	St. Louis, Mo.
Fr. Thomas McNeive.....	58	35	Dec. 9, 1922	St. Mary's, Kan.
Br. William Ryan.....	46	19	Dec. 9, 1922	St. Mary's, Kan.
Br. Timothy Deasy.....	68	35	Dec. 25, 1922	Hillyard, Wash.
Fr. Salvatore Persone.....	89	69	Dec. 30, 1922	Trinidad, Col.
Fr. Charles de Gudenus.....	78	59	Jan. 10, 1923	Toledo, Ohio
Fr. Aggaeo Valpolini.....	55	35	Jan. 12, 1923	Spokane, Wash.
Fr. William Poland.....	75	55	Jan. 14, 1923	St. Louis, Mo.
Fr. Joseph F. Hanselman.....	67	45	Jan. 16, 1923	Rome, Italy
Mr. Charles Kennedy.....	29	12	Jan. 29, 1923	San Francisco, Cal.
Fr. Charles Klein.....	75	55	Jan. 30, 1923	Mobile, Ala.
Fr. Walter Dwight.....	49	32	Feb. 1, 1923	Poughkeepsie, N. Y.
Fr. Alexander Mazetti.....	89	70	Feb. 13, 1923	San Jose, Cal.
Br. Peter J. Murphy.....	32	7	Feb. 27, 1923	Worcester, Mass.
Fr. Edward J. Magrath.....	68	46	March 4, 1923	Georgetown, D. C.
Fr. William Kinsehl.....	74	57	March 9, 1923	Omaha, Neb.
Br. John Ristori.....	89	59	March 22, 1923	Santa Clara, Cal.
Rt. Rev. D. D. Fred'k Hopkins	79	55	April 10, 1923	Belize, Br. Honduras
Fr. Edward Sullivan.....	59	40	April 18, 1923	Detroit, Mich.
Fr. Patrick Hagerty.....	54	28	April 26, 1923	Pueblo, Col.
Fr. Marcel Martineau.....	76	48	April 26, 1923	Montreal
Fr. Louis Bashnal.....	63	41	April 27, 1923	Grand Coteau, La.
Fr. John Froebes.....	55	37	April 29, 1923	Milwaukee, Wis.
Fr. John B. Plante.....	48	30	May 29, 1923	Washington, D. C.
Fr. Joseph H. Richards.....	72	51	June 9, 1923	Worcester, Mass.
Br. Patrick Hanick.....	85	57	June 10, 1923	San Francisco, Cal.
Fr. John Ford.....	59	43	July 15, 1923	Spokane, Wash.
Fr. Joseph H. Smith.....	59	42	July 28, 1923	Monroe, N. Y.
Br. Jeremiah Flaherty.....	82	53	Aug. 29, 1923	Poughkeepsie, N. Y.
Fr. Alphonse J. Donlon.....	56	34	Sept. 3, 1923	Tarrytown, N. Y.
Br. Joseph Hould.....	71	51	Sept. 6, 1923	Montreal
Fr. Francis Gubitosi.....	91	67	Sept. 7, 1923	Denver, Col.
Fr. Ambrose Fontan.....	65	49	Sept. 8, 1923	Mobile, Ala.

Requiescant in Pace



# THE WOODSTOCK LETTERS

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VOL. LIII, No. 2.

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## THE GENERAL CONGREGATION

*Dear Father Editor:*

A friend of yours asks me to send you a few lines about the Twenty-seventh General Congregation. At first, I felt tempted to refer your reverence and your readers to the account of the last Congregation contributed to the *Woodstock Letters* by the first Assistant of the American Assistancy, Father Thomas J. Gannon. But your friend insisted that the Twenty-seventh Congregation was not called to elect a new Father General, but to revise and codify our Institute, and that therefore its methods and work differed from the proceedings of former Congregations.

But there is a difficulty apt to cause us more trouble. The Formula of the General Congregation obliges all its members to secrecy as to the election and the other transactions of the meeting. The wisdom and importance of this law cannot be called into question, since in many cases an increase in freedom of speech after the Congregation would diminish the willingness and candor of speech during the sessions. Besides, the history of the event is not left to the subjective views of private authorship, oral or written, but the "Acta" of each session are put in writing by the secretary of the Congregations, or one or two of his assistants, and are considered authentic only after their approval by the whole assembly. In case of necessity or great utility your readers will be readily permitted to consult this official record of the details of each session and of the whole Congregation. What has been said will account for the superficial character of the present paper. You and your readers need not fear that I shall say too much; for I repeat only the substance of an account which appeared in the "Notizie della Provincia Romana" and has therefore passed the censorship

of the Roman Province and no doubt has been read by competent critics.

## I.

The list of the Fathers belonging to the General Congregation:

## I.

**Patres Congregationis Generalis XXVII per Assistentias distributi**

**A. R. P. N. WLODIMIRUS LEDOCHOWSKI**  
*Praepositus Generalis*

**Assist. Italiae**

P. Nalbone Franciscus de P.,  
*Assist.*

**PROV. ROMANA**

P. Filograssi Iosephus, *Prov.*  
P. Ojetti Benedictus, *Elect.*  
P. Tacchi Venturi Petrus, *Elect.*

**PROV. NEAPOLITANA**

P. Jollain Iaphet St., *Prov.*  
P. Stravino Antonius, *Elect.*  
P. Tummolo Raphael, *Elect.*

**PROV. SICULA**

P. Rubino Liborius, *Prov.*  
P. Borrello Paschalis, *Elect.*  
P. Previterra Carmelus, *Elect.*

**PROV. TAURINENSIS**

P. Argano Antonius, *Prov.*  
P. Calcagno Franciscus X.,  
*Elect.*  
P. Boello Petrus, *Proc. Gen.*,  
*Elect.*

**PROV. VENETA**

P. Battisti Ioannes B., *Prov.*  
P. Mattiussi Guido, *Elect.*  
P. Ambrosini Ioachimus, *Elect.*

**Assist. Germaniae**

P. van Oppenraaij Rudolphus,  
*Assist.*

**PROV. AUSTRIAE**

P. Ersin Aloisius, *Subst. Prov.*  
P. Biederlack Iosephus, *Elect.*  
P. Sinthern Petrus, *Subst.*

**PROV. BELGICA**

P. Willaert Ferdinandus, *Prov.*  
P. Thibaut Aemilius, *Elect.*  
P. De Villers Augustus, *Elect.*  
P. Maertens Alfredus, *Oecon. Gen.*

**PROV. GERMANIAE INF.**

P. Bley Bernardus, *Prov.*  
P. Kosters Ludovicus, *Elect.*  
P. Laurentius Iosephus, *Elect.*

**PROV. GERMANIAE SUP.**

P. Bea Augustinus, *Prov.*  
P. de Nostitz-Rieneck Rob.,  
*Elect.*  
P. de Chostoney Paulus, *Elect.*

**PROV. HUNGARIAE**

P. Somogyi Eugenius, *Prov.*  
P. Speiser Franciscus X., *Elect.*  
P. Bangha Adalbertus, *Elect.*

**PROV. NEERLANDICA**

P. Raaijmakers Carolus, *Prov.*  
P. Beukers Everardus, *Elect.*  
P. Hoenen Petrus, *Elect.*

**PROV. POLONIAE**

P. Sopusch Stanislaus, *Prov.*  
P. Piatkiewicz Wlodimirus,  
*Elect.*  
P. Stopa Antonius, *Elect.*

**V. PROV. CECOSLOVACA**

P. Skarek Leopoldus, *Proc.*

**V. PROV. IUGOSLAVIAE**

P. Preseren Antonius, *Proc.*

**Assist. Galliae**

P. Fine Eduardus, *Assist.*

**PROV. CAMPANIAE**

P. Geny Petrus, *Prov.*  
P. Bonduelle Aloisius, *Elect.*  
P. Poullier Ludovicus, *Elect.*

**PROV. FRANCIAE**

P. Devillers Romualdus, *Prov.*  
P. de Boynes Norbertus, *Elect.*  
P. Mollat Felix, *Elect.*

## PROV. LUGDUNENSIS

- P. Chauvin Aloisius, *Prov.*  
 P. Bulot Augustus, *Elect.*  
 P. Foujols Antonius, *Elect.*

## PROV. TOLOSANA

- P. Rouffiac Edm'ndus, *Prov.*  
 P. Fournier Ioannes M., *Elect.*  
 P. de Guibert Iosephus, *Elect.*

## Assist. Hispaniae

- P. Barrachina Iosephus, *Assist.*

## PROV. ARAGONIAE

- P. Guim Ioannes, *Prov.*  
 P. Lloberola Raimundus, *Elect.*  
 P. Ferreres Ioannes, *Elect.*

## PROV.

## ARGENTINO-CHILENSIS

- P. Llussá Iosephus, *Prov.*  
 P. Añón Ioachimus, *Elect.*  
 P. Gambón Vincentius, *Elect.*

## PROV. CASTELLANA

- P. Villalonga Gabriel, *Prov.*  
 P. Astráin Antonius, *Elect.*  
 P. Arregui Antonius, *Elect.*

## PROV. LEGIONENSIS

- P. Gutiérrez del Olmo Ferdinandus, *Prov.*  
 P. Carvajal Henricus, *Secr. Soc., Elect.*  
 P. Mostaza Michael, *Elect.*

## PROV. LUSITANA

- P. Mendes Candidus, *Prov.*  
 P. Pinto Antoninus, *Elect.*  
 P. Rodrigues Franciscus, *Elect.*

## PROV. MEXICANA

- P. Crivelli Camillus, *Prov.*  
 P. Cuevas Marianus, *Elect.*  
 P. Renaud Marcellus, *Elect.*

## PROV. TOLETANA

- P. Cañete Ioannes, *Prov.*  
 P. Aicardo Iosephus Emm.,  
*Elect.*  
 P. Valera Iosephus M., *Elect.*

## Assist. Angliae

- P. Walmesley Hermannus, *Assist.*

## PROV. ANGLIAE

- P. Bodkin Gulielmus, *Prov.*  
 P. Blount Carolus, *Elect.*  
 P. Slater Thomas, *Elect.*

## PROV. CANADENSIS

- P. Filion Ioannes M., *Prov.*  
 P. Filiatrault Telesphorus,  
*Elect.*  
 P. Boncompain Aloisius, *Elect.*

## PROV. HIBERNIAE

- P. Fahy Ioannes, *Prov.*  
 P. Devitt Matthews, *Elect.*  
 P. Finlay Petrus, *Elect.*

## Assist. Americae

## PROV. CALIFORNIAE

- P. Dillon Franciscus C., *Prov.*  
 P. Giacobbi Dominicus, *Elect.*  
 P. Woods Henricus, *Elect.*

## PROV. MARYLANDIAE—N.E.

- P. Kelly Laurentius J., *Prov.*  
 P. Maas Antonius, *Subst.*  
 P. Tierney Ricardus, *Elect.*

## PROV. MISSOURIANA

- P. McMenamy Franciscus X.,  
*Prov.*  
 P. O'Connor Michael, *Elect.*  
 P. Noonan Herbertus, *Elect.*

## PROV.

## NEO-AURELIANENSIS

- P. Mattern Aemilius, *Prov.*  
 P. De Potter Iacobus, *Elect.*  
 P. Power Gulielmus, *Elect.*

## II.

Before Friday evening, September 7, all the members of the Congregation had reached Rome; the first two came on Sunday, September 2, others followed on Monday, Tuesday, and Wednesday, the greatest number on Thursday, September 6. All were lodged in the rooms of the German College; by special permission of the Holy Father the German students were allowed to remain at their Villa, San Pastore, during the time of the Congregation, where they followed their regular course of philosophical and theological studies.

They began their classes a week before the opening of the Gregorian University, so that after the Congregation they could afford to lose a few days in their transfer to the City without getting behind in the Roman courses. Late in November and during December we heard in the Congregation repeatedly expressions of sympathy with the inconveniences suffered by these young men in their exile; for their Villa is at best not a desirable winter residence. During the month of August Father Pemmachio, the Father Minister of the Curia, prepared the rooms of the College for the Fathers of the Congregation. We cannot do less than acknowledge the care with which every little detail had been provided and the charity shown all the Fathers from the time of their arrival to the moment of their departure. The Gregorian University was called upon to make some sacrifices. Three of its professors were among the members of the Congregation: Father Ojetti, Father Mostaza and Father de Guibert, being the electors respectively of the provinces of Rome, Leon and Toulouse.

On the Feast of the Nativity of Our Blessed Lady, September 8, at 9 a. m., the bell rang for the first session of the Congregation. The Father Secretary of the Society stood at the door of the College Aula in which all the general meetings of the Congregation were held, and read the names of all the Fathers, each one entering after the reading of his name. There were five assistants (Fr. Hanselman had as yet no successor); thirty provincials (the provincial of Austria was represented by a substitute, Fr. Ersin), sixty electors (Fr. Sinthern acted as substitute for Fr. Ersin, and Fr. Maas for Fr. P. H. Casey), and two procurators representing the two vice-provinces of Czechoslovakia and Jugoslavia; in fact, each of the two vice-provinces had elected its vice-provincial as its procurator. Immediately after convening, the Congregation admitted also Father Alfred Maertens, the well-known former Procurator General and the present Econome General of the Society. Besides on September 21, Father Augustus Coemans, of the Belgian Province, and Father Julius Besson, of the Toulouse Province, were admitted to the Congregation on account of their expert knowledge of the Institute which they had shown in the sessions of the Roman Commission during the preparation and the revision of the new Epitome. Since Fr. Ojetti, Fr. Ferreres, Fr. Arregui, and Father Maas were members of the Congregation as representatives of their respective

provinces, and Fr. Welsby was elected Assistant of the English Assistancy, the whole staff of the Roman Commission was present at the Roman Congregation. Including V. R. Fr. General the whole assembly numbered 102 members. Of these, thirty-six had been present at the Twenty-sixth Congregation, three in the twenty-fifth, eight in both the twenty-fifth and the twenty-sixth.

In the beginning, His Paternity was prevented by ill health from attending the sessions, but he welcomed the Fathers of the Congregation in an address read by the Fr. Secretary of the Society, and he appointed as presiding officer the Rev. Fr. de Boynes, late Visitor of the American Provinces and actual Elector of the Province of France. The Rev. President took his place on the platform, and began the "Veni Creator"; the alternate parts of the hymn were recited by his Reverence and the assembled Fathers. Next followed the legal formalities as to the legitimacy and the numerical competency of the assembly, and the validation of all that might have occurred in any of the Provincial Congregations or in the preliminaries of the General Congregation. Then the two oldest Professed among the Fathers, Fr. Raphael Tummolo of the Province of Naples (Fr. Tummolo taught the Short Course at Woodstock about 1836, and now teaches Moral Theology at Posilippo, though he is nearly 80 years old) and Fr. Maertens of the Belgian Province took their seat respectively at the right and the left of the Rev. President, and the Congregation began the election of the Secretary of the Congregation and his two assistants. The two electors of the Roman Province, Frs. Peter Tacchi-Venturi and Benedict Ojetti, were elected respectively as Secretary and first Assistant Secretary. The reader will remember that Fr. Tacchi-Venturi held the office of Secretary in the last General Congregation too, so that he had a great deal of experience in the work to be done. Fr. Ludwig Kusters, Elector of the Province of Lower Germany, was elected as second Assistant Secretary.

The election of the Secretaries was followed by the appointment of representatives of the various Assistancies who were to go with His Paternity to the Sovereign Pontiff, in order to offer the Holy Father the filial homage of the whole Society, and obtain from Him his Apostolic Blessing for the work of the Congregation. Usually each Assistancy is represented on this occasion by its senior member in the Congregation, excluding however those Fathers that belong

to the Curia. Hence Italy was represented by Fr. Raphael Tummolo; Germany by Fr. Joseph Biederlack; France by Fr. Anthony Foujols; Spain by Fr. Anthony Astrain; England by Fr. Peter Finlay; America by Fr. Dominic Giacobbi. As the convalescence of His Paternity was delayed beyond expectation, Fr. de Boynes accompanied these six Fathers on their visit to the Holy Father. On this same day, September 8, at the end of the Litanies, which at this season of the year are said between noon examen and dinner, the Fathers began a Novena to St. Francis Xavier for the complete and speedy recovery of V. R. Fr. General. These prayers to St. Francis were continued in connection with Litanies to the end of the Congregation; during the winter months Litanies are said before supper.

During the first few days of the Congregation we had no set work to do in the afternoon; everyone was supposed, however, to familiarize himself with the second edition of the new Epitome and with other documents pertaining to the work of the Congregation. As the number of priests rendered it necessary to have three or four masses at every altar, the early masses began about 5.15. Breakfast, i. e., bread and coffee and, if one desired to have them, two eggs and butter could be had from 7.00 on. The morning session began at 9.00, and lasted usually until about 11.20; some days it was about 10 minutes longer, on other days it was a little shorter. Examen was made at 11.45, and was followed in the winter season by dinner, in the summer season by litanies and dinner at 12.15. Recreation lasted till 1.30 or 1.45 according to the season. In the afternoon many of the Fathers took a walk, visiting some of the churches or antiquities of the Holy City. Supper was at 8.00 and was preceded by litanies during the winter season. Recreation lasted till 9.15, and was followed by points and examen. One had to admire the spirit of charity that animated all the Fathers; however different they might be in nationality and in their natural sympathies, they seemed to be inspired by one heart and one soul. Some of them walked up and down in the College yard during recreation, others preferred to sit in one of the groups which settled down here and there in the spacious recreation hall. Each group spoke the language familiar to its members; as one passed along one heard Italian, or Spanish, or French, or German, or English, or even Latin. As time passed on, these languages became practically localized, so that one could choose, at the begin-

ning of recreation one's place in the recreation hall according to the language one felt inclined to speak. Quite a number of the Fathers were very good linguists.

On Sunday, September 9, the Congregation elected six deputies, one from each Assistancy, for deciding what course was to be followed with regard to each "Postulatum" sent to the General Congregation. As the election proceeded, the respective Assistant was chosen for each Assistancy: Fr. Francis de P. Nalbone for Italy; Fr. Rudolph Van Oppenraaij for Germany; Fr. Edward Fine for France; Fr. Joseph Barachima for Spain; Fr. Herman Walmesley for England; Fr. Anthony Maas, who had attended the business of the Amercian Assistancy since the month of February, for America. It may appear strange to outsiders that the whole of the morning session should be taken up by the simple election of six deputies. But first each session began and ended with prayer; all knelt down, and each member prayed privately, without any common oral form. The opening prayer was followed by the reading, the criticism, if one may call it so, and the approval of the "Acta" of the preceding session; this preliminary usually lasted about twenty or twenty-five minutes. In the elections themselves only one person was elected by each ballot, so that six ballots were needed for the election of the six deputies. In theory it may seem that the choice of the six by one ballot would shorten the proceeding; but practically such a method would imply a loss of time. Each ballot implies the following details: 1—Every Father writes the name of his candidate on one of the slips of paper found in his folder. 2—These votes are collected by two members of the Congregation and handed over to the Secretary. 3—The Secretary counts the votes aloud in presence of the whole assembly. 4—If the number of votes properly tallies with the number of voters, the votes are opened and inspected by the President, the Secretary and his first Assistant. 5—After inspection each vote is read aloud. 6—After this the Secretary reads from his notes how many votes have been given in favor of each candidate. 7—Finally, the President announces the name of the candidate that has been elected.

On Monday, September 10, occurred the election of six deputies, one from each Assistancy, to consider the so-called "detrimenta." The meaning of this latter term is clear to the reader from the "Formula" of the General Congregation. According to a law laid down in the same "Formula" the

deputies "ad detrimenta" must be entirely distinct from the deputies "ad postulata," so that no Father can belong to both bodies of deputies. The Congregation elected as deputies "ad detrimenta," Fr. Peter Boetto, for Italy; Fr. Emil Thibaut, for Germany; Fr. Norbert de Boynes, for France; Fr. Anthony Astrain, for Spain; Fr. Peter Finlay, for England; Fr. William Power, for America. Four of these six deputies "ad detrimenta" had served as Visitors of various Provinces of the Society. On this same day, the arm of St. Francis Xavier which had made a triumphant tour of miracles through many cities of Spain, France and Italy, was brought back from Perugia and deposited under the special care of Very Rev. Fr. General.

On Tuesday, September 11, the Congregation began the organization of "commissions" or committees that had to prepare the subject matter for the general sessions. It is true that no General Congregation had been so carefully prepared as the twenty-seventh. Still an immediate preparation of the various parts was needed in order to avoid needless waste of time. The Roman Commission had printed a revised edition of the new Epitome, a revision of the "Formulæ" of the various Congregations (General, Provincial, Procurators', and for the election of a Vicar General), and a revision of the more important sets of Rules. The Epitome plainly demanded the lion's share of the Congregation's work; the wording of the Formulæ and of the Rules often depends on the principles laid down in the Epitome. This latter work, in its turn, does not give us any words of the Roman Commission, but it is a mosaic, a synthesis, from four different sources: 1—the Codex Juris Canonici; 2—the Constitutions; 3—the Decrees of General Congregations; 4—the Ordinations of the Father Generals.

The extracts from the "Codex Juris" gave little trouble to the Congregation; only accuracy as to their legal sense and even their verbal expression, if possible, needed attention. The skilled canonists present in the assembly found here congenial work. The same may be said about the extracts from the Constitutions found in the Epitome; here was a field of work for our constitutional experts. The ultimate decision, however, in all these cases rested with the Congregation. The extracts from the Ordinations of our Father Generals represent the proper object of the General's authority: the Congregation may, in rare cases, pass one of these Ordinations as its own Decree, or it may express its direction with regard to other Ordinances, but it will



not interfere with Fr. General's ordinary power of acting. Hence the main work of the Congregation consisted in dealing with the extracts taken from the Decrees of former Congregations. In fact, all this material was printed in a separate volume; the general order of the Epitome was kept, but the extracts found in the various parts were numbered, and had the appearance of schemata of Decrees to be proposed to the body of the Congregation. To each of the above mentioned Commissions a certain part of these schemata was assigned. The opinion of each Commission on its schemata was typewritten and distributed to all the Fathers; those who wished, then wrote their opinion, each one his own, on the judgment of the commission and the schemata and these opinions too were distributed to all. The Commission then considered the schemata again in the light of the opinions expressed, and again distributed its typewritten judgment to all the Fathers. Only after the second opinion of the Commission had been distributed, could the schemata be brought before the plenary session of the Congregation.

Before each plenary session a typewritten program of the subjects to be considered was distributed to all the Fathers. Thus they could make their immediate preparation, for they had in their rooms (1) a printed copy of the schemata, (2) a typewritten copy of the views of various members of the Congregation, (3) the first and second opinion of the respective Commission. In the session, the schema was first read by the Secretary, and, if necessary or advisable, explained by a "relator," i. e. a member of the competent Commission. After this followed the discussion of the question by the Congregation. In the discussion, no one was to repeat what had been brought to the notice of the Congregation either in the typewritten sheets previously distributed, or by a preceding speaker. In spite of these means to shorten the speaking, the discussion of some of the most difficult questions lasted four or even six hours. After the discussion the vote of the Congregation was taken according to the rule laid down in the "Formula."

It is clear from what has been said that after the organization of our ten commissions—later on, an eleventh had to be added—some two or three days were required for the immediate preparation of material for a general session. Hence there was no general session from Wednesday, September 12, to Friday, September 14, but the time was well-filled up with special meetings of the deputies "ad postulata" and

“ad detrimenta,” and the work of the various committees; nearly every member of the Congregation belonged to one of these Commissions, or had to attend to other special duties. Moreover, on Wednesday, September 12, the arm of St. Francis Xavier was carried in procession from the room of the Very Rev. Fr. General to the church of the German College, and there it was exposed on a reliquary throne at the gospel side of the high altar for the veneration of our Fathers and Brothers. Its stay in this place was interrupted only by short excursions to Palestrina, Ferentino, Anagni, and a few other places. At the end of the ceremony, Rev. Fr. Nalbone, the Assistant of Italy, blessed the assembled Fathers with the sacred relic. The general sessions were resumed on September 15, and were held every day excepting Sunday and a few other days, e. g. September 18, December 12, 18, 19, when there was not enough matter ready. About the beginning of November most of the Commissions were fairly well advanced in their special work; hence the Congregation decided to hold two plenary meetings on three days of the week; i. e. Monday, Wednesday and Friday. The afternoon meeting on these days convened at 5.30 and lasted till sometime after 7.00. These double meetings began November 5, and stopped after December 5, so as to give the Fr. Provincials and also the other members of Congregation, if they wished it, a chance to speak with His Paternity during the afternoon hours, or on free days at any hour of the day.

It did not seem advisable to delay too long our delegation's official visit to the Sovereign Pontiff. On the other hand, during the early period of the Congregation Very Rev. Fr. General's illness did not allow him to go to the Vatican. Hence on September 21 the delegation headed by Fr. de Boynes, President of the Congregation, was introduced to the Holy Father by Fr. Tacchi-Venturi, who is well known in the papal household. His Holiness received the Fathers most affably, inquired most solicitously about His Paternity's health, conversed at length with the Fathers, and manifested throughout a cordial affection and paternal solicitude for our Society. Finally, he dismissed the delegation with his Apostolic Benediction for the Congregation and its work. In connection with this incident it may be well to mention the audience granted by the Holy Father to the whole Congregation on December 17 at 1.00 P. M. On this day there was first a plenary meeting lasting from 9.00 till 10.20;

examen took place at 10.45, dinner at 11.00; after dinner all the Fathers walked or rode in the trolley to the Vatican, and assembled in the audience hall. His Holiness came in about 1.30, and at once passed along the long black line for the kissing of the ring. The Fathers were arranged according to the various assistancies, and the Holy Father talked quite familiarly with those he knew. After this Very Rev. Fr. General read an address, and His Holiness answered most appropriately. He then blessed all the articles which the Fathers intended to have blessed. His words show that the Holy Father has a most exalted idea of our Society; the Fathers, I can vouch for some of them, at least, felt very much ashamed of their imperfect correspondence with the ideals of the Vicar of Christ.

On September 26, His Paternity, following the advice of his Doctor and of his Assistants, left Rome for Posilippo in order to hasten his convalescence. He was accompanied by his Polish Secretary, Fr. Siemienski, and the infirmarian of the Curia, Br. Del Vecchio. The healthy climate of the Neapolitan Scholasticate was expected to be instrumental in restoring his strength. Prof. Moscati paid him a professional medical visit and discovered the traces of a vanishing dry pleurisy, but he pronounced his condition at that time quite satisfactory. In fact, our Father's condition proceeded so rapidly that he could return to Rome on October 6 and preside in person at the plenary session of the Congregation on October 8. After this date His Paternity was no more prevented by ill health from attending to all the regular work of the Congregation, a favor we owe no doubt to the intercession of St. Francis Xavier.

September 26 was notable not only for Rev. Fr. General's departure for Posilippo, but also for Fr. Van Oppenraaij's Golden Jubilee in the Society. The venerable jubilarian has been Assistant for Germany since 1915; in the previous years he had been Provincial of Holland, but his years and onerous duties have not impaired his strength of body or mind. The Jubilee brought to the Rev. Father the congratulations of Ours and of countless outsiders; no doubt it filled his heart too, with special graces and blessings from the court of heaven, but it did not in the least interfere with the ordinary work of the Congregation. A small cup of coffee served during after-dinner recreation was the external expression of the Golden Jubilee. If a tiny glass of special wine had been added, an old saintly Brother, who

had been what may be called the body guard of four successive Father Generals, would have exclaimed: "What would Fr. Anderledy say"? Some of the readers may take it for granted that the Congregation had "Deo gratias" at dinner on this day. But there was no "Deo gratias" at any meal during the whole course of the Congregation; in fact, there was no "Deo gratias" at any of the Curia meals during the eleven months of my experience, excepting St. Ignatius' day at the Villa Rufinella when the highest superiors of the Camaldolese and of the Capuchins (I do not remember their official title) were at table with us. Scholastics from the Gregorian University did all the table reading during the time of the Congregation, and it was all in Italian, e. g., the History of the Society, the Life of St. Ignatius by Fr. Ribadeneira, the Autobiography of Bl. Robert Bellarmine, etc. During the year, the ordinary table reading in the Curia refectory was in Italian, excepting sacred scripture, and was attended to by some of our good Brothers.

The ordinary routine work of the Assembly was a little changed on October 10 and October 17. On the former of the two dates the Congregation decided that it would be desirable to lessen the work of the German Assistancy which embraced seven Provinces and two vice-Provinces; hence by a decree of this date, the Province of Belgium was severed from the German Assistancy and added to that of England. On the feast of St. Margaret Mary, October 17, the Congregation elected three new Assistants and a new Admonitor. The American Assistancy had been vacated by Fr. Hanselman's death on January 16, 1923. Frs. Fine and Walmesley, the respective Assistants of France and England, asked the Congregation to relieve them of their heavy burden. Fr. Fine was born May 28, 1847; he entered the Society September 1, 1865; was for some years Provincial of Lyons; became Assistant of France in 1900; held the post of Vicar-General after Fr. Wernz's death 1914-1915, and was re-elected Assistant and also Admonitor in 1915. Fr. Walmesley was born February 9, 1850; he entered the Society December 18, 1867; spent some years on the African Mission, and became Assistant of England in 1907. Seeing that the petition of these two Fathers was based on good reasons, i. e., old age and physical weakness, the Congregation reluctantly granted their request, but at the same time officially and publicly thanked them for the important services they had rendered to the society and the invaluable help they had given to our V. R. Fr. General. The *quatriduum* before

the election of the new Assistants was observed according to the law laid down in the "Formula" of the General Congregation. All the new Assistants as well as the Admonitor were elected by the first ballot, an incident which shows the remarkable degree of harmony in the Congregation. Fr. de Boynes and Fr. Mattern, both well known to the readers of the Woodstock Letters, were elected as Assistants respectively of France and of America. Fr. Joseph Welsby of the English Province, who had been a member of the Roman Commission during the preceding year, but had returned to Ireland during the summer in order to continue his work as Tertian Master, was elected as Assistant of England. As he was giving the Long Retreat to the Tertians at the time of his election, the Congregation allowed him to finish that work before coming to Rome. Hence he arrived only on November 10. Finally, Fr. Van Oppenraaij, Assistant of Germany, was elected Admonitor of His Paternity.

On October 31, Fr. Anthony Pinto, elector of the Province of Portugal and Superior of the Portuguese Mission in Brazil, presented to the Congregation weighty reasons requiring his presence in the Mission; the Fathers acknowledged the validity of the reasons and allowed the Father to return forthwith to Brazil. A few times, a Father had to be excused from attendance at the sessions because he was called to the Vatican, or had to attend to other equally important duties; thus some of the Spanish Fathers, e. g., had to attend a few of the public functions during a visit of the King of Spain. Again, there were a few cases in which illness rendered it impossible for a Father to be present at the session. On the whole, such absences were few and far between; the "Acta" read at the following session always stated the fact of anyone's absence from the preceding session and gave the reason for it. When many were forced to be absent, an expedient was found to prevent any irregularity: e. g., on November 3 several wished to be present at the solemn opening of the schools at the Gregorian University and the distribution of prizes. Hence the general session of that day was transferred from the morning to the evening hours.

It may be asked whether we had any exhortation and the case of conscience during the course of the Congregation. The matter of the Institute which formed the object of our discussions, especially the points referring to poverty and other equally important questions, formed an almost continuous case of conscience. In the same way, many of the

speeches were solid spiritual exhortations. However, on November 12, Fr. Filograssi, the Provincial of Rome, gave a formal exhortation in Latin to all the Fathers assembled in the Church of the German College; the feast of St. Stanislaus, or rather the life and virtues of the Saint, furnished the subject of the address. It was a real pleasure to listen to a good Latin discourse which combines our principles of the spiritual life with the elegance and force of some of the best classical writers. Even in the meetings of the Congregation the intellectual acumen and elegance of some of the speakers formed a real antidote against the tedium of our continued and lengthy discussions. Now and then there was a good-natured thrust and humorous sally at the expense especially of our canonists; such amenities were taken in the spirit in which they were given and usually were repaid with interest.

From the very outset the Fathers ventured on surmises as to the length of the Congregation; our optimists spoke of two months, our pessimists of two or more years. After awhile the majority seemed to hope that the Feast of the Immaculate Conception would bring us to the end of our work. But even then opinions kept on varying; whenever a single point had to be discussed one or more days, one heard it said that we could not possibly finish before Easter, or, at least, before the end of January. But throughout this variation of fear and hope, there was always a general and subconscious feeling of trust and confidence that V. R. Fr. General would somehow manage to lead us over our immense field of questions much sooner than we expected. This feeling was based partly on our daily experience of his tact and ingenuity shown in the management of seemingly insurmountable difficulties, partly, and perhaps principally, on our daily increasing realization of the care and accuracy with which His Paternity had foreseen and prepared the whole matter of the Congregation. And all this he had accomplished in addition to the onerous duties of his office which alone require the capacities of a live superman.

When a day or two before the end of the Congregation it appeared certain that the work could be finished on St. Thomas' feast, the Fathers made their definite plans for their respective home journeys. Most of the European electors tried to reach their Provinces before Christmas, so that some had to arrange their departure for Friday afternoon or evening, others for Saturday, either morning

or afternoon. Others whose sailing date did not demand any hurry, planned to leave on Wednesday, i. e., the day after Christmas, or even Thursday. In fact, those who had been the first to arrive could afford to be the last to leave. The extra Brothers who had assisted in the Curia during the Congregation could arrange for their return to their respective Provinces on Friday or Saturday after Christmas, so as to enable the Curia to return to its small refectory on Saturday, and the German students could take their dinner in their own dining room about one o'clock of the same day. But we must not anticipate. On Friday morning, the feast of St. Thomas, the session began at 9.30 and first settled the remaining part of the legal questions. Then there were feelings and expressions of gratitude to the German College for its hospitality, to the Father Superior and Father Minister of the Curia for their patient and self-sacrificing charity, to the V. R. Fr. General and the Fathers, who had prepared the Congregation, for their heroic hidden work, to the Holy Father for his cheering encouragement, and above all to Almighty God for the constant and extraordinary light and strength of the Holy Ghost. After a few months when the work of the Congregation shall be published, the whole Society of Jesus will realize that the Twenty-seventh Congregation has been an extraordinary one, that there has been none like it in the past, and that there will be none like it needed for the next two or three centuries, that it has covered the whole field of our law whether derived from the "Codex Juris Canonici," or the Constitutions, or the Decrees of General Congregations, or the Ordinations of the Generals, that it has decided more questions and passed more Decrees than any previous Congregation, that it has reduced our whole legislation to a clear and short Epitome so that he who runs may read. Our Fathers and Brothers will understand the feeling of gratitude to God, nay they will be filled with the feeling, with which the electors at the end of the Congregation, about 10.00 a. m., recited the "Te Deum Laudamus."

A. J. MAAS, S. J.



## FATHER C. D. PLATER, S. J.

“Caritas Christi Urget Nos.”

The Editor of the Woodstock Letters has kindly asked for a short article to “arouse in our readers a better appreciation of Father Plater’s work.” To write such an article is not easy. His work was knit up with his personality and it is his personality which, I find, is first remembered even by those who knew his work, and vividly remembered also by those who knew nothing of his work. “What a wonderful personality!” is the exclamation that nearly always springs to the lips of those non-Catholic professors and others, who knew him here, and who mention his name to me. He threw his spell over the most different mentalities—Mr. F. C. Conybeare, for example, erstwhile fierce antagonist not only of the Society, but of Christianity, and who, towards his death seemed to me to have but his feet (that is to say) standing on the doubtful brink, while his mind had come right over to the Faith; Mr. Clutton-Brock, the brilliant, elusive literateur, who never left the shining mists of his Anglican modernism—to mention two only, who are dead, and whose names the world would certainly not link with Father Plater’s, and there were hundreds of others; by every creed or none.

Suffice it to say that as each year passed, the prattling mannerisms which, in his earlier days, not only in part concealed, but (I dare say) in part may have hampered the free action of his Christian charity, thinned themselves away, till that love of his fellowmen for Christ’s sake which was his true life revealed itself like a living, a life-giving sun. Nearly all that made, in his youth, for misunderstanding, vanished; and what at first had seemed, now and again, to some, like affectation, feverishness, trust in the thing done, self-preoccupation, heedlessness, departed.

The nervous temperament of Father Plater’s family, and the most varied and interesting persons who haunted his home in his childhood, made it a foregone conclusion that he could never consent to be humdrum. And I venture to say at once that it was only the love of God, and the power of his vocation, energising I care not how deep in Charles



Plater's soul, that could have helped him in the Society—not alone during the sudden seclusion of the novitiate, but during his periodical relegations to Lancashire, during his four years at St. Beuno's, or at Tullabeg, which appeared, in prospect, destined altogether to break off his work done hitherto and to preclude its re-inauguration. This too was what kept him loyal and sweet-souled during the last years of incapacitating illness.

Father Plater's name is associated definitely with the Catholic Social Guild, and with the movement to create Retreat Houses where the Spiritual Exercises might be given to the men, especially working and professional men. "Social Work" looks as if it were a very active kind of business, and indeed it demanded and won from him incredible activity—yet what he chiefly sought—what, in the end, he was criticised for seeking (it was thought by some) too exclusively, was study. Those who do not know of supernatural charity, as such, and yet are noble-souled, turn to philanthropy. They provide, as we daily see, an enormous amount not only of personal active service, but of thinking. We dare not doubt for a moment that the leaders in social reform study their material with an accuracy and an ardour beyond all praise. Charles Plater saw that in this country at least Catholics did not even dream of how much study the problems concerned, involved—they scarcely guessed the existence of the problems themselves. It is certain that Catholics here played practically no part at all in movements for social betterment. Leo's Encyclicals were quite unread by us, Catholics of the laboring classes who had these topics thrust on them by direct experience and by environment, were nearly always swept into the floods of Socialism, owing to the all but complete lack of intelligent sympathy that they encountered, not least among the clergy. I cannot say that Father Plater's study-clubs here and there may have collapsed; the production of books and pamphlets may now and again have ceased; but a state of mind has become familiar to us as a community—that there must at least be, within the Catholic Church in England, a very numerous body of clergy and laity intent upon the study of these questions and of the fundamental Catholic philosophy that underlies them; and thank God this conviction has not weakened. Father Plater is responsible for a very great, general, and lasting development of this conviction. It

seems likely that in the storms that are blowing up from Russia, China, India, Japan, and nearer home, the Catholic Church will be looked to, in their despair, by all alike who hope for any social salvation, and She must be, in her representatives, thoroughly informed, alert, and vocal.

In view of the great development in the giving of retreats to men in the United States, I need scarcely emphasize this part of Father Plater's work. What would he not have given to see in England an organization comparable to the Laymen's Week-End Retreat League of Philadelphia, with its auxiliary Pioneer Retreatants Association? Suffice it to say that the energy he put into this part of his work, from the very beginning, proves how far he was from sacrificing the interior—the spiritual to the hubbub of work that looked more "practical."

But I cannot end without insisting that what made so much for his power was, the impression he created on all who met him, that he genuinely loved and wished to serve each one of them. It was a truthful impression—he did love them. He did not have to act as if he did so. It was less and less a love of the will, just as it was less and less a love of mere sentiment. I do not think he had to inquire accurately, towards the end, whether he was loving his fellowmen too much for their own sake, or for his own sake, and insufficiently for God's sake. The habit of self-postponement had become, one would have judged, complete; and the love of God so welled up within him that he could "forge ahead," as he so often put it, doing a work, feeling and showing a love that he had no reason to fear or to suspect. Here was no domineering priest, no academic professor, no interfering organizer, no insincere flatterer. He was just a man who loved God, and all that God had made, and found no higher joy in life than just to serve.

C. C. MARTINDALE, S. J.



## A LETTER FROM A SCOUT CHAPLAIN

NOTE: The first part of this letter appeared in the February Number of the *Letters*.

Once settled, my next step was to take a general survey of the surrounding camps and to inform each Director that there was a Catholic Chaplain to take care of the spiritual wants of the Catholic Boys in his camp. I must say to the

credit of all the Camp Directors that no matter what their personal feelings or creed was, they all, without any exception received me graciously and promised to do all in their power to help me. Nor were these mere words, but truly scoutlike, each cooperated all summer, seeing that the Catholic Boys came to confession on Saturdays, and to Mass on Sundays, and at times even sounding religious bugle call at my approach. This made the work comparatively easy and pleasant. I soon learned that I had a vast territory to cover and that the boys came from all over, from Manhattan and the Bronx, from Brooklyn and Yonkers, from Long Island City and Queens, from Passaic and Jersey City, from Hoboken, Plainfield, South Orange, Nutley, Newark, North Hudson County, Bayonne, Weehawken and Lower New York State. These boys were all camping, as we said, on the Kenowake Lakes, occupied exclusively by Scouts. Nor were these all my so-called "parishioners." I had to be Chaplain also of the camps on Lake Tiorati, about five miles east of the Scout camps. This Lake is the most picturesque of all. It is given over entirely to private institutional camps and to a good number of family camps. After I had explained my errand to each Camp Director I asked him to post up in a prominent place the following notice:

### CATHOLIC SERVICES

Mass—Sunday 7.30, at Headquarters Pavillion.

Confessions:

Saturday 10.00—11.30 A. M. At Camp Spencer No. 1

Saturday 1.30— 2.30 P. M. At Camp Cropsey

Saturday 7.00— 8.00 P. M. At Camp Spencer No. 3

Resident Chaplain: Father Dominic, S. J., at Camp Spencer No. 3.

N. B. Wednesday, August 15th, Feast of the Assumption is a holy day of obligation.

This notice needs a little explanation. As the Kenowake Lakes are situated like a three-leaf clover, the most natural place for headquarters is the center of the "clover leaf." Here are the general offices and the commissary department. Here too is the logical place for me to say Mass on Sunday and to preach. It is the central point of all the camps within a radius of two miles. Hence the notice read:

"Mass—Sunday—at Headquarters Pavillion."

So every Sunday morning all the Catholic boys came trooping in line formation to this spot. One or two Sundays

we had as many as six hundred present, while the running average was never less than four hundred and fifty.

The non-Catholic boys left their Catholic friends at the Pavillion and proceeded to their own place of worship on the opposite side of the Lake; while the Jewish boys remained in their respective camps. These however, had to attend to their own religious duties on Friday evening, and Saturday morning, when a Rabbi came to conduct the services for them in the same pavillion where the Protestant services were held.

In order to facilitate the coming to confession, I chose two or three more or less central camps. To these I would go every Saturday at different hours. From 10.00 to 11.30 A. M. I heard confessions at Camp Spencer No. 1. This enabled all the boys on the west side of the lake to come at the same time, while my hearing at Camp Cropsey from 1.30 to 2.30 on another lake made it convenient for the Brooklyn boys to come together. In the evening I was at hand in my own camp to hear any straggler who could not or would not come during the day.

How then did I manage the camps on Lake Tiorati? Their confession day was on Friday. An automobile from Camp Hayes, the most important camp on the lake, came for me at 11.00 A. M. I took dinner at the camp and began hearing confessions from two o'clock on, sometimes till four or five o'clock. I chose Camp Hayes for my headquarters on Lake Tiorati because in the first place I was told to do so, as it is exclusively a Catholic Camp, named after His Eminence, the Cardinal Archbishop of New York, and then because I had to say my second Mass there every Sunday morning.

The people round about would get accustomed to come there for all their spiritual wants, hence on Fridays I heard confessions at Camp Hayes, while on Sunday morning after my first mass at Scout Headquarters an auto-bus took me there again to say my second mass. Not only were all the boys of the said camp present, but all the Catholics of the surrounding country as well, my congregation reaching at times close to four hundred. As we are now speaking of Camp Hayes, a word or two about the same will not be out of place. Camp Hayes is an ideal camp in every sense of the word: in discipline, in sociability, in religion. The discipline is perfect, made so by the great number of young men called "Counsellors," who have charge of the boys. A

good number of these counsellors are seminarians who devote their entire summer to this work, performing it through high supernatural motives. The Camp Director, a certain Mr. David A. Walsh, a devout Catholic and a thorough "Boy's Man," has had long experience in dealing with boys and in camp affairs. The lads are divided into groups of fifteen. Each group has its own cabin supervised by a Counsellor. The latter is wholly responsible for the boys under his charge. Nor may he interfere with other boys. To him belongs the duty of seeing that the lads get up promptly in the morning, attend Mass; do their detail work; are present at mess; go hiking or swimming or play ball or entertain the camp one night a week. Natural competition is fostered not only among the youngsters of the several groups, but among the Counsellors themselves, as they wish to have their respective boys a hundred per cent perfect both in discipline and in whatever they are called upon to do. A sincere whole-hearted sociability is the result. The lads are always playing or laughing or scheming to "put one over" on the other fellows. This is especially noticed at their "camp fires," where each cabin is expected to entertain by song or dance or playlets. The writer himself was called upon more than once to end the "camp fire" entertainment by a weird story of adventure or of "spooks." I did the same, of course, in other camps so much so that I was dubbed "the story teller."

One night I told the most harrowing ghost story I could think of. About half-past eleven that same night a little lad crept into my tent, awakened me and crying said: "Father, please Father, is what you told us tonight true?" Seeing the condition of the youngster, I said "No, go to bed." "Thank you, Father, thank you" was the answer as the boy, consoled, went back to his tent.

Religiously, too, Camp Hayes was very edifying. Everybody in camp went to confession and to communion weekly. Many would have gone to communion daily had there been daily Mass. At night time one was thrilled with pious gladness when one heard each cabin or tent recite the evening prayers out loud and with great devotion.

Having informed all the camp Directors of my presence in the neighborhood, my next move was to organize my work, so I appointed Catholic representatives in each camp, preferably those boys who were to remain all summer. Their duty was to see that each Catholic boy filled out the following printed card:

Name of Camp.....  
 Own Name.....  
 Address .....

Troop .....

Date of Camp.....  
 Church .....

Address .....

These cards, properly filled out, were to be presented to me every Sunday morning after Mass. At that time also, my representatives had to report to me whether any boy was missing from Mass; whether there had been any Catholic new comers during the week and whether they had filled out the identification cards.

This method not only reminded the new comer at once of his religious duties, but also made me know exactly and constantly the number of Catholic boys in each camp; how many went home; how many remained; how many new arrivals; how many were careless, negligent or sick. All the absentees from Mass on Sunday received a friendly visit from their chaplain during the week. Thus I kept in touch with the boys, besides becoming a familiar figure in the various camps. What were the results of this mode of acting? Consoling indeed, as the following statistics will show, gotten up after the camp season was over. We give the statistics just as we gave them in our report to His Eminence the Cardinal Archbishop.

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### REPORT OF FATHER DOMINIC CIRIGLIANO, S. J.

Chaplain of the Boy Scouts on the Kenowake Lakes, as well as of the Camps on Lake Tiorata during the past Summer, 1923.

N. B. This report, though not adequate, is as complete as I could make it.

NUMBER OF CATHOLICS REGISTERED.....	1,734
TOTAL NUMBER OF CONFESSIONS HEARD.....	2,822
TOTAL NUMBER OF COMMUNIONS.....	4,075
NUMBER OF FIRST COMMUNICANTS.....	33
NUMBER OF SICK ANOINTED.....	3
NUMBER BAPTIZED.....	1

The foregoing numbers were distributed as follows:

BOY SCOUTS ON THE KENOWAKE LAKES

NAME OF CAMP	WHERE FROM	NUMBER OF CATHOLICS
Camp Spencer	Manhattan Boys	384
Camp Leeming	56	
Camp Midwout	37	
Camp Cropsey	58	
Camp Murphy	28	
Camp Ranachqua	Brooklyn Boys	179
Camp Rippowan	Bronx Boys	80
Camp Mattinecock	Yonkers Boys	51
Camp Chapigat	Long Island Queens Boys	50
Camp Watchung	Lower New York State Boys	42
Camp Towadina	Plainfield So. Orange Boys	23
Camp Abeka	North Hudson Boys	28
Camp Wawanaissa	Passaic Boys	13
Camp Cowaw	Hoboken Boys	12
Camp Panirapo	Nutley N. J. Boys	12
Camp Mohican	Bayonne Boys	9
	Newark Boys	13
	Total	896

ON LAKE TIORATI

Camp Hayes	Catholic Boys of the Archdioc.	435
Camp Brooklyn	Children of Brooklyn Bureau of Charities	165
Camp Nylie	N. Y. Life Insurance Co.	87
Camp Lenoloc	Y. M. C. A., Orange, N. J.	29
Camp Yorkville	N. Y. City People	16
Camp Burton	N. Y. City Boys	17
Camp Stevenson	Brooklyn Boys Club	27
Camp Ouika	Camp Fire Society	6
Private Camps from all over		56
	Sum Total	1,734
Confessions of the Boy Scouts heard on Kenowake Lakes		1,145
Confessions of people heard at Camp Hayes		1,667
	Total	2,812

Communion Distributed:

At Boy Scout Headquarters	1,355
At Camp Hayes	2,307
At Camp Spencer No. 3	413
Total	4,075

You will notice that in the report we have put down: Number of First Communicants, 33. It may seem strange that we had a first communion class in a summer camp. In my wanderings from camp to camp I found a certain "Brooklyn Camp" conducted by the Brooklyn Bureau of Charities for the prevention of tuberculosis. The Directress, a certain Mrs. Anita Cox, received me graciously and gave me full leave to gather together all the Catholic children of her camp and give them instruction at any time and as often as would be convenient both to the children and

myself. Among the hundred and fifty boys present I found about eighty-five of them Catholics. These I assorted at once, dividing those who had made their first Holy Communion from those who had not. These latter I placed in charge of a certain Miss Margaret Doyle, a graduate of Mount St. Vincent's-on-Hudson, who happened to be one of the Camp Directresses at the time. She saw to it that they all knew their prayers and learned a set of questions I gave her, essential for First Holy Communion. When I visited the camp, once or twice a week, I heard the prayers of the youngsters and gave them a rather lengthy instruction on the questions they had learned during the week. By this means I was able to have the first group ready for First Holy Communion within a month. It was on July 25th that the ceremony took place at Camp Hayes. The chapel was beautifully decorated with flowers and ferns gathered by the Camp Hayes boys. Their choir sang. What a pretty sight indeed in a summer camp. The lads togged out in khaki suits and white stockings lined up before the altar to receive their Lord for the first time. Many a tear of joy was shed by the on-lookers throughout the whole ceremony, especially when the baptismal vows were renewed. Nor were the girls' first communion services less impressive a month later. After the boys had gone home from their vacation, one hundred and fifty girls came in their place. The writer at once found out who were Catholics; who had made their first Holy Communion and who had not, and placed the latter under the care of a certain Miss McShane, Assistant Camp Directress. She was to teach the children their prayers, and explain the essentials of confession and communion. I merely examined the children as to their knowledge and worthiness. There was one girl of 15 years who was a Protestant and never baptized. She wished to be baptized and made her first communion with the others. I at once wrote to her parents for their consent. When this came she was admitted into the Communion Class. On August 28th the communion ceremony took place once more at Camp Hayes. The little girls clothed in white dresses, veils and crowned with wreathes presented a beautiful picture. The singing was thrilling. The writer in a fervent little talk urged the children to receive their Lord frequently and to keep their souls through life as pure and as clean as on the day of their first Holy Communion. His misgivings that this might be the first and the last communion for most of those children proved to be groundless,



for a few months later he met all his Camp first Communicants at a party given by the Brooklyn Bureau of Charities. There he learned that almost all had approached the Communion rail often and regularly during the interim. I must not pass over an edifying sight that once met my eyes at the Brooklyn Camp. It was evening, I had just finished my instructions to the boys. Mrs. Cox, the Directress, asked me to wait and see how the children all retired to their respective cabins. At a given signal the whole camp divided automatically into three groups. The Jewish children assembled in one place, the Protestants in another, while the Catholics, who seemed to have the largest number, in another. All bowed their heads and recited their night prayers out loud, each group following the lead of a mistress who prayed according to their respective faiths. Mrs. Cox told me afterwards that this had been her method for years of solving the religious problems in her camp. She always encouraged Priests, Rabbis and Ministers to visit her camp and to take care of their own children, instructing them according to their religious belief.

Now for a few words about Camp Spencer No. 3, where the writer resided and made his headquarters all summer. It is called Spencer No. 3 because there was also a Spencer No. 1 and a Spencer No. 2. There had to be three Camp Spencers to accommodate all the boys who came from the Borough of Manhattan alone. One camp could not conveniently board and lodge from six hundred to six hundred and fifty boys. This number was divided into three camps, each housing about two hundred boys. The three, however, were called by the generic name of Spencer. This camp was a veritable "happy hunting grounds" for most of the Manhattan Boy Scouts of America during the hot months of July and August. Here they were well taken care of by men who understood boys thoroughly. The Director himself, Mr. James Beard, a retired Captain of the U. S. Army, who had seen active service across the sea during the late war, is a man whom all the boys love. He combines gentleness with strictness, gravity with youthfulness, in such wise that the lads cannot help but respect him, admire him, love him. His views are broad. He sees the need of religion in camp as well as out of camp. He gave me full scope to do whatever I wished with his Catholic boys and to visit them as often as I wanted. Nay more, though not a Catholic himself, he went about the various tents on a Saturday morning to see that all the Catholic boys went to Confession. He offered

me his own tent that I might hear confessions with more privacy. He made my own Spencer No. 3 Catholic, as much as possible, i. e., by placing there as many Catholic boys as he could with propriety. At one period of two weeks this camp was a hundred per cent Catholic, with only boys of the Church of the Incarnation and of St. Joseph present. This was ideal for the Chaplain. He was then able to have all the boys present for Mass in the morning and for Rosary in the evening, and to say grace at meals out loud with the sign of the cross and to give them instructions every day, usually in the form of a story.

As I am speaking of my experiences at camp, I cannot do better than quote the various items just as I jotted them down in my diary the time they happened. We will give only the more important or the more laughable experiences. For July 11th my diary reads:

"Mosquitoes, mosquitoes, mosquitoes!" My tent was chuck full of them all night. I did not get a wink of sleep. My! how dark and dreary camp life is at midnight when one cannot sleep and is being eaten alive with mosquitoes. At one A. M. strange lights appeared in camp. The officers, including myself, got up, and with lights explored the camp for strangers. None found. We kept guard, however, for one hour apiece till daylight. What scared us most was that in the silence of the night the boys in one tent shouted for help. We rushed in the direction of the cries and found that the tent had fallen on the youngsters. None were hurt. To add to our misery it started to rain heavily. Camp life would be all right if there were no mosquitoes, prowlers and rain. During the day one lad got an acute attack of appendicitis. He was carried out of camp to the general hospital at Spencer No. 1. I helped to carry him out, after giving him the holy oils, etc. At the hospital it was learned that his "table of contents" and not his appendix made him deathly sick.

July 12th. I caught three little Jewish friends of mine today leaving camp in disgust for home. Asking them the reason of their going they informed me that they had been scrapping with three Catholic boys over religion. At mess I scolded all the boys roundly for this incident, urging them and commanding them under pain of being sent home to crush any such spirit of "one religion against another." This was the first and last of such experience. The six "scrappers" became great friends thereafter.

July 14th. So far this week I made a complete visit of

all the camps on the three lakes, talked to each Catholic representative, urging him to look after the new arrivals. They had a personal inspection of camp today, i. e., the officers inspected all the personal belongings of the boys to see that they had no cigars, cigarettes or liquor, a serious charge in a Boy Scout Camp. No contrabands were found. In the evening I had Rosary as usual in my little "Shack." All the Catholic boys, sixty-six, were present. After this we had a large camp fire. The boys sang songs, gave funny recitations and Indian dances. I ended up the evening by telling them the story about a "Boob at College." After the boys were tucked in bed, the officers of the camp had a Macaroni feast. I cooked the spaghetti for them "alla Italiano." They all enjoyed the meal. No evil effects from the same.

July 17th. Said six o'clock Mass at Nativity Church. Took the nine o'clock boat at the Battery for Bear Mountain. In the boat I met Rev. Father Edward Moore, head of the Boys' Social Work of the Catholic Charities of New York. He was taking seventy-five lads with him to Camp Hayes. We reached the camp about 2 P. M. After dinner Father Moore and myself visited the following camps on Lake Tiorati: "Camp Nyack," of the Y. M. C. A. Here we found one Catholic boy. The director informed us that this boy had to attend a Bible class every morning, and that in the camp religion was taught, but not the Catholic religion. I immediately broke in "How can you teach your own religion when you know that the boy is Catholic?" The director then answered "Of course we do not stop him if he wants to go to your Church and hear Mass on a Sunday." Then we went to Camp Stevenson, of the Brooklyn Boys' Club. Here we found two youngsters who were studying for the priesthood and attending the Brooklyn Catholic College. We then visited Camp Burton, where, to my great surprise, I found out that most of the boys were Italian, and not only Italian but from my own parish in New York, among whom was my own little cousin. The camp is run by the Disciple Community House, a Protestant Institution a few blocks away from our Church. I must say, however, that the Director, a certain Mr. Alsbach, received us kindly and promised to have all the Catholic boys come to confession and attend Mass. He invited us to visit his boys at any time we wanted.

Tuesday, July 24th. I umpired a game of baseball be-

tween the Camp Hayes Juniors and the Brooklyn Camp. After the game I went in a drenching rain to hear confessions of all the Catholic boys of Camp Brooklyn and gave the final instruction to the eighteen boys who are to make their first Holy Communion tomorrow. After this I visited the hospital, where I found one little Catholic lad seriously ill, with a high fever, first stages of pneumonia. I heard his confession, but as I had not the oils with me then I motored to Camp Spencer for them and rushed back only in time to anoint the poor youngster who was being carried out in an improvised ambulance to the Samaritan Hospital at Suffern.

Thursday, July 26. Said Mass at Camp Hayes. At 11 A. M. twenty-three youngsters and myself started on a long hike from Lake Tiorati to Seven Springs Mountain House in Monroe, a distance of fifteen miles as the crow flies, but twenty-one the way we went. We had no map of the country, hence we got lost. We were walking about two and a half hours on a hot dusty road without getting anywhere, when a farmer told us to turn right back and take the road we abandoned two hours before. Oh! our feelings! Nothing daunted, we cooked dinner and instead of turning back we kept right ahead. At 5 P. M. we landed somewhere in Central Valley, which was still four miles from Monroe and seven miles from the Mountain House. A kind person showed us a shorter road over the hills. This we took. At 6.15 we arrived at the Convent of Jesus and Mary in Highland Mills. We were so fagged out that we could not go one more step. Reverend Mother Superior of the convent, seeing our distress, served us all with cake and lemonade. Never did cake and lemonade taste more sweet or more refreshing. She then phoned to the Mountain House to inform Father Quinnan, S. J., the Superior, of our whereabouts, called for an extra bus, filled the boys' pockets with cake and candy and was not satisfied till she saw all the youngsters settled in buses. Thus in a few minutes we reached the end of our hike," all in, but happy. A hot supper was awaiting us, a dip in the swimming pool, then bed. The following morning, having played an exciting baseball game with the Nativity boys, we returned home by a shorter way. One or two experiences, then this already lengthy letter will come to a close.

One dark night the chirping of the crickets was drowned by the ungodly yell of someone in distress. It was our

colored cook. He had been to a religious service of late and felt over-pious. About 11.30 P. M. he saw a flash of light shining in his tent. The camp director was making his rounds. "The darky" thought the light was from heaven following him "to turn to his Lord." Seeing this the negro shouted out at the top of his voice so loud that he awoke the surrounding camps: "Lordy, Lordy, Lordy, I'se converted. Don't chase me any more. I know I'se a sinner. I'll be good hereafter." The cries attracted all those about him. They saw the poor fellow on his knees bobbing his head up and down in a mess of perspiration. It took them one whole hour to let him "come to." When he did he said that the Lord had taken him up to heaven asking him to be good.

Speaking of colored people, there were some colored Scouts in our camp. One morning after breakfast one white lad came in my tent and shouted: "Father, come they are murdering each other." I asked "Who?" The quick answer was: "The colored boys." I rushed to the scene of the conflict. One colored lad called another a "Sousie." In revenge for the insult the latter took up a stone, hit the other on the head with it and instead of cracking the offender's head, he cracked the stone. You may believe this or not, but ocular evidence in philosophy is a fount of certitude.

Another pleasant experience I had was concerning a little lad, not colored, whom I had falsely judged a "sissy." He was always so nice and polished and so girlish in his ways and answers that one could not help judging him to be a girl and not a boy. One night I missed him at the recital of the Rosary. I inquired "Where is X——?" The boys informed me that he was boxing up in his tent and would not come down. I went immediately to call him. To my great astonishment I saw my little "sissy boy" in a friendly boxing match. He had already licked one fellow in a three-round bout and was now doing up the second fellow. I changed my opinion of the youngster.

I could recount a hundred other pleasant experiences but enough has been said to show the great good a resident priest can do among the Scout Boys at their Summer Camp. He becomes a necessary friend to the boys, always encouraging them, guiding them, helping them, and attending above all to their spiritual wants. Hence the great need of purely Catholic Boy Scout Camps where the boys could have a scout program adapted to Catholic ideals and practices, without in the least taking away from the schedule of time

and duties peculiar to Scout Boys at Camp. It was because of my constant presence that I was able to have the following general notice sent to all the Boy Scout Camps on the Kenowake Lakes for the feast of the Assumption, August 15th. This notice was read and posted up in a prominent place in every camp.

August 11th, 1923.

"GENERAL NOTICE NO. 50."

This is to call attention to the fact that Tuesday, August 14th, is a fast day of obligation, hence a day of abstinence for the Scouts of the Catholic faith. This, of course, means that they should not eat meat on this day. Therefore, will all Camp Directors please so arrange their menus as to provide salmon, kippered herring, sardines or eggs for these scouts on that day, i. e. on Monday's order? Care should be taken that you reduce your regular meat order to meet the change. Wednesday, August 15th, all Scouts of the above faith are obliged to attend Mass. Therefore, it is requested that all Camp Directors arrange to have Catholic Scouts report to the Pavilion at Headquarters at 7.30 A. M. sharp, the same as on Sundays.

(Signed) H. A. GORDON,  
*Chief Camp Director.*

The above is only another proof how those in authority were only too glad to co-operate with me in my work among the Scouts at Camp. To show my appreciation for their kindness I sent the following letter at the close of the season to every Camp Director:

Dear Mr.....

Allow me to thank you sincerely for your kind co-operation in the religious welfare of the Scouts during the past camping season. Needless to say your kindness has facilitated my work very much among the Catholic Boy Scouts of your camp. The spirit of willingness and of co-operation so generously manifested by all the Camp Directors will tend greatly to a better understanding among all interested in the general welfare of boys.

If I can reciprocate your kindness in any way don't fail to call on me.

Yours Sincerely and Gratefully,

(Rev.) FATHER DOMINIC, S. J.

Catholic Chaplain of the Boy Scouts on Kenowake Lakes.

Among the many letters of appreciation which the writer has received for work accomplished with God's grace, this past summer, we will quote a very touching one from a grateful mother, who was so grateful that she published the letter she sent me in the Brooklyn Tablet, a Catholic Weekly. The letter reads:

Dear Sir: I would like to voice through the medium of your valuable paper a message of thanks and praise to the Rev. Father Dominic, who, I believe, has been in charge of Camp Hayes, at Lake Tiorati, Bear Mountain, N. Y., for the attention he has given to the Catholic children from Camp Brooklyn. The camp is maintained by the Anti-Tuberculosis Society, aided by the sale of Christmas seals. Eighty-six Catholic girls from Brooklyn and Queens were there during August. The boys preceded them for the month of July. During this month fifteen girls were instructed and received their first Holy Communion, the priest supplying the girls with dresses, veils, etc.

The said Father also visited the camp daily, bringing joy to the children, who say they shall never forget the stories he used to tell them. Surely we mothers can rest content to feel our children were in such good hands. Many may never have had the opportunity of instruction if they remained at home.

Once more, I, as one grateful mother, speak a word of praise for Father Dominic; also the directress of the camp and counsellors for their kindness to the children.

A MOTHER.

Flushing, September 1.

In conclusion we wish that the readers of the Woodstock Letters will at least feel kindly toward the Scout movement, and consider it just as it really is: "A tremendous power for good for the boy—*qua talis*," and that for our Catholic boy nothing has been presented of recent years to benefit him more, physically, morally, religiously, than the Scout movement. The writer personally has found this movement a tremendous help in dealing with the boys of his neighborhood, perhaps the worst neighborhood in the city of New York, where sin and vice and scandal are of hourly occurrence—where there is no place for them to play except in dingy hallways, narrow yards, roofs and dangerous crossings.

D. CIRIGLIANO.

## CATECHISM CLASSES IN MANILA

December 24, 1923.

*Reverend and Dear Father:*

Today is Christmas Eve, and two of the scholastics, Father Roth and Father McKenna, are just starting over with the catechists for San Lazara Hospital, where they will distribute prizes for faithful attendance. Then they will play Santa Claus through all the leper and consumptive wards with tobacco and candy, and if supplies hold out, give some "aguinaldo" to the insane, too. The tobacco, hundreds of packs of cigarettes and some boxes of cigars, is the gift of several big factories in the city, Germinal, La Insular and Tabacalera, if I remember correctly; and through their charity we will be able to brighten up the day for about 700 of these poor people.

We are distributing many other gifts at this season. All the little children of our various 'catechismos' get something; some yards of cloth, or ribbon, or toys, or large holy pictures, or rosaries, and my room which was distributing center, looked as dirty as any five and ten cent store the night before Christmas. This practice of giving prizes does not appeal strongly to the American Jesuits. They fear, with good foundation, that the children will come to the classes for the sake of the toys and not for religion. But, it is being tolerated for the present. In a strange country changes must be made slowly.

A few paragraphs about the Catechism classes here in Manila under our direction may be interesting to you. Lest you did not receive it, I am enclosing a list of the centres from the November issue of the Ateneo Monthly. This, however, is not complete. Altogether, about 2,100 children are taught in centres directed from the Ateneo.

Following is a list of the Ateneo Sodalists who teach Catechism, with some few details about the centres at which they assist:

**SAN IGNACIO.** Father Prendergast, S. J. 150 children. Assisted by two Beaterio Madres with four Academy students, and Deogracias Reyes, Lorenzo Espedido, Antonio Gonzalez, Pablo Peralta, Francisco Gonzalez, and five Ateneo grade students. (*Tagalog and English.*)



PALOMAR. Father Siguion, S. J. 260 children. Assisted by Mr. Cruz, a teacher in the Ateneo Grade School, Carlos Fama, Pedro Talens, Conrado Castelo, Pedro Laxamana, five Ateneo Grade students and four ladies from the Marias' Sodality. (*Tagalog.*)

SAN LAZARO. Father Roth, S. J. 100 lepers of all ages. Flaviano Yenke, Gabino Mendoza, Victor Gaza, Jesus Concepcion, Santiago Sanchez, Jesus Crisologo, and three other leper girls. (*English, Spanish, Tagalog, Ilocano.*)

CEMENTERIO STA. CRUZ. Father Pollock, S. J. 120 children. Iluminado Vallejo (Ateneo Alummus, now at Letran), Jesus Nava, Jose Barcelon, Galo Franco, Pacifico Franco, Gonzalo Aniban, Fernando Barican, Hermogenes Santos, and three Filipino ladies. (*Tagalog, a little English.*)

SAN PEDRO MAKATI CHURCH. Father Kennally, S. J. 75 children. Jose Apacible, Antonio Apacible, Nicolas Santiago, Jose Paulino, Felix del Rosario, and one Tagalog girl. (*all Tagalog.*)

SAN PEDRO MAKATI ORPHANAGE. Father Kennally, S. J. 100 children. Jose Zanduetta, Jose Villanueva, Severino Arguelles, Jesus Osmena, and Vicente Orlino. (*English.*)

SAN ROQUE, in Lico. Father O'Connell, S. J. 100 children. Ramon del Castillo, Ricardo De Vera, Pablo Balado. (*Tagalog and English.*)

BINONDO CHURCH. Father Pascaul, S. J. 200 children. Miguel Legarda, Ernesto Baylon, Jose Limgenco, and six other Ateneo Grade boys, and other teachers. (*Spanish.*)

STA. CRUZ CHURCH. Mr. Avila. 40 children. Jose Bautista Reyes, Ramon Paterno, Crisanto Navarro, Bernardino Navarro, Francisco Lee Chin. (*Spanish.*)

CAMBA ST. Father Jovellanos is assisted by two Ateneo boys, Daniel Gomez and Legarda. Perhaps 50 children. (*Tagalog.*)

STA. ANA. Two Beaterio Madres are assisted by three ladies and seven boys, including Calasanz, Ramos, Fernandez, and Mota from the Ateneo. About 120 children. (*Tagalog.*)

SAMPALOC CHURCH. The Padre is assisted by Francisco Santos and Jose Lerma from Ateneo. About 30 children. More boys ready to teach here, but no children to teach. (*Tagalog.*)

SANTA MESA CHURCH. Manuel del Rosario assists the Padre here in teaching a few children.

In the present situation, with Catholic schools and Catholic priests distressingly few, this is the method being urged most insistently by His Grace the Archbishop, for saving the faith. We are told that ninety-five per cent of the children are being educated in public schools. On the average, there is only one priest, in many cases half a priest, he is so old and broken down, for every ten thousand Catholics. It is on Sunday afternoons, in the churches or private homes or by the wayside, that the little children must be gathered. Fail to do this and they will grow up, as so many of their older brothers have grown up, indifferent to all things religious. "As the young shoot grows, so will the great tree stand."

There are about twenty such centres in Manila now, containing from thirty to two hundred and fifty children. The first is here at our own San Ignacio, where at 3.30 every Sunday about 150 children gather under Father Prendergast's enthusiastic care. Of all the places I have visited these children are the most unruly. Two Filipino Sisters, assisted by four of their Academy girls, teach the little girls, while seven of our Ateneo students teach the boys. Each has their own group, and Father Prendergast circulates from class to class explaining the great truths with some of his favorite diagrams, or teaching his favorite hymns. The children like to sing; but their conduct at the end is rather disconcerting for they noisily applaud their good work with handclapping and cheers.

Passing down one of the narrow streets of Intramuros and out the old Spanish gate, we cross Santa Cruz bridge over the Pasig River and come to Binondo Church. This Binondo section of the city is thickly Chinese, and although Father Pascual, S. J., has a thriving work here, with about 200 children, it would be far larger and more suitable if only a priest with speaking knowledge of Chinese could be assigned. Half a mile further we come to Palomar, with Filipino nipa huts replacing the innumerable small tiendas of the Chinese merchants. Here, in the back of a tannery, with odors unspeakable, is one of the largest centres. Rough benches are hauled out to the shady side of the factory, and 250 children, dirty, with little clothes and less education and knowledge of religion, are taught a few elementary ideas about their Creator, a few simple prayers

and devotional practices. The heat, the smell, insects and roaming carabacs add to the difficulty of teaching. The children are fickle in attendance, and hard to control when they do attend. A rainy Sunday, a not infrequent occurrence, means no class. But through it all Father Siguion, our only Filipino priest at the Ateneo, keeps tenaciously at work, and with the aid of five men and women and eight Ateneo students is making an appreciable impression in the crowded district.

Retracing our steps along Azcarraga, a lively business street, we come to a gap in the line of stores and warehouses where, back from the street stands a little chapel, about the size of the Woodstock mortuary chapel. This is in the backyard of the home of a wealthy merchant, and here his daughters and other relatives conduct a very well-ordered centre of about 120 children. In no other place in the city have we found things going so smoothly, and our only regret as we leave their home is that not all wealthy Catholics with beautiful homes would allow the gardens back of their homes for similar precious purposes. The most richly adorned room in the mansion is the chapel; up stairs, in which, by special permission of Pope Leo XIII, Mass may be celebrated on any day.

Skirting the grim walls of the immense Bilibid prison, we turn down Felix Huertas. Three blocks down is a red brick fence, and turning in here we have the home of an Ateneo second year High boy. Single-handed, or rather, aided only by the little teachers whom he himself has trained, he teaches 180 children. His work is wonderful; the people about there call him the priest of the neighborhood. But let me reserve the details of his work and his methods for another brief letter.

Beyond this are three more stations, Bombong, Cementerio de Santa Cruz and Lico, with 50, 80 and 100 children respectively. The first is conducted in a private home by some Knights of Santa Cruz, an association of men recently founded to combat the Masonic Legionarios de Trabajo who are so strong in the city. The second is in a chapel at the back of a small cemetery, while the third, in the chapel of San Roque at Lico, is in very fine condition under the direction of Father O'Connell, S. J. Near here is the big enclosure of San Lazaro Hospital, where, every Sunday morning, Father Roth conducts his polyglot class for the lepers. At present only three languages are used in teaching; Eng-

lish, Tagalog and Ilocano. There is no class in Spanish, but it is very useful for explaining, and most of the prayers are known in that language. For our Jesuits to do work of this sort among the lepers is, of course, only to be expected, but to the Ateneo students who assist us, too much praise cannot be given. Most of them come from comfortable, even luxurious homes, and their fidelity to work amid such loathsome surroundings shows a strong zeal.

Away out in another extension of the city 120 children are taught in the old parish church of Santa Ana. The church is large, and its antiquity, like that of most Filipino churches, can readily be inferred from the cobwebs and dirt and decay. Old age is mellow and wise, we admit, but it should not be slovenly and dirty in dress and manner, especially in these progressive Philippines which are so rapidly absorbing the features of modern civilization. Let it not be considered, however, that we are criticising this Santa Ana church in particular. In its young parochial school, conducted by two of the native Beaterio Sisters in its catechism classes on Sunday, and, no doubt, in many other details of which we are ignorant it is doing very commendable work.

Half a mile beyond, just outside the city limits, is the Government Orphanage, and here, every second and fourth Sunday, Father Kennally gathers about 100 of the Catholic children for instruction. On the other Sundays he must vacate the field for some Y. M. C. A. ladies, as the Government, guided by its policy of religious equality, has arranged. The arrangement is rather galling when we recall that no statistics place the number of Catholics in the Philippines below eighty per cent of the population. It does not seem just to give to a small minority the same privileges as to the large majority, especially when, as in this case, it gives to that small minority the opportunity to seriously injure the children of the majority. But let us give these people, misfits as they are in a Catholic country, credit for a good intention. It is the duty of Catholics here, not to attack these religious opponents, but to equal, surpass them in zeal. Thus, Christ's Truth will surely conquer.

Down the hot road another half mile, Father Kennally directs another centre in the parish church of San Pedro Makati. This church was once the site of the Jesuit Novitiate, and if it ever regains that status, with Father K. as Novice Master, you may be sure the name of the good old

Irish saint will be spelled correctly. This centre teaches about 75 children, excepting, of course, on "rifa" Sundays, when prizes are distributed and the church is packed. We have a sure protection, however, against these suddenly fervent pupils, for, unless provided with "asistencias," attendance tickets, they get no prize. One "asistencia" is given each Sunday, an extra to the girl or boy in each class who knows the lesson best, and these are as good as money at the "rifa."

We shall not mention some ten or fifteen other centres which are now actively functioning. As supervisor of all the Catechetical work in the city, Father McNulty, recently appointed with the approval of His Grace, the Archbishop, is now engaged in improving and expanding it. He has already a magnetic influence in several of the crowded districts, and although handicapped by the language he is beginning to make a house-to-house canvass with the aid of an interpreter. Thus he hopes to get in touch with the tens of thousands of children in the city who at present are getting no religious instruction.

With the priests so few and ill-equipped to meet the situation, it is necessary to turn to the Catholic families to conduct centres in their homes. Some have responded nobly, as described above, but whether they will increase in number sufficiently to tide over the interval before more priests come, is the immediate problem. Can we find 50 Catholic families with the persevering zeal to conduct classes for 100 children apiece?

One of the most consoling features of the situation has been the interest shown by our own students here at the Ateneo. About 75 of these now assist at the various centres on Sundays, most of them steadfastly. This loyal response is a most encouraging index of what we can hope for from all Filipino Catholics. Father McNulty, with the Archbishop's direction, is now canvassing the other schools and academies of the city for more boy, and also girl catechists. He is also seriously considering a plan to make use of paid catechists. With all these working together, the Archbishop's desire and the Church's need will be satisfied, only temporarily, it is true, but sufficiently well until the day so earnestly prayed for when a larger, stronger Filipino clergy shall rise to adequately meet the situation.

GEORGE J. WILLMANN, S. J.

## MISSION NOTES

MINDANAO, P. I.

The greatest need of the Philippine Islands at the present moment is the need of religious instruction. The length and depth to which this evil goes in an inactive, tropical people is incredible. It is common to see only a small percentage of the people attending Divine Service on Sunday; still fewer receive the Sacraments. Grown boys and young men, even in Christian families where at least the parents and small children still pray, are acquainted with the Our Father only.

The remedy for all this is the Catechism. Pope Pius X was right: the need of this young century is catechetical teaching. Nor will teaching in the church be enough; it will have to be done in the homes, perhaps on the door steps amongst the 11 millions of the Philippine Islands; the priests alone, few and far between, can never succeed. We must have volunteers, men, women, perhaps children. The *people* must wake up, and the natural *leaders* remedy the evil everywhere. Thank God! There are signs of awakening; the faithful people deplore the growing evils, and fear the future; moreover, Catholic associations are spreading.

Our active missionaries in the district of Zamboanga have 16 or 20 catechetical centres, mostly in private houses, in which some devoted women teach as many as 60 children each. There are large villages miles out in the country with chapels; hither the priests go when they can to say Mass, and preach, and encourage. Here, too, the Patron Saints' days are occasions of really great popular joy and devotion. A procession will extend for nearly a quarter of a mile; and for a stranger it is intensely interesting to see the efforts of the simple people to dress as neatly as they can and make happy the little groups of friends who come to visit them. What a study of faces and manners; but all dominated by faith, devotion and simple-hearted Christian joy. In from these outlying places came lately to the church in Zamboanga almost a thousand children to receive Holy Communion in reparation to the Divine Heart of Our Lord. There were confessions for long hours on the eve and the morning.

There was lately begun in the Philippine Islands one of the most dangerous and audacious revolutionary movements

which have occurred within 25 or 30 years. It goes by the poetic name of Legionaries of Labour. Not that all are, by any means, labouring men; its purpose is to dominate the working men. It began, or is chiefly active in Manila, organized openly by Filipino free masons. Lately, in the capital, on the occasion of the civil funeral of a working man, some 4,000 paraded, donning their insignia as they entered the public cemetery. A few weeks ago was held in Cebu the first congress, as it was called. The presiding officials proclaimed openly that their object was to destroy *fanaticism*; namely, going to confession or communion, kissing a priest's hands, and so on; such things were declared to be "unworthy of the dignity of any human being." Immediately the Legionaries were condemned by Bishop Gororde of Cebu; and, directly after, a dying man who refused to renounce them was denied the Sacraments. These things were promptly published in Mindanao, where the priests have begun to refuse as god-parents the unrepentant Legionaries of Labor. Here, however, they protest that they are Catholics, and will not accept the program of the apostates; the movement seems to be halted. There seems to be little doubt that the Bishops have the remedy in their hands, by condemnation, and by the organization of the men all over the Islands. The Legionaries have already been guilty of violence and bloodshed, and have begun to say that it is time the *people* should rule, for hitherto they have been an *oligarchy*.

#### WITH THE BISHOP ON VISITATION

(A Letter from Brother Novellas.)

SIMPAY (Mindanao), 24th May, 1923.

Yesterday we reached this village situated on the Bay of Bats (Murcielagos Bay), and dependent on Dapitan. We left Dipolog at 7.15 A. M., and arrived here at 11.15. The Bishop feels better, thank God! The reception was very fine considering that we are on a small island, with few families. When they saw us they crowded down on the shore, with banners and music, the children singing a hymn to the Bishop in Spanish. The way was somewhat steep; but they sang the whole time until we told them to rest a little. A considerable part of the way was carpeted with bright-colored mats; the houses were decorated as well as they could be; and all joined in the long procession until we

reached the chapel, which was gayly decorated even with chandeliers. Today we have had 218 Confirmations, many being of adults; and all went to confession. Father Gil took advantage of the occasion to gather the youth, who would not otherwise have made their First Communion. The missionaries know by experience the great good done by the visit of the Bishop. I do not know whether you have rain in Zamboanga; it has been raining here, as in all this district of Dapitan, for the last eight days; at first there was loud thunder, but now the rain falls softly.

Today we start for the village of Sinbaca; it is near Nanca, well known by the disputes between the municipalities of Dapitan and Balinangao, now ended by order of the governor, and by the good offices of Father Gil. The devoted Father is all day in the confessional, for many are making their first confession; but each day we have many communions of these simple-hearted people. They pray constantly for the health of the Bishop, for this work of visitation is very laborious. One sees that God loves them, for it rained all day Friday; but on Saturday not a drop; nor Sunday until midnight. In this small place they had two bands of music hired from outside, which played at vespers on Saturday evening and all Sunday morning, while the bells rang joyously as in a cathedral. One's heart rises to thank God for so much piety in a people so poor and so little instructed. Father Gil works hard amongst them, and rejoices in this excellent occasion when they gather for Confirmation. We have had the surprising number of 350 *Confirmandi*.

At last, on Monday, a little before 2 P. M., we left for Misamis. A great many accompanied us to the shore and there sang a farewell hymn. It was low tide; so we had to get out of the little baratos, or dug-out, to the larger boat in which we were to sail. The Bishop had gone before us. Father and I followed in a shell so small as scarcely to keep us from the water. Suddenly the tiny craft upset and my box of crackers, the Bishop's white cassock, an umbrella and a hat, accompanied me into the deep. I was beyond my depth, but able to catch the baratos, which drifted shorewards, bringing me to Father Gil and his little terrified sacristan. The umbrella sank; but my purse, my book and watch were secure. Proceeding on our way we had two hours of rain on the sea and a half-hour by the river which led to our next station. On the river bank the whole people



were waiting with a band, and the children of Mary began their hymn. Although the place was small, we had seen nothing to surpass the preparation for the Bishop's visit; which was enhanced by the celebration of the Patron, St. Isidore. All round the chapel there was a street of arches, green and garlanded. At one side was erected a castle decorated with flags, and on this appeared a child who made an address to St. Isidore as his statue passed. There are many outlying villages which we visited, with like spiritual profit in all. A cloud of locusts came in one place, but the efforts of the people to kill them or frighten them away, were of little avail, for only Heaven can destroy, or repel, this invasion which mocks the labor of the tillers of the soil.

Corpus Christi came and the Bishop had to say Mass in the house where he was staying, so heavy was the rain. From here we go on to Balinangao, and thence to Misamis, where there have been many and grave changes from faith to Aglipayanism and back again to the Catholic faith.

#### MANY SCHISMATICS CONVERTED

A strenuous visitation of three continuous months on the north coast of Mindanao is a good proof of the Apostolic zeal and self-sacrificing endurance of Bishop Clos. There must have been many a hardship, many a trial, and at times the heartache caused by apostasy from the faith, and occasional actual opposition. The question of food and rest also had to be taken into account. But the result was extraordinary in spiritual good.

Some years ago much of this region was rankly Aglipayan. Now comes the wonder of the disappearance of this plague. Still the Bishop's heart must have felt keen regret for so many souls gone beyond the veil unreconciled, and for so many Catholics dead without priestly ministrations.

The good Brother Novellas, S. J., companion and secretary of the Bishop, also the narrator of the events, thus sums up a part of the really extraordinary story. "We have been three months away from Zamboanga," he writes; "and have visited 30 towns, or large villages. There have been more than 10,000 confirmations (these were, in great part, of infants). I cannot give the exact number of Aglipayan converts; for the names have been sent to Iligan, but, I assure you the number was large wherever we went.

"On June 19th, we left Oroquieta for the barrio (or large village) of St. Vincent, once entirely Aglipayan. Many came to be rebaptized. The church had been taken by the Schismatics; but the people hope to hear Mass in it soon, for all the lost sheep are returning. On the 20th we started for Aloran, a town in which only a few Catholics had remained faithful. We reached there about noon and went to visit the church. Just then a dead body was being carried in and the Bishop was asked to sing the *Libera*, which he did gladly. Next morning the Blessed Sacrament was enthroned; and in the evening we had the *Te Deum*. There was another *Libera* for the dead, and the baptism of a great many Aglipayans. I met on the porch of the church a man who asked me if I knew him. When I told him I remembered him (for he had lost his son), he began to cry, and after a little while he said he wished to confess to the Bishop, for he lived at a distance. He had separated from the Catholics because of some dispute, and now feared to die without the Sacraments. He confessed, went to Holy Communion, heard the two Masses and as he bade us good-bye pressed some money in our hands.

"In the evening arrived Father Font to bring the Bishop to Jimenes; and Father Gil went back to celebrate the patronal feast of St. John. The church was filled to the doors, while in the Aglipayan assembly there were not more than 25 persons.

"In Jimenes we had not so many conversions of Schismatics, although there is no such hatred as there was two years ago, when they threw stones at the door of the church. Now they salute the Bishop everywhere; while the Catholics, unopposed, gather in full force. We came to Oroquieta by sea, and returned to Mansabay, to celebrate the patronal feast of St. Peter on the 29th. Heavy rains caused the solemnity to be put off for one day. There was a High Mass, however, and a sermon by Father Gil on the "Bark of Peter." A more solemn Mass followed on the 30th; and Father Gil told the great crowd more about the Ship of Peter. On that day the Apostle brought many for Baptism and Confirmation.

"We left for Manila on the 30th; and having crossed a river on the way, we found a triumphal car with a seat embowered in palm leaves, so high that the Czar of Russia himself could not be prouder than the Bishop, especially when the band began to play triumphantly behind him. We entered the illuminated town at night, amidst the pealing of bells and

the firing of imitative cannon. St. Francis Xavier is the patron of the church; which has a well cemented floor, and adjoining convents well constructed, though not quite finished. During Mass next day was heard the noisy declamation of the Aglipayan pare-pare (or little minister) to an attenuated audience in his conventicle. This functionary brought a charge next day against a Catholic for having struck him with a stone, but the case remained unproven. It so happened that the doctor who sought to discover the alleged wound, and the Lieutenant of Constabulary, were both Knights of Columbus. The Aglipayans kept up singing requiems next day in presence of an audience of two persons. The Catholic Church was crowded and we had many confessions and Holy Communions. The town of Misamis is doing well, but Langaran is not so fervent.

"On the 4th of July we were back in Jimenes, and then Father Gil sailed for Dapitan; while Father Font arrived from Iligan for the visit of Tudela, Loculan and Misamis. In Loculan on the first Sunday of the month, we had Mass and Exposition, followed by the *Te Deum*. On the 10th there were many conversions in the large village of Gango. In Langub we had, in two days, 700 confirmations. Again, in Gango, many Baptisms and marriages of convert Aglipayans. On the following Sunday, Monday, and Tuesday, in Misamis, many Baptisms of converts. There were touching scenes, too; such as the Baptism of a newborn infant and three other children of a dying mother; Confirmation of the sick in their homes and calls to bury some who had died at a distance."

BRO. JUAN NOVELLAS, S. J.

*Per Servum et fratrem*, D. Lynch, S. J.

#### VISITATION OF THE PACIFIC COAST OF MINDANAO

A Letter of Bro. Novellas, S. J.

On the 1st of August we started from Suriago on a journey of 26 kilometers to Bardas, a village dependent on Placer. The Bishop said Mass and confirmed 106 persons. This place had been nearly all Aglipayan, so that the Catholics were forced to have their children baptized by the Schismatic intruder. Things are quite changed now. There is a Catholic chapel with a small convento, or priests' house, and a large piece of land bought by good Father Alphonsus

with his own money. Six sub-stations of this mission are well provided with church furniture and vestments.

In the evening we went to Pimamara, 12 kilometers away. Here, too, is a chapel, with a property purchased by the missionary. The story of our visit was the same as in Bardas, once Aglipayan, now returning. Father Alphonsus and Father Melecio (a native priest lately ordained), started on horseback for Placer, a distance of 12 kilometers. The Bishop was to follow, but the auto failed to appear. What were we to do? There was no telephone or telegraph. The universal carabao saved the situation. We put our baggage and then ourselves on two burdened carts. After 3 kilometers the carabaos would go no farther; we had to outspan and feed them, after which they took heart and moved so quickly that we had to hasten to overtake them. As we gained the top of a height the rain began, but in spite of all difficulties we had to walk the three remaining kilometers to the friendly residence. It was eleven o'clock and all were sleeping, but arose to get us something to eat and show us our narrow quarters for the night.

In Placer there was not a Catholic some time ago. Now many came to the Masses and to confession and to communion. We had 48 confirmations. No confirmation had ever been given in this place before. Great interest was awakened. The president of the municipality and the judge came to visit the Bishop and a crowd of children filled the church and house all day, as they do in Catholic villages. We were told that, but for shame, the author of the schism here would come to Mass and Confession. He often comes to speak with Father Alphonsus, whose extraordinary meekness has great influence over all.

At 5 P. M. we left in a large decorated boat for Bacuag. Although it was night when we arrived, the missionary and his young people came to meet us. When they saw the boat coming their shouts of joy were unrestrained for a quarter of an hour. Then they sang as the boat was drawn up on the shore. The church was quickly filled and the congregation joined the Father in the singing in which he had trained them himself. There are more than 1,000 nominal Aglipayans, who have a majority in the municipal council, of which the president calls himself a Protestant. We had 537 confirmations and 25 baptisms of Aglipayans, many large fishes being caught in the net of St. Peter. There are 300 children in the Catholic school; in that of the government only about

100. The children hear Mass daily, and recite the Rosary and sing the Litany in the evening. They receive communion with extraordinary reverence, there being each day about 150, of whom 90 are boys. Their piety and their devout recitation of the prayers show their excellent training. The Catholic population is about 3,000; the monthly communions number 3,500. No one fails to make the Easter duty.

We left Bacuage on Monday, August 6th, at 9 A. M., and arrived at 1.30 at the very Catholic town of Gigaquit. The pier was full of people. Soon the church too was filled with a most devout congregation. There are 200 in the school; to which many of the advanced grades pass over from the official school.

JUAN NOVELLAS, S. J.

Per D. Lynch, S. J.



## THE NEW AMERICAN CARDINALS

(A LETTER FROM ONE OF OURS IN ROME)

Although news of the creation of the two new American Cardinals did not become public property here at Rome until Saturday, March 8th, Archbishop Hayes had received a special letter from the Vatican near midnight, Saturday, March 1st, calling him to Rome. Archbishop Mundelein was in Long Island at the time and had more than an inkling that Archbishop Hayes also had received a letter and so came to St. Patricks to find out. He then went back to Chicago to prepare for the trip abroad Monday, March 3rd. Passage was secured on the Berengaria (sailing at noon on the 8th) by Dr. Donahue, Archbishop Hayes' secretary, and Mgr. Waring (Vicar General of the Army and Navy Chaplains in the U. S.), for the two Archbishops and their parties. Sailing with Archbishop Hayes was his secretary Dr. Donahue, Mgr. Waring, Fr. Donovan, Treasurer of Dunwoodie Seminary, Mgr. Lavelle, Rector of the Cathedral, Mgr. Wall of St. Charles Borromeo, and others of both the clergy and laity.

The boat arrived at Cherbourg on Friday, March 14th, about 8 P. M., six hours late, due to fog and rough weather. The Archbishop of New York had the Imperial suite (the Berengaria was the old Emperor), which includes a private

sea-veranda or sun-parlor. On the ship all were treated royally. Archbishop Hayes made a little address at the regular collection day (for Seamen's Home, etc.) and 200 pounds were taken up.

The party sat up all of the ride on Friday night till Saturday morning at 5.00, from Cherbourg to Paris. A day's rest was taken in Paris. Sunday before noon, the Archbishop of Chicago with his two priests and Archbishop Hayes with his secretary, Dr. Donahue, Mgr. Waring and Fr. Donovan and Fr. Arcese, came on to Rome. All the American colony was at the station to meet the Paris Express at 2.30 P. M. on Monday, the 17th. The Italian King, arriving a bit later, did not receive a heartier welcome. Archbishop Mundelein went to the Hotel Palazzo, making his ecclesiastical headquarters at Propaganda College, where he had lived and attended class while a student in Rome. The N. Y. Archbishop went directly to the American College, where he has lived since and where he has received his visitors. With him stayed his secretary and Fr. Arcese.

The news of the coming consistory packed Rome. Those who were going to leave for other parts remained. Others came from other cities of Europe to be present at a Consistory, the first ever to be held in the Basilica itself of St. Peters. As a consequence the hotels are crowded to the doors. Tickets are almost impossible to secure, that is, tickets that will permit a view of the conferring of the Red Hat. Even tickets to let one see the Holy Father carried in state, are not so easy to procure. Thursday evening, March 20th, Archbishop Hayes had an audience of nearly an hour with the Holy Father. No one else was present and only Italian was used. This is remarkable in view of the fact that Archbishop Hayes never studied in Rome and got hold of the language from the time he was made Bishop in 1914; this, too, in the midst of his immense activities and numberless cares.

He made a fine impression on the Roman officials who came to talk with him because of his grasp of the language. Archbishop Mundelein had his audience earlier. On Monday, the 24th, was held the secret Consistory in which the two Archbishops were formally nominated, created and published. The Allocution, as you know, gave great credit to the United States.

The new cardinals are not present at the secret Consistory.

The document of notification is given to one of the Papal

Retinue (a layman) attached to the person of the Cardinal-Secretary of State, who accompanied by the Papal Archivist of the Cancellaria, and Mgr. Tani, of the department of Pontifical Ceremonies, went first to the Propaganda. There Archbishop Mundelein, seated, and everyone else standing, awaited the notification. The Propaganda students were drawn up on one side and clerics and friends on the other. Suddenly, the major-domo, loaned for the occasion by the Vatican, calls out in a loud voice: "The Secretary of the Cardinal Secretary of State has arrived at the antechamber."

A gentleman usher, also loaned by the Vatican, standing inside, repeats the call.

Then, preceded by the Major-domo, the lay member of the Household of the Cardinal Secretary of State advanced and presented the document to Archbishop Mundelein. He passed it to Mgr. Marchetti, once at the Washington delegation and now president of the Propaganda, who read in Italian the notification of raising the Archbishop to the dignity of Cardinal. The messenger now knelt and kissed the ring of the new Cardinal. Next the Monsignor of the department of ceremonies came forward and announced the day of the Public Consistory. The new Cardinal responded first in English and then in Italian, ever so briefly, but vigorously and splendidly. A flashlight picture was taken. The Papal Messengers bowed themselves out; and while the greater number remained to kneel and pay their respects to the new Cardinal-Archbishop of Chicago, others hurried away in the wake of the Papal Messengers, who were now bound for the American College to go through the same ceremony for Archbishop Hayes. Some of our men (of the Biennists) had been at Propaganda. They now came out, hurrying across the city ahead of the Papal party. From the entrance of the reception room to the place where Archbishop Hayes was seated an aisle was kept open. There were only a few students in this room itself (those from New York), but the room was packed with high clerics, a few Ambassadors to the Holy See, and all the Americans in Rome who were fortunate enough to crowd inside. All was silence and expectancy as the time drew on to 11 o'clock. The phone rang in the antechamber. It was the student at the door notifying Mgr. Burke, Vice-Rector of the College, that the Papal Messengers had arrived. He made a signal to Archbishop Hayes, who arose. In less than half a minute

the Major-domo assigned here called out the arrival of the Papal Party. It was really most formal and very solemn. The call was repeated again from within by another Papal usher. The advance was made up the aisle to the Archbishop standing in front of his red-cushioned and red-backed chair. The ushers and Major-domo and the laymen carrying the document of notification were all in full dress. Behind them came the same Monsignor of Pontifical Ceremonies in his Prelate Purple. The same ceremony again, but this time Mgr. O'Hern, Rector of the College, read the notification. The same kneeling and kissing of the ring, then New York's third Cardinal listened quietly and with down-cast eyes to the words of greeting and further notification from the Vatican Prelate. A profound bow ended the little speech. Cardinal Hayes, having adjusted his glasses, was reading a short message of thanks in good Italian. His address in English showed us what emotion he was laboring under. He was thankful to our Lord, his heartfelt words showed that. He spoke of the Church, the Holy See, the Present Pontiff, not forgetting to thank cordially all who crossed the sea to stand near him and give him honor on this great day; and also his fellow-countrymen in Rome who came to share his joy and happiness. His address over, a line formed to kiss the ring of the new Cardinal—for from the moment of the creation and publication in the *Secret Consistory* all a Cardinal's prerogatives were his. Mgr. Lavelle knelt first—tears seemed to come to his eyes—the Cardinal raised him to his feet and put his arms around him. Then followed Mgr. Waring and others. While the long line waited patiently, an interruption would come in deep-throated Italian announcing, "His excellency, the Ambassador of Austria to the Holy See," or one of the other score of diplomats accredited to the Vatican—later on it was the head of a religious order who was announced. Our own Fr. General was the only one we recognized. He was there with the American Assistant, Fr. Mattern, on "la vista di calore" (visit of warmth), as it is called. All afternoon the calls continued from Cardinals, Vatican officials and others.

Wednesday, March 26th, at 5.15 P. M., was the next ceremony—the conferring of the "Beretta." About two hundred were at this ceremony in one of the Audience Halls of the Vatican. After the guests have entered by a side door the Monsignori (no cardinals are present) file in ahead of the Holy Father at the throne-end of the Hall. Then the doors



at the opposite end of the room are thrown open and one of the Masters-of-ceremonies announces the approach of the Archbishop of Chicago, Cardinal Priest of the Holy Roman Church. With his special Papal Master of Ceremonies (one is assigned to each Cardinal for all the days of the ceremonies), head uncovered (not wearing even the zucchetto) Cardinal Mundelein made the triple genuflection. Then he knelt before the throne, kissed the cross on the Holy Father's slipper, next his hand, and then was embraced by the Holy Father. Kneeling, the Beretta is placed on his head for a moment. He again goes through the same ceremony of kissing the cross on the slipper, etc., and retires in favor of Cardinal Hayes, who is now advancing slowly in response to his announcement by the master of ceremonies. When Cardinal Hayes had gone through the same ceremony, he stood beside Cardinal Mundelein, who as senior Cardinal read the formal speech of thanks in Italian. In the meantime chairs had been placed behind the Cardinals—a kindly wave of the hand from the Holy Father and both sat down to listen to the Holy Father's homelike talk to them. The Holy Father spoke for just a half hour. His voice is both strong and sweet at the same time. The "populous city of Chicago" came in for its meed of praise. Then he spoke of the New York Cardinal, who among other things was praised for his activities as chaplain-bishop, "in visiting so many camps, etc." All waited in the ante-chamber to greet the new Cardinals again, after the Holy Father had retired. The Public Consistory was scheduled for Thursday, March 27th, at 10.00 A. M., for the conferring of the "Red Hat." The "Aula Benedictionis" was being repaired, so the right transept of the Basilica itself was prepared. It was here that the Vatican Council took place. The throne was erected at the farthest end. The Cardinals' two long benches are down in front facing each other. Directly behind are the Canons and Dignitaries of St. Peter's. Behind these are chairs for the "Famiglia di Emi. Signori Cardinali," about 150 places. Still in back of these, but elevated, are seats for the Diplomatic Corps on the left, and on the right seats for "Famiglia di Santita," personal friends of the Holy Father, such as the First Roman Families, and special guests, such as Marshal Foch and his wife, who were in the first two places. Out in front to the Main Altar (or "Confessional") stretched hundreds of seats and room for hundreds more standing. Tickets are issued for the pro-

cession as it moves from the Vatican entrance of St. Peter's along the right nave to the right transept; but with no view of the Consistory ceremonies later in the transept. The different sections are entered by showing the ticket of the proper color. White tickets are always the best. The other colors vary for each occasion in order to guard against counterfeiting. This caused much concern, for today half the city thought yellow good—our own men among them—today they meant only standing room. People were furious—men in formal dress and women clad in richest laces were standing with practically no chance of seeing anything at all of the ceremony. And some had come across the ocean just for this. Only a tall person could catch even a momentary glimpse of the Holy Father, as he was carried by, high above the heads of the faithful. At 9.00 the Basilica was opened, it had been closed all the afternoon before as a preventive measure. In half an hour the place was packed. It is said that ten thousand were present, which means twice as many as at any former Consistory. At 9.00 in one of the chapels both Cardinals took the required oath in presence of the other Cardinals and heads of the religious orders. At 10.00 the procession started from the Vatican. First, a detachment of the Noble Guard entered the enclosure reserved to the Cardinals. Swiss Guards followed and made a guard of honor, for the procession to pass through along the entire line of the procession.

Next came Monsignori, prelate officials of the Vatican; Heads of religious orders, (the Jesuit General by privilege always absents himself), Bishops and finally the Cardinals; each with his deacons of honor and a trainbearer. Only the trainbearers enter the enclosure, where they sit at the feet of the Cardinals. Lastly, the Holy Father, carried by men in gorgeous uniforms of red, surrounded by Papal Masters of ceremonies and detachments of the Swiss, Palatine and Noble Guards. Two Cardinal Deacons (Bisleti and Lega), with a couple of Roman Princes and more Monsignori and guards, bring up the rear. The Holy Father looked worn out as he turned to the right and left giving his Blessing. The choir took up the "Tu es Petrus" when the Holy Father came in view. All knelt except the Cardinals—they made a profound bow and kept that position as the Holy Father passed them in their enclosure before the throne. After the "Sedia Gestatoria" was lowered two Cardinal deacons, Bisleti and Lega, conducted the Holy Father to his throne. Immediately, starting with the Dean (Vannutelli),

each Cardinal knelt and kissed the Pope's slipper and hand. Two Cardinals were now sent out (one of whom was Billot) to escort the new Cardinals in. Today they made no genuflection, merely a bow to the assembled Cardinals and three profound inclinations towards the throne. They made their obeisance in the same way as the old Cardinals except that each was embraced by the Holy Father who, however, remained seated. Each Cardinal in his turn and place was given a like "pax" by the new Cardinals, who then took their seats directly after Cardinal Bonzano, as head of the Cardinal deacons. After the Holy Father had read some prayers, the two Cardinals advanced again to the throne, a Papal Master of Ceremonies as usual beside each. Cardinal Mundelein knelt at the Pope's feet, part of his cloak was drawn over his head like a cowl and then the huge "Red Hat," with a diameter of about three feet (small crown and all brim), was laid on his head, which was bowed down over the Holy Father's knees. A short prayer and then it was Cardinal Hayes' turn.

The short but impressive ceremony was over. All filed out in the same order, the Holy Father last. When the Holy Father had gone into the Vatican, the Cardinals in procession went to the Chapel of St. Petronilla, led by the Pontifical Choir. A "Te Deum" was now sung while the new Cardinals were lying prostrate before the altar. The prayer "super creatos Cardinales" having been recited by the Dean, both Cardinals again received a "pax" from their brother Cardinals and all departed for a secret Consistory, where the Holy Father "sealed the lips" of the new members. Some business of the Church having been transacted by naming some new Archbishops, etc., the unsealing of the lips takes place and the churches are assigned, Cardinal Mundelein receiving Santa Maria del Popolo (where Martin Luther used to preach and situated near Cardinal Wiseman's "from out of the Flaminian Gate"); Cardinal Hayes, Santa Maria in Via, Bellarmine's old titular church.

In the afternoon, with a brief ceremony, the "Red Hat" was carried to each of the Cardinals. This hat is never worn. Noon saw a big dinner at the American College for Cardinal Hayes. Floyd Gibbons (ex Georgetown), the Chicago Tribune correspondent, had a choice seat at every ceremony—very conscious in his dress-suit. Friday morning, March 28, brought a private audience to the party of Cardinal Hayes—about 60 were present to kneel and to kiss the Holy Father's ring (and to stay kneeling) as Cardinal

Hayes mentioned each one's name to the Holy Father, passing around the entire assemblage. On Saturday, the 29th, Cardinal Vanutelli made a formal call on Cardinal Hayes, judging by the size and excellence of his retinue. Sunday, the 30th, Cardinal Hayes said a Low Mass at St. Susanna, our American Church that is splendidly run by two Paulists, Fr. Thomas O'Neil and Fr. Francis Lyons. The American College students sang during the Mass.

Sunday night 42 sat down to dinner at the Hotel Excelsior with Cardinal Hayes—just those who came across with him, including Mgr. O'Hern, Rector of the American College.

Cardinal Hayes took formal possession of his church on Thursday afternoon at 5 o'clock.

The church was jammed. About 5.05 the Cardinal entered the main door and was incensed by one of the Servite Fathers (Servites of Mary have charge of the church), who came down in procession with Cross bearer and acolytes to meet the Cardinal. The American College choir in a tribune high up and on one side of the Sanctuary sang "Ecce Sacerdos Magnus," as Archbishop Marchetti led the accompanying dignitaries up the aisle. A space, and the Cardinal followed, blessing the people to right and left. After him followed Mgr. Lavelle and Mgr. Wall, his deacons of honor. A stop was made to say a prayer at a side chapel (one of eight) where the Blessed Sacrament is kept. After the Cardinal had seated himself on his throne, a Vatican Monsignor read the Papal Decree (in Latin) that made over Santa Maria in Via as titular church to Patrick Joseph Hayes, Cardinal Priest of the Holy Roman Church. On bended knee the Vatican Prelate handed the document to the Cardinal. The Cardinal responded, first by reading an Italian speech of thanks to the Ecclesiastics in the sanctuary, and then by a delightful little speech that had been carefully thought out to the people in the church. The Superior of the Servites made a long address of welcome and homage which was ended by the usual kissing of the ring (by all the Servites). The Cardinal then read the prescribed prayers from the altar and lastly gave the apostolic benediction. A Servite Father read the conditions for gaining the 200 days' indulgence granted by the new Cardinal. A beautifully sung "Te Deum," in which the whole body of clerics present (among whom was Cardinal Merry Del Val hidden away in the corner) alternated with the choir, brought the ceremony to a close.

Admission had been by invitation except for clerics, hence

a great number of people were left out in the rain (not very heavy, however) clamoring loudly and pounding on the door which had been closed and bolted at 5.15. After the Cardinal signed the Papal document in the Sacristy, while Cardinal Merry Del Val and Archbishop Marchetti stood on either side of him, Mgr. Lavelle and Mgr. Wall were the first to sign the Papal Document as official "testes" of the ceremony of taking possession of the Church. From now on a painting of the new Cardinal will hang on the wall of the church near the sanctuary. It is a very good likeness. Opposite is a similar painting of the Holy Father.

On Wednesday, April 9, the first Knights of Columbus building will be opened in presence of the two American Cardinals. This is at the Holy Father's special request. Mr. Edward Hearn, the K. of C. representative here, has work going on night and day to have "St. Peter's Oratorio" (name selected by the Holy Father) ready for dedication. It adjoins the Vatican on the Sacristy side and is the first of five places secured by Mr. Hearn. Cardinal Hayes leaves Rome next day, April 10th, and sails from Cherbourg on the Leviathan on April 22nd.

S. J. in Rome.



## PROTESTANTISM IN CZECHOSLOVAKIA

### I. THE HUSSITES

Up to the time of the ruinous Hussite Wars, which began after John Hus had been burnt as a heretic at the stake at Constance in 1415, the Bohemians were uniformly Catholics, and even during the Hussite period there was always a more or less strong Roman Catholic Party, especially among the nobility. The modern Hussites, however, became reconciled to the Church at the Council of Basle, and received in 1436 the so-called "*Compactata*," though these were never really ratified by Rome and were subsequently repudiated by Pius II in 1462. The *Compactata* was a list of concessions made to these men, the most important being the permission to receive Holy Communion under both forms, *sub utraque specie*; whence their name Utraquists. But when Lutheranism sprung up in the first half of the sixteenth century, the Utraquists, who after the repudiation of the *Compactata* were schismatics, little by little turned Lutheran, often through moral coercion on the part of the local nobles, who arbitrarily appointed a Lutheran preacher in place of a

Catholic priest. Nevertheless many individuals, chiefly of the nobility, returned to the side of "those receiving under one form," once the *Compactata* had been annulled.

The Thirty Years' War (1618-1648) tolled the death of Utraquism and the Hussites. There is no trace of these latter after the middle of the seventeenth century. Should anyone, then, say that the Bohemian nation is the nation of Hus or that there are Hussites in Bohemia or anywhere else in Czechoslovakia, he is either speaking figuratively or is simply telling an untruth. Hus loved the Catholic Church, though he would not give up his heretical errors; he was a man of clean and severe life, and the Hussites after him strove for recognition as Catholics. But those who today eulogize Hus and the Hussites are either Protestants or Liberals, "Catholics on paper;" they are the more or less violent enemies of the Church who in the matter of religion sing the praises of Hus only in so far as he stubbornly withstood the Church. They forget his dogmatic teaching if indeed they ever knew it, and that in his teaching, except mainly for his doctrine on the Church and his subversive ideas of authority, he was sufficiently in accord with the Catholic doctrine. They praise his work for the Bohemian language and literature, and utterly ignore his moral teaching. The fact is that "Hus" is only a rallying call among the Bohemians to unite the enemies of the Church.

## II. THE BOHEMIAN BRETHERN

The Hussites themselves were not agreed on doctrinal matters, and many other sects sprung up beside them. The most noteworthy and the most numerous of these was a group of Hussites with distinctly heretical doctrine; these were the followers of a peasant, Peter Chelcicky. From these a nucleus was formed in 1467 the Union of Bohemian Brethren. This union at first espoused principles almost savage in their tendency and condemned all higher education. Later, however, this was moderated, higher education was fostered, and the Union gave the nation some really excellent men. The most remarkable of these was the famous pedagogue, John Amos Komensky, the last Bishop of the Union. He died in 1670 at Amsterdam and was buried at Naarden in Holland.

After the Thirty Years' War the Bohemian Brethren were, like the other non-Catholics, given the alternative of becoming Catholic or leaving the country. About 12,000

did leave Bohemia and Moravia; many of these made their way into Slovakia, so that even a big portion of these exiles was never really lost to the present Czecho-slovak Republic. In course of time, however, these isolated fractions of the Union disappeared, absorbed by other sects among whom they happened to live. The Union of Brethren in Herrnhut, in Saxony, was organized in 1722 by German emigrants from Moravia who called themselves "secret Brethren." In its organization this Union followed mainly the lines of the Bohemian Brethren, but the spirit was that of Protestant Pietism. Some hidden remnants of the Brethren probably did remain in Bohemia and Moravia; but when in 1871 the Emperor Joseph II gave the Lutherans and the Calvinists religious liberty, all non-Catholics, whether professedly so or secretly, joined the one or the other of these two sects. This remained true even when later a more liberal religious freedom was granted and nothing was ever heard again of the Bohemian Brethren. Only since 1918, since the formation of the Czecho-slovak Republic, does one run across the name "The Church of the Bohemian Brethren." This, however, is only the name assumed by the two said Protestant denominations in Czechoslovakia, when they to a great extent united into one group. It has no historical or doctrinal continuity with the quondam Bohemian Brethren. There are, therefore, no more real Bohemian Brethren today than there are real Hussites.

### III. PROTESTANTS

During the reign of Rudolph II the Protestants received in 1609 religious liberty, and with it important religious and political privileges. At the opening of the Thirty Years' War out of the 2,000,000 inhabitants in Bohemia only 15 per cent were Catholics; the rest were chiefly Bohemian Brethren or Lutherans. In Moravia the proportion of Catholics was better. The Bohemian Revolution of 1618, the real beginning of the Thirty Years' War, was not a national uprising; it was rather an insurrection on the part of the nobles against the king to get political control and for personal aggrandizement. Though religion too was a motive, it was rather a secondary one. The royal victory brought with it a Catholic counter-reformation, carried on, it is true, by the Church, but chiefly and mainly by the State, for the Hapsburgs came to realize that Protestantism was their mortal enemy. Those of the nobility and common citizens who refused to return to Catholicism had to quit the

country. Some 370 families out of the 1,300 or 1,400 noble families in Bohemia left the country, and of these a pretty large percentage were German foreigners, whose number perhaps exceeded that of those foreigners who were, by the Emperor-King, brought into the country and acquired the confiscated estates.

About 56,000 citizen families, or about 150,000 individuals, very many of them German aliens, also moved out. It is impossible to state how many peasants emigrated; these had no right to emigrate and their flight was made secretly. Before the War there were about 2,000,000 people in Bohemia; after the war hardly half of that number could be counted. It is sometimes said that one-third of the peasant and town homes were left desolate.

With the Catholic counter-reformation the nation became at first only exteriorly Catholic as a nation; but in course of time sincerely and thoroughly so, so that when in 1871 religious freedom was granted to the Lutherans and Calvinists, comparatively few announced themselves. At the outbreak of the World War there were in the Czech lands (Bohemia, Moravia and Silesia) about 300,000 Protestants out of ten million people, both Bohemians and Germans, therefore, about 3 per cent, the Catholics being almost 96 per cent. After the World War there were added to the Greek parts, Slovakia and Carpathian Russia, two territories in which through a long period back there was a bigger percentage of Protestants than in Bohemia. Thus according to the census of 1921 in Slovakia 530,528 or 17.68% of the population were Protestant; in Carpathian Russia 64,703 or 10.8% were Protestant. It is safe to say, therefore, that out of the 13,600,000 inhabitants in the Czechoslovak Republic at the time that country was organized into a republic, there were approximately 900,000 Protestants or about 6.66% of the people.

On February 15, 1921, a census of the whole republic was taken during a riotous propaganda against the Catholic Church and in favor of the newly organized Czecho-slovak Church, Protestantism and religious indifference, called "No religious affiliation." The result of this census was published in February, 1923, and while it shows that the Catholic Church did suffer a notable loss, it also shows that Protestantism gained very little. Out of 13,611,349 population, 10,917,468 or 80.21% are Catholic. Those with "no religious affiliation" number 724,503, 5.32%; the Czecho-slovak Church counts 525,332, or 3.68%, while the Protes-



tants, in spite of all that wild propaganda to break away from Rome, have altogether 992,083, or 7.29%. Since in Slovakia, Carpathian Russia and among the non-Slav minorities religious conditions did not materially change, the 100,000 increase among the Protestants must be ascribed to the Czechs; in other words Bohemia, Moravia and Silesia have now 400,000 (accurately 396,862) or 4% of their population as compared with about 300,000 Protestants or 3% before the war. Protestantism has therefore gained by all its agitation among the Czechs just 1% of the people in Bohemia, Moravia and Silesia, or 0.63% throughout the republic. As matters stand now any notable increase in the Protestant ranks is out of the question.

Protestantism has no hopeful future before it among the Czechs, because first, history points unmistakably to its certain extinction, both political and national, by becoming immersed in Protestant Germany, and secondly its coldness does not suit the Czech soul. It is almost proverbial that the average Czech either cares for no religion, or if he does care, he wants the Catholic Church.

Still, though they are but a handful, the Protestants dare much. They look upon themselves as the lineal descendants of Hus and the heirs of the Hussite Days, the most glorious days, according to them, in the history of Bohemia; as heirs of the Reformation, that living embodiment of the ideals of the Czech nation, as they maintain, which was quelled in Bohemia by the Church and State. And they boast of themselves as being the living embodiment of the ideals of the new State. The Liberal Catholics foster this twofold conviction in them. The President of the Republic is a Protestant; he became such many years ago when he left the Catholic ranks. Many of the deputies, senators and government officials are Protestant. But most of all Protestants are in large part in control of the press and not a few of the publications read even by Catholics are edited by Protestants.

The 992,083 Protestants in the Republic are divided into at least 10 sects. One of these, the "Bohemian Brethren Evangelical Church," mentioned above as the quite recent result of an amalgamation of Czech Lutherans and Calvinists, held a synod at Prague in June, 1923, and endorsed the following resolution: "The synod wishes to call the attention of the National Assembly to the increased activity of the Jesuits and demands that this organization so prejudicial to our country and government be no longer toler-

ated." This is the official Protestant Tolerance in the Republic.

#### IV. PROTESTANT MISSIONARY ACTIVITY FROM ABROAD

The Protestant Missionary activity from abroad, especially the Y. M. C. A., the Salvation Army and the American Methodists and Baptists, though they have plenty of money and are even supported by some people among the more influential and higher circles in the Republic, have but very slight results. It is sometimes asserted that the Bohemians are eager for the Protestant Bible. This sounds ridiculous to one who knows the trend of events in the country and is acquainted with the character of the people. For example the new sect called the Czecho-slovakian National Church almost wholly ignored the Bible even when it was offered them without charge. Those who wanted the Bible before the war could have it, Catholic or Protestant version, entire or only the New Testament, for very little money. Whoever did not bother about it then, bothers about it less now, and least of all do they care who subscribed to Protestantism at the time of the census. They did not do so because of religious scruples, and the Bible is the least and last of their wants.

In the now more and more rare cases that the Prague Catholic papers mention Protestant missionary preaching in Bohemia (this rareness is another symptom proving that the "movement" is not progressing), they repeatedly mention the fact that that preaching is, to a great extent, not a doctrinal exposition of Protestant tenets or gentlemanly controversy, but virulent abuse of the Catholic Church and her doctrines and institutions. This fact tells us something of the quality of many a convert.

The new proselytes of Protestantism are those to whom its missionaries dole out some sort of material help and are, consequently, only temporary. To these may be added those bloodless people without any definite religious opinions, to whom any novelty is a welcome relief, especially when it is anti-Catholic. They will follow another fad when another comes along. The number of proselytes is insignificant and out of all proportion with the energy and money expended.

A favorite plan of action of these missionaries, and especially of the Methodists, is to support the press and encourage the various activities of the native Protestants. In this way they are only sharpening religious bitterness in the republic, usually with depressing results and always

with very little if any moral uplift. Protestant missionaries will do the republic and their own coreligionists the best service by staying at home.

A few more words on one particular feature of this Protestant missionary activity in Czecho-slovakia. Since it necessarily demands very considerable sums of money, which must be collected by subscriptions, it is, from time to time, stated and restated in English and American papers that the results of evangelization in that country are, to say the least, very satisfactory, that the movement is going on and progressing, that Protestant missionaries now, in 1923, speak to congregations of 700 Protestants where three years ago there were but 7 of them.

If those who write or speak so, are English or American missionaries back from a short tour in Czecho-slovakia, they may be excused as having been imposed upon; if they are residents of the country, they cannot be excused from the charge of gross misrepresentation of facts.

That the nation as a whole is not inclined towards Protestantism can be gauged from the fact that the intensive and universal campaign for the "Bohemian Brethren Evangelical Church," or for any other form of Protestantism, portrayed as the heirs of the glories of Czech history, carried on before the census of 1921, brought the Protestants the meagre result of only about 100,000 souls in the whole of Bohemia, Moravia and Silesia out of a population of 10,000,000.

Since there was in the nation as such no real movement towards Protestantism, nothing of the kind is either going on or growing. How the few scattered groups of new proselytes are won by Protestant missionaries and what they are worth, has been explained above.

But what about those "congregations of 700 Protestants in places where three years ago there were but 7 of them?" Well, we are writing now in November, 1923. Little less than three years ago the extremely violent anti-religious campaign, i. e., before the first census of 1921, brought about a considerable loss (of about 1,350,000 souls, 1,111,000 of whom were in Bohemia proper) to the Catholic Church. This fell far short of what the leaders of the campaign had hoped for, namely, that the Roman Catholic Church would be a minority in the population, and thus be mercilessly oppressed. We have already seen the disenchanting figures of the statistical totals in regard to the shiftings from Catholicism to Protestantism, the "Czecho-

slovakian National Church" and "No Denomination Church," i. e. unbelief. But the geographical distribution of these shiftings is very unequal. There are large parts of the country where the number of persons who changed their religion is trifling, and there are small areas, generally in industrial districts, where the number of changes has been very considerable. Thus Prague, the capital, has now only 58.4% of Catholics, in a population of 676,657, and there are about a dozen districts in Bohemia where the Catholics are a minority. This explains how perhaps in a congested industrial place there can be now a Protestant congregation of 700, where three years ago i. e. before the wave of the phenomena preceding and accompanying the first census, whose circumstances will never more return, there were only seven. The question now arises: What are these new congregations of 700, sprung up so suddenly, worth? Are they worth the money expended on them and the new subscriptions demanded? And here again he who knows may feel very much inclined to shrug his shoulders.

If any English or American Protestant missionary to Czecho-slovakia thinks that the new Czecho-slovakian National Church with its 525,332 members is well on the way to become Protestant and worth having and therefore worth toiling for, he is mistaken. It has been (not to mention other much lower motives) a nationalist, not a really religious movement; "there is no Faith in it," said the *Protestant* French historian of Bohemia, the late Ernest Denis, who knew the lot. And now it is enough to read that abomination of desolation, its Catechism, in which the question of a personal God is left in suspense; no divine Trinity is recognized; Jesus, the son of Joseph and Mary, is merely a man, a prophet like Moses, Socrates, Mohamed, Zarathustra, Buddha, Confucius; where Heaven and Hell are the good and the bad conscience. Many were deceived into entering the sect by the pretension that everything would be just the same as in the Catholic Church with the exceptions that Liturgy would be in Czech, and the priests would be allowed to marry. This was for many of the priests who founded the sect or adhered to it later, the chief, if not the only reason for their decision.

If the money collected in England and in America from Protestants were to be expended for the religious, educational and other needs of believing Protestants in Czecho-slovakia, nobody could raise any objection. But as things

are, it goes to a great extent, to foster religious strife in that country without winning over to Protestantism anything in any way worthy of the energy and money expended, and the methods used cast a slur on the name of English and American Protestants.

ZAROSLAV OVECKA, S. J.



## THE GOLDEN JUBILEE OF THE CATHOLIC CHURCH ON WARD'S ISLAND, N. Y.

FATHER PRACHENSKY, S. J.

After nearly twenty-one years of zealous ministering to the poor, Father Prachensky was transferred to St. John's College, Fordham, where he soon afterwards celebrated his golden jubilee, and where he also died. The following sketch of that saintly man is taken from the *WOODSTOCK LETTERS* (Vol. II, page 70) :

"Father Joseph Prachensky was born at Prague, in Bohemia, June 22, 1822. He went through the primary schools and the gymnasium of his native city, and completed his courses with marked success. On March 12, 1839, he received his first inspiration to become a son of St. Ignatius, and on the 8th of the following September he entered the Jesuit novitiate. He made his noviceship at Gratz, his philosophy at Linoy, and his theology at Innsbruck in Austria. During the second year of his theology the Hungarian revolution under the notorious Kossuth broke out, and, as usual, the Jesuits were the first victims. Kossuth had sworn that, if the revolution succeeded, the name of Christ should be unknown in Hungary after two years of his godless work. The Jesuit houses were destroyed, and the owners dispersed in all directions. Mr. Prachensky was assigned to the New Orleans Mission, and before leaving for his new field of labor, he had the inexpressible consolation of being ordained a priest.

On October 17, 1848, he sailed from Marseilles with twenty-one companions, and he landed at New Orleans a few days before Christmas. He proceeded immediately to Spring Hill College, Mobile, Alabama, where he completed his theological studies while acquiring a working knowledge of French and English. For the next thirteen years he labored in the South, as teacher, parish priest and mission-

ary. At the commencement of the Civil War he became Chaplain of the 3rd Alabamas, accompanying them in their campaign as far as Norfolk, Va. His oral descriptions of camp life were exceedingly graphic and interesting. As Chaplain he was a favorite with Protestant and Catholic alike, and his sermons, which were usually delivered by the light of a camp fire, were listened to with pleasure and profit.

In 1862 he was transferred to Troy, New York, and there he labored as parish priest for a year or so. From Troy he went to St. John's College, Fordham, where he remained until the mission was opened on Ward's Island in 1868. His pioneer work in opening the mission and building the church is described in the preceding sketch. He was sent to Ward's Island for a year, and he remained for twenty-one years. He was naturally sociable, and he liked to have his religious brethren visit him. Indeed it must have been a great trial for him to live outside a Jesuit community. However, his best friend was in the tabernacle, and that was not far away. "He seemed to be always praying." He possessed a very vivid faith, and he all but saw, with his bodily eye, angels hovering about him. He had a decided leaning toward mystical theology, as we see from his beautiful book, "The Church of the Parables."

In 1889 he was recalled to Fordham, where he celebrated his Golden Jubilee amid his beloved brethren. He himself was celebrant of the Mass, and he sang with a voice remarkably strong and clear for a man of his age. In the course of the day he received many congratulations from friends far and near. His brethren expressed their felicitations in prose and verse, in music and song, and the happy Jubilarian forgot for the moment the dreariness and weariness of exile. Forty years away from his native land and twenty from community life! His name is still a household word, and the influence of his prayers is still felt in Ward's Island. He died the following year, July 8, 1890, and he rests beside his brethren in the little graveyard at Fordham. He is dead, yet in a certain sense he still lives by his influence for good and in the memory of those who knew, revered and loved him."

The list of Jesuit chaplains from the beginning to the present time is as follows:

1868-1889.....	Rev. Joseph Prachensky, S. J.
1889-1890.....	Rev. Francis X. McGovern, S. J.
1890-1891.....	Rev. Thomas G. Wallace, S. J.
1891-1893.....	Rev. Charles Pettidemange, S. J.
1893-1903.....	Rev. Raphael Gélinas, S. J.
1903-1912.....	Rev. Rufus C. Duff, S. J.
1912-1914.....	Rev. Edward W. Raymond, S. J.
1914-1923.....	Rev. Francis J. Lenahan, S. J.

From the foregoing list it is clear that the two chaplains who were longest on Ward's Island were Father Prachensky and Father Gélinas. The former spent twenty-one years and the latter ten years on the Island. They were both saintly men and loved to be unknown. Hence we know comparatively little about them. Indeed, we know altogether too little, for we need their patient endurance as an example and an encouragement amid the trials of life. We have already given a brief sketch of Father Prachensky; we now subjoin a still briefer sketch of Father Gelinas.

#### FATHER GELINAS, S. J.

Raphael Gélinas was born November 9, 1829, near Three Rivers in the Province of Quebec, Canada. For reasons at present unknown, he was slow in discovering or following his vocation. In his twenty-fifth year he entered the Jesuit novitiate near Montreal, where he made his first vows two years later. After the usual preliminary training in the order, he began his theological studies in St. John's College, Fordham, and completed them in Georgetown University, Washington, where he was ordained to the priesthood in 1867.

His first assignment was to the Chaplaincy of Blackwell's Island, New York City. From there he was transferred to Randall's Island, and from Randall's to Ward's. He spent over forty years of his priestly career on these three islands ministering to every form of human infirmity. When his failing health compelled vigilant superiors to give him a needed rest in a house of the order near Poughkeepsie, he begged to be sent back to the islands in the East River that he might live—or maybe die—among his beloved poor and afflicted. His request was granted, but his day was spent. Hard work and old age had enfeebled his constitution, and he had to be removed from active life in August, 1903. He

died at the Novitiate of St. Andrews-on-Hudson, Poughkeepsie, April 14, 1910.

There are many people still living who remember Father Gélinas, and all testify that he was truly a supernatural man, an apostle of tireless zeal, of boundless charity and ceaseless recollection in the presence of God. Yet these extraordinary virtues did not shield him from calumny. On one of the Islands—no matter which—he was asked for his signature to support a candidate for promotion. He declined to give it on conscientious grounds, and, as a piece of vengeance, the vilest slander was circulated against him. He never uttered a syllable in his own defense, much less did he seek revenge. To be silent and forgiving under injuries is one of the greatest proofs of humility and sanctity. The first word of the dying Saviour upon the cross was a prayer for His enemies; and His followers must try to imitate Him in that as in other respects. Yet forgiveness of enemies is especially difficult for fallen human nature, which is so prone to remember injuries. The enemies of Father Gélinas had him removed for a time from the field of his labors; but when superiors discovered the calumny, he was sent back. God, who keeps an eye on His followers, punished severely the calumniators of the saintly Chaplain. Doubtless, Father Gélinas takes a special interest in the work on Ward's Island, where he labored so long and so zealously for the glory of God and the good of souls.

Father Duff followed Father Gélinas. During his time a new altar was installed, which is still in use. He imported most of the statues in the church and collected money for an organ, which has since been installed. He also fitted up the library and organized the ladies' sodality.

Father Raymond, who came after Father Duff, had the house cleaned up and put in repair; and shortly after was taken sick. When Father Lenahan, his successor and the present incumbent, called to see him at St. Vincent's Hospital, Father Raymond said: "Well, Father Lenahan, your place at Ward's Island is cleaned up and in good condition. I hope you will enjoy it for many years."

Father Lenahan was first appointed Chaplain for the City Hospital on Welfare Island (or Blackwell's Island as it was then called). Shortly after his arrival at Blackwell's Island, Father Provincial (A. Maas) called him on the 'phone and requested him to exchange places with



Father Barnum at Ward's Island, who was relieving there during Father Raymond's illness. Father Lenahan remained at Blackwell's Island until the new Chaplain got there; and on August 6th, 1914, began his duties at Ward's Island. He introduced himself to Dr. William Mabon, who was Superintendent of Manhattan State Hospital at the time. Dr. Mabon received him cordially, said that he had always enjoyed very pleasant relations with the former chaplains and hoped it would continue so, which made the new Chaplain feel much at home.

Before leaving the Island, Father Barnum informed Father Lenahan that the bathroom was in bad condition, that there was no hot water, that it would be useless to take the matter up with the State officials as the water came from Albany, that he might better solicit the funds for repairs from his own Catholic employees. Before acting on this advice, Father Lenahan called on the second engineer (Mr. Carroll) and explained the difficulties to him. Mr. Carroll promised to have them attended to at once and sent his men to the rectory where they put in a new hot-water supply and fixed the bathroom in such excellent condition that there never has been any more trouble with it. This was Father Lenahan's first experience with the State officials, and he has always since been able to get any necessary repairs or improvements done. Dr. Heyman, the present Superintendent, continues to co-operate with the same cordial spirit as his predecessor, and together with the generosity of the employees and the willingness of the workmen, many improvements have been made to the Church and rectory during the past few years. New doors and new floors have been put in, the Church painted and re-decorated, and the house enlarged by a new porch and a new guest room added. Other improvements are in course of construction.

#### BRIEF FACTS AND DATES CONCERNING CATHOLICITY ON WARD'S ISLAND

1844.—In that year the Irish Emigration Society was chartered as an American organization. It was an offshoot of the Friendly Sons of St. Patrick. Its purpose was to help Irish emigrants who were mostly Catholics. There was also a German Emigration Society to look after German emigrants. But as the Germans were mainly Protestants, we are not directly concerned here

with the G. E. S., except to say that the Irish and German Emigrant Societies helped each other in every possible way for the common good.

1847.—On May 5 of that year a body known as the Commissioners of Emigration was created by a law of New York State. That Board received \$1.50 from the steamship companies for each emigrant they brought to the port of New York. That money was called "a head tax," and it was used for the benefit of the emigrants. It was from that source that the Commissioners purchased 120 acres of land on Ward's Island, and proceeded forthwith to erect suitable buildings. We shall mention only those that directly concern Catholics.

1848.—The nursery building was erected. For the next five years the top story of that building was used alternately as a common place of worship for Catholics and Protestants. This common chapel was too hot in summer and too cold in winter. Moreover, it was ill ventilated and was inaccessible to the old and the infirm.

1853.—The Protestant chaplain grew tired of the place and demanded separate quarters for his own people. A chapel for the Protestants was fitted up on the second floor of a newly erected two-story brick building. The new chapel was 125 feet long, 28 feet wide and 14 feet high. There the Protestants continued to worship until their present handsome edifice was erected.

The Catholics used the old place, that is, the top floor of the nursery. As the number of worshippers increased, the accommodations grew worse and worse until they became absolutely intolerable.

1866.—In the year 1866 the Commissioners decided that something should be done to improve the ventilation and in other ways to provide for the health and comfort of Catholic worshippers. Accordingly a new mansard roof was added. There the Catholics continued to worship until their new chapel was built in 1872.

1868.—Early in the year the chapel was consecrated by Archbishop McCloskey. The ceremonies were witnessed by the Commissioners of Emigration, by a large number of the clergy and a still larger number of the laity.

1870.—In that year it was discovered that the weight of the mansard roof and overcrowding had weakened the building, and made it unsafe. The building was

propped, as a temporary precaution, but the remedy was only partial. At a meeting of the Board of Commissioners held July 5, 1870, it was resolved: "That the matter of erecting a new Catholic chapel for the inmates of Ward's Island with capacity for the accommodation of 1,000 persons be referred to the Chairman to inquire into the question of expense and site."

1871.—At a meeting of the Board of Commissioners held November 23, 1871, it was decided to accept the plans submitted by Renwick and Sands, and that these men be employed as architects with a compensation of not more than three per cent. of the entire cost. The Board appropriated \$35,000 for the purpose.

1872.—Father Prachensky broke ground for the new church January 23, on the feast of the Espousals of the Blessed Virgin Mary and St. Joseph. The first load of stones arrived on a schooner, March 19. The first Mass was said by the Chaplain himself on December 8th. The Golden Jubilee was at first planned for December 10, 1922, but it was afterwards postponed until April 22, 1923. The chaplain lived over the sacristy. Father Lenahan built a guest room adjoining the vestry on the ground floor.

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## A JUBILEE PSALM

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WRITTEN FOR THE GOLDEN JUBILEE OF THE CATHOLIC CHURCH  
ON WARD'S ISLAND, NEW YORK, 1872-1922

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### I

The vestige of a present God  
In bygone days meant "Holy Ground,"  
Where men in solemn silence trod,  
With eyes adown and feet unshod,  
To testify respect profound.

The shadow of His majesty  
Filled men with reverential awe;  
They flocked from far and near to see  
The Ark that held in mystery  
The double tables of the law.

Then came the tread of angels' feet  
To hear in places veiled and dim;  
To see the Cloud and Mercy-Seat,  
Where wisdom, love and goodness meet,  
Between adoring Cherubim.

Happy were they in days of old  
 Who saw where God was thought to dwell;  
 The grand display of purest gold  
 Expressed what eye could not behold,  
 Nor yet what human tongue could tell.

Holy of Holies was the place  
 Where once a year the sole High Priest  
 Might stand to sue for suppliant grace  
 For his rebellious, thankless race  
 On the Atonement solemn feast.

Who elsewhere mercy sought in vain,  
 A refuge in the Temple found;  
 The tyrant with his hireling train,  
 Who millions with the sword had slain,  
 Dared not pollute the Holy Ground.

All this is but a type of our  
 Ineffable Reality;  
 For Christ hath given priests the power  
 To keep His Presence as a dower  
 Abiding in our sanctuary.

## II

Thou art not great in earthly things,  
 Our Temple of Emmanuel!  
 And yet beneath thy shielding wings  
 Thou hast enshrined the King of Kings,  
 And kept thy Treasure passing well.

Beneath the Sacred Species hides  
 Lustre that dims the brightest star;  
 For He who star and planet guides  
 Behind the altar veil abides,  
 Where rapt, adoring angels are.

The living God for fifty years  
 Has been thy unassuming Guest,  
 To hush the sighs and dry the tears,  
 To cheer the hopes and lull the fears  
 Of homeless, friendless and distressed.

The exile forced to cross the sea,  
 With aching heart and burning brain,  
 Hath found a sheltering home in thee,  
 A solace in his misery,  
 Which bade him lift his head again.

The daughter who had vainly tried  
 To save her home—her sacred shrine—  
 When driven from her mother's side,  
 And drifted with the drifting tide,  
 Was solaced by thy Guest Divine.

And they who feared the tyrant's steel  
 Or bigot's hate in foreign lands,  
 Within thy walls were made to feel  
 That God is here to bless and heal,  
 And holds His Children in His hands.

And all who sought thy sanctuary  
 In all the varied ills of life,  
 Found charity and sympathy,  
 A refuge and security  
 From famine, pestilence and strife.

## III

The Priest was son and father, too,  
 A son to old, a sire to young;  
 His practised eye instinctive knew  
 The heart that ached, the load that grew,  
 And soothing words were on his tongue.

The saintly chaplain pioneer  
 Was driven from his native land;  
 Left home and all that home holds dear,  
 To greet the homeless stranger here,  
 To bid him hail and clasp his hand.

Acquainted with infirmity  
 Himself, he knew to sympathize  
 With every type of malady,  
 And every dupe of trickery  
 Which man or demon could devise.

For twenty toilsome years and more  
 He lived in lonely exile here;  
 And yet a priest who may adore  
 The hidden God he kneels before,  
 Is not a lonely pioneer.

The zealous men who filled the post  
 Of Chaplain here from then till now,  
 Proved that the Gift they valued most  
 Is Christ within the Sacred Host:  
 They vowed Him love, and kept their vow.

'T is well; for holiness befits  
 The House of God as Scripture saith;  
 The throne on which the Saviour sits  
 Is veiled to try our human wits,  
 Till sight replaces hope and faith.

Then honor, glory, thanks and praise  
 To His abiding majesty!  
 With blessings He hath filled our days,  
 And shielded us in countless ways,  
 To keep this Golden Jubilee.

## R E P O R T S

Extracts from the Minutes of the Board of Commissioners of Emigration, dealing with Religious Worship on Ward's Island, New York.

*Annual Report for 1856 (page 319) :*

"The moral and religious instruction of the inmates has been confided by your Board to two chaplains—Rev. Thomas Cook (Protestant) and Rev. A. Manahan (Catholic). Services have been held on each Sunday in the two chapels, and in the Protestant in both the English and German languages. The attendance has been large and constant. The chaplains have also visited the various wards and other departments of the institution on Sunday and other days of the week, distributing books, cheering and consoling the sick and dying by their advice and ministrations. The Protestant children, from 40 to 60, are collected twice on every Sunday in the chapel as a Sunday school, under the charge and instruction of the matron (Mrs. James) and Mr. Malignon, who, although not now connected with the Island, has kindly consented to instruct the German children in reading, singing, etc.

—"The Catholic children, numbering from 100 to 150 (able to attend) are assembled in the Catholic chapel every Sunday morning, under the care and instruction of the assistant matron (Mrs. Browne) and others. Several of the nurses have also rendered valuable assistance in conducting the Sabbath schools.

"The Sabbath on the Island during the past year has been observed as a day of quiet and order—emphatically as a day of rest."

*Annual Report for Year Ending December 31, 1866 (pages 14 and 15) :*

"The want, however, of better and permanent apartments, specially set apart as chapels, is a serious defect which the Commissioners are desirous of remedying as soon as the funds will warrant the erection of new buildings."

*Annual Report for Year Ending December 31, 1868 (page 12) :*

"Another advantage gained by these improvements is the additional space obtained on the third floor, which has been set apart as a Roman Catholic chapel. The chapel was consecrated with appropriate ceremonies early in the year by

Archbishop McCloskey, assisted by a large number of the clergy, and in presence of the Commissioners and a numerous gathering of distinguished visitors. It consists of a neat and commodious building, accommodating comfortably 500 persons, and in design and finish resembles the Protestant chapel consecrated the year previous."

"June 23, 1870. *Resolved*, That the Chairman of Ward's Island Committee be requested to have an examination made by some competent architect as to the condition of the building in which is the Catholic chapel, as to its strength and security, in view of the large number of people assembled there during divine service, and report immediately. Resolution carried."

"July 5, 1870. *Resolved*, That the matter of erecting a new Catholic chapel for the inmates of Ward's Island, with capacity for the accommodation of 1,000 persons, be referred to the Chairman to inquire into the question of expense and site. Carried."

"WHEREAS, The Refuge Building, known as the Nursery, on the top floor of which is located the Catholic chapel, is now overcrowded, and whereas all the room in said building is needed for the purposes of the Nursery and the school attached thereto; and

"WHEREAS, It is desirable to remove the school room to the floor now occupied by the chapel; and

"WHEREAS, The large attendance at the services held in said chapel would be productive of great danger and probably loss of life in case of fire during divine worship, while its height from the ground and its difficult approaches render it almost inaccessible to aged and infirm inmates, and it is therefore advisable to remove the said chapel to some safer and more convenient place; and

"WHEREAS, All the present structures are required and are now in use for other purposes; therefore be it

*Resolved*, That a building suitable for a Catholic chapel be erected and an appropriation of \$30,000 be made therefor."

"Commissioner Frear moved as an amendment that the subject be referred to Commissioner Lynch and the President, to obtain plans therefor and submit them at the next meeting of the Board. The amendment was carried."

"November 23, 1871. *Resolved*, That the design for a church on Ward's Island as submitted by Renwick & Sands, October 11, 1871, be accepted and adopted, and that Renwick & Sands be employed as architects of said building at a rate

not exceeding 3 per cent on the cost of the erection thereof; that said architects be directed to prepare plans and specifications for the work, in order that the building may be put in progress without delay. Adopted.

"*Resolved*, That the erection of said building be put in charge of the Committee now having on hand the erection of gas works on Ward's Island. Adopted.

"*Resolved*, That the sum of \$35,000 be and is hereby appropriated for the erection of said church. Adopted.

"*Resolved*, That the Building Committee now in charge of the gas works be instructed and authorized to advertise for and obtain proposals, and enter into contract with the lowest responsible bidder for the erection of the church. Adopted."

*Annual Report for Year Ending December 31, 1871* (page 38):

"The Protestant chapel has been renovated during the year and now furnishes all needful accommodation to inmates of that belief. But the Catholic chapel has proved much too small, and it has been decided to erect a larger building in the spring.

"December 7, 1872. *Resolved*, That the Warden be directed to transfer the furniture and fixtures of the Catholic chapel to the new chapel building, and to fit up for school purposes, under the direction of the Ward's Island Committee, the room vacated. Adopted."

*Annual Report for Year Ending December 31, 1872* (pages 10 and 11):

"The chapel referred to in the last Annual Report was completed last December and is now in use. The erection of this building is due to the fact that the room formerly occupied for the use of a Catholic chapel was found to be unsafe and ill adapted for the purpose, besides being inaccessible to aged or infirm persons. This room had been obtained before the present Commissioners came into office, by adding a mansard roof to the top of the three-story frame structure erected in 1849, and known as the Nursery Building. The Commissioners being apprehensive of some calamity resulting either from the giving way of the floor or stairway, or from fire, have substituted another and more commodious as well as a safer building for this purpose. This new building, while being a substantial structure, is built in the plainest style and most economical manner.

"The Protestant chapel, which is on the second floor of one



of the two-story brick buildings, is also fitted up for that purpose, and has heretofore furnished ample accommodations for persons of that religious belief."

The foregoing reports were duly made to the Legislature under the Act of 1853), Chapter 224, Section III, which says: "The Commissioners of Emigration shall annually, on or before the first day of February in each year, report to the Legislature the account of moneys received under the provisions of this Act during the preceding year, and the manner in which the same have been appropriated, stating particularly in detail the sum of each appropriation and the purposes for which the same have been made."

We are deeply grateful to the officials of the Irish Emigration Society, especially to Mr. Thomas V. Brady and Mr. John J. Foley, for allowing us to consult the records of said society and to copy whatever concerns the Catholic Church on Ward's Island.

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LETTER OF FATHER PRACHENSKY

TO

THE HON. RICHARD O'GORMAN

PRESIDENT OF THE COMMISSIONERS OF EMIGRATION

OF THE STATE OF NEW YORK

*Hon. and Dear Sir:*

Ever since I have been officiating as chaplain on this Island I have found it necessary to avail myself of the privilege granted to the Priests of this country to offer up the Holy Sacrifice of the Mass twice in the morning of every Sunday and festival of obligation in the year, as without such an arrangement a great part of our Catholic people would be deprived of the opportunity of fulfilling their obligations. The present Chapel in the garret of the Nursery seats about 300 persons conveniently, and was nearly filled at both Masses during the summer season. But during winter it became so crowded that many had to go back, because there was no room for them even to stand in the aisles. (What will it be when the emigration from Bohemia and Poland, whose population is nearly all Catholic, increases as it bids fair to do?)

Moreover, I find that many cripples, consumptive, asthmatic, convalescent and aged persons, who are ill able to move on plain and even ground, have to give up all idea of

climbing up so many stairs, and are deprived, the whole year around, of the comfort of attending divine service, or spending an hour of the dreary day in the house of God.

Besides, the building itself is not safe when the chapel is crowded with people. It has been remarked that the floor then rises considerably in the middle and is lowering on the sides. Add to this the miasma and intolerably foul air, which fills the chapel in winter when doors and windows are closed and the place crammed with human beings, and even the candles on the altar giving but a dim light. I am confident that this fact alone, if it were known to the Health Commissioners, might induce them to shut up that place altogether. In the hot season, even with doors and windows open, after 10 o'clock A. M. a stay in the chapel, even when empty, is intolerable.

I will not allude to the fact that this is the only place on the Island where divine worship according to the rites of the Catholic Church is regularly celebrated on Sundays, and that Catholic inmates and officials of the other institutions in charge of the Commissioners of Charity and Correction avail themselves of this opportunity to satisfy their spiritual wants, giving thereby good example to our own people; also that many non-Catholic emigrants, who do not attend the service of the Lutheran clergyman appointed as Protestant chaplain on the Island, and who avail themselves of the American principle of liberty of conscience, add considerably to the number that are to be accommodated in our chapel. It would be inhuman and un-Christian to exclude them. They would go neither to the one nor to the other place of worship, and at best give up religion altogether.

Those, Honorable and Dear Sir, are the principal reasons why we Catholics are asking your Honorable Board for a larger and more convenient place of divine worship.

As to the question: Is it expedient that Catholics and Protestants should worship in the same Church edifice? I may be permitted to answer entirely in the negative; for in the first place, the Protestants might well call it their church, but we Catholics would not have what we call a church. It never could be blessed and dedicated to God. We might worship there, as in missionary places Catholics worship sometimes in public halls, in school houses, in private houses; but what, strictly speaking, we call a church, we could not have. Let the building be ever so stylish and costly, we never could have the same feelings of reverence, respect and love for it which we have for the House of God.

Whoever visited this island ever since Catholics and Protestants had their separate places of worship, was pleased with the arrangement and gave credit to the wisdom and generous liberality of the Commissioners. The emigrant, who at home never heard of a church common to both Catholics and Protestants, on arriving here felt himself at home in his own church, and many a one, on entering the chapel, shed tears of joy and forgot more easily the hardships of separation from home, because he saw that in his newly adopted home every thing was the same in the church as it had been at home. Shut up the Catholic altar behind folding doors and drive away the crowds of worshipers who would like to spend another hour in thanksgiving after Mass or Holy Communion, and tell them that they must go out now, for there is to come another people in this place who believe nothing in those things, and how will the poor emigrant feel? What will he think of his new land of adoption and of the Commissioners who would not allow him to pray an hour longer before the altar which contains all he loves and is living for?

Will the Catholic Priest be permitted to adorn the church according to the different festivals of the year without interference of the Protestant minister? And if he put up any statues or pictures of Catholic saints, will they be looked upon favorably and respected by those who are taught as a part of their creed that Catholics are idolaters and that these pictures and statues are idols? Or if the Protestant minister puts up a Christmas tree in the middle of the church, as he did last year in his chapel, will it remain in peaceful possession of all its contents until the Protestant congregation arrives to worship around? I do not only foresee an endless series of quarrels and contentions, but I seriously apprehend that it will come to riots and bloodshed, as there are enough among our people who, for their lives, will not be able to see quietly the sectarian preacher ministering within the same sanctuary where the Priest, a while before, stood to dispense to the people the Holy of Holies.

If the example of the institutions on Blackwell's Island is quoted where Catholics and Protestants have to worship in the same places, I answer: *In hoc non laudo!* Such an arrangement is not the best feature of those institutions. We do not live under the imperial sway of the King of Prussia, where the system of common churches had been invented and kept up by force, in towns where the Protestants were not numerous enough, or not willing, to build places of wor-

ship for themselves. This may succeed well enough in penal institutions, but we live in a free country, where everyone is permitted to worship God according to the dictates of his own conscience; and the separation of the two religious professions is more congenial to the American spirit of liberty. Experience teaches that religion and piety flourish much better under the wings of untrammelled freedom than in the straight-jackets of imperialism.

As to the number of worshipers attending the Catholic chapel, I can safely say that at present, during summer, it averages from 400 to 500 persons at both Masses, and in winter from 600 to 700. If the new church is finished, I do not doubt that it will increase by from 100 to 200 more; whereas the number of attendants in the Protestant chapel is scarcely one-tenth of our present number. I had appointed a trustworthy person to count them this morning (Sunday, June 9). The following is the result:

10 o'Clock service (English) : Men, 19; women, 10; boys, 12..	41
Remained in church for the second service.....	15
11 o'Clock service (German) : Men, 17; women, 13.....	30
Infants and children.....	15
	101
Deducting the 15 who remained at both services.....	15
Total.....	86

It must be observed that from the time when the movement of making the new church building a common church began, the Protestant minister exerted himself during the whole week to stir up his people to come to church, that he might be able to show large numbers of attendants to the Commissioners. If by such extraordinary exertions and under such inducements he could gather no more than 44 adults for the two services together, I have more reason to believe, what I was assured more than once, that on many Sundays he had no more than 5 or 6 persons to hear him in his chapel.

The whole movement to obtain common possession of the new church did not arise with the mass of Protestants on the island, but with one particular individual, who, although he hardly ever goes to any church himself, is jealous enough to see the Catholics about to have a large building for a church; and cannot be satisfied with the present Protestant chapel, though newly painted and large enough to accommodate five times as many worshipers as it actually has. If the

Commissioners of your Honorable Board think it proper to accede to his wishes, I have not the slightest objection. Let them build a Protestant church of marble, and a parsonage as large as the Astor House for its minister; I will be satisfied with my room under the garret of the vestry, if I have only the satisfaction of having a church large enough and convenient enough for my people, so that the lame and the blind and the feeble be not excluded; and where we can worship our God according to the dictates of our consciences in peace. If the Commission will do for the Catholics only what it would do for the Protestants, were they as numerous and similarly situated, we will be satisfied. As to the expenses of furnishing what is peculiar to our mode of worship, we shall be no burden to their treasury; we only wish for the liberty of worship in our own church, and grant it willingly to others.

Most respectfully yours,

J. PRACHENSKY,

*Catholic Chaplain, Ward's Island*

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#### CORRESPONDENCE BETWEEN

COMMISSIONER O'GORMAN AND HON. JOHN K. PORTER

*To Hon. John K. Porter:*

My Dear Sir: Will you kindly give me your opinion and advice on the following subject, which has troubled my mind a good deal of late? A question has been raised by the Commissioners of Emigration whether they have any power or authority to use the fund entrusted to them in the erection of a church for the use of the Roman Catholic inmates of their institution at Ward's Island. For the consideration of the subject the following statement is necessary:

The Commission was created by a law of the State of New York, passed 5th May, 1847, and though some of the details of that act have been altered by subsequent amendments, it remains in principle the same. (Laws 1847, Chapter 195.) For each alien passenger landed in this port the owner or consignee of the ship in which he arrives pays to the Commission \$1.50, which is called "head money." This constitutes the fund which the Commission administers, *and no contribution has ever been made thereto from any State or county fund.*

The duty of the Commissioners is to provide for the "maintenance and support of emigrants" when they are in need of support, until the expiration of five years after their arrival.

(Chapter 195, Laws 1847, Sec. 4.) For these purposes large and extensive powers are conferred on the Commission. They may employ such officers and agents as they deem necessary, buy real estate and erect any building they deem necessary, purchase or lease docks, examine witnesses under oath as to frauds, etc., on emigrants, compel support of bastards, take charge of certain effects of deceased emigrants, etc.; designate places for sale of railroad tickets to emigrants, etc.; bind out emigrant children to service, etc. In accordance with these powers, they have purchased 120 acres of land on Ward's Island and erected thereon valuable buildings, hospitals, schoolrooms, dwellings for physicians, etc. Among the rest the Commissioners many years ago provided two large apartments for the purpose of public worship—one for the Catholics, the other for the Protestant inmates of the island, and these apartments have been each suitably fitted up and furnished for public worship. As early as 1857 a legal provision was made for the appointment of Catholic and Protestant ministers, and for the payment to them of suitable salaries. (Chapter 515, Laws 1857.) A Protestant minister and a Catholic priest are now and have been for twenty years residing on Ward's Island, and have regularly celebrated public worship in the said room appropriated for that purpose. The room used for Protestant worship is suitable, convenient and sufficient, being on the second floor of the building and easy of access.

The room applied to Catholic worship, however, is on the fourth story of a large building used partly for hospital and partly for school purposes, and was formed some years ago by adding a mansard roof to that building. The access to it is difficult and dangerous, being by a narrow and tortuous wooden staircase, and the ascent exceedingly inconvenient to aged and sick persons. The average number who attend services therein on Sunday is about four hundred, and that number is increasing.

Recently an examination of the building was made by a competent architect, and he reported it unsafe, and the floor used for public worship as liable to break down.

Impressed by this danger, the Committee of the Board having special charge of the institution on Ward's Island resolved that a building should be erected suitable for Roman Catholic worship, having regard to the number of persons needing the use of it, and that the room heretofore oc-

cupied for Roman Catholic worship, which was dangerous and unsuitable for that purpose, should be used as a school-room, for which use it was adequate.

In pursuance of this decision, a separate building has been erected and fitted as a Roman Catholic Church, and the room formerly used for that purpose has been recently turned over to the use of the school.

In the annual reports made from time to time by the Commissioners of Emigration to the Legislature of the State in obedience to law, which must give in detail the sum of each appropriation and the purposes for which the same has been made (Chapter 244, Laws of 1853, Section 3), the Legislature has been informed that suitable apartments for public worship were provided according to the Catholic and Protestant forms.

In the report of the Board for the year 1871 the erection of the Catholic church was referred to thus: "The Protestant chapel has been renovated during the year and now furnishes all needful accommodation to inmates of that religious belief, but the Catholic chapel has proved much too small, and it has been decided to erect a larger building in the spring."

Now, however, a member of the Board has raised the question whether the legal powers of the Board extend to the erection of a church for the use of one denomination of Christians, and upon that question I want your advice.

If the action of the present Commission in expending a part of the funds in their charge on the erection of a church necessary for the separate worship of one congregation be *ultra vires*, so also has been the action of the Board for many years past in expending the fund for alterations and additions to the apartments which they also provided for separate worship.

The principle in each case is the same. Will you do me the favor to give the matter your consideration?

I have the honor to be President of the present Board and am desirous that our action in the matter should be in all respects justifiable and proper. I remain, my dear sir,

Yours faithfully,

RICHARD O'GORMAN.

New York, January 18, 1873.

## JUDGE PORTER'S REPLY

*Hon. Richard O'Gorman, President of the Board of Commissioners of Emigration:*

My Dear Sir: I have examined the series of statutes defining the powers and duties of the Board of Commissioners, and have given to the questions suggested in your letter the consideration due to their interest and importance.

In my judgment, it is entirely clear that the Commissioners of Emigration acted within the limits of their power and in the discharge of their plain official duty in providing and maintaining chapels for the use of the emigrants. The fund administered by the Board is derived from the head money exacted under State authority from the emigrants generally for the maintenance and support of such of their number as prove unable to provide for themselves by reason of orphanage, age, sickness, blindness or other disability. The law charges the Commissioners with the trust of applying the fund in the appropriate modes to the just and beneficent purposes for which it is designed. The extent of immigration is such as to render the fund thus provided abundantly sufficient, and the beneficiaries of the trust are entitled to its benefits in the domicile assigned to them by the public authorities. In a Christian country the right of maintenance and support, with the provision of adequate means for that purpose, implies a right to the customary privileges of religious worship.

No one can for a moment suppose that the State of New York would tolerate the exclusion from such privileges of a class consisting mainly of unprotected children and of persons enfeebled by sickness and age. It would be difficult to present a stronger claim to the religious training so needful to the young, or beneficent administrations so welcome to the infirm, the distressed and the destitute. The emigrants from whom the fund is exacted, are chiefly from Europe, and they commonly adhere to the form of religious faith in which they were educated at home.

As a large proportion of them are from Catholic countries, the Commissioners, at an early period, very properly provided two chapels for the accommodation of the emigrants, in one of which the services were conducted by a Protestant clergyman, and in the other by a Catholic priest. The action of the Board was annually reported to the State Legislature, and the acquiescence and approval of that body through a period of over twenty years furnishes the highest evidence



of the propriety of the provision thus made for both classes of emigrants. The obligations imposed upon the Commissioners in the execution of their trust is one of duty no less than of humanity; and as Catholic and Protestant aliens alike are required to contribute to the fund, the poor of either faith are entitled to share in the benefits it was designed to secure.

There can be no question as to the authority of the Commissioners to maintain both the chapels, and the circumstances adverted to in your letter made it the plain duty of the Board, when one of them became insufficient and unsafe, to provide a suitable structure in its place. It would be a matter of general regret and just reproach if the large body of emigrants now domiciled on the Island, or any considerable portion of them, were now to be deprived of the religious privileges which they have hitherto enjoyed with the concurrence of all the public authorities, and with the general approval of the community.

Very sincerely yours,

New York, January 25, 1875.

JOHN K. PORTER.

Commissioner Lynch spoke in support of his report and urged the adoption of the resolution appended thereto. He said:

"If the Jews were in the same proportion in Ward's Island that the Catholics are, we would be in favor of erecting a synagogue for them. The proceedings against the Catholic chaplain were irregular and unfairly conducted. A case was made out against the priest and he was put on trial without being furnished with copies of the charges against him, or even without being allowed to be present. It was worse than the old Star Chamber. There was no one sworn, and there was, therefore, no testimony in the matter. The questions were all written. They were evidently prompted by designing and malicious people; and the Chairman, then only newly in office, was grossly imposed upon. The proceedings were little better than a rehash of Ward's Island gossip. The fact of the maintenance of two chaplains and two chapels was frequently referred to in the annual reports from the very early days of the Commission. The Commissioners regarded it as their duty to provide at all times all practicable facilities for the people in their charge to worship God according to the dictates of their conscience. The emigrants were always satis-

fied with two chapels, and would not be satisfied with less. The number of destitute and sick emigrants who annually availed themselves of the refuge and hospitals on Ward's Island would average 12,000. Nearly all were Christians; about two-thirds of them were Roman Catholics. The commutation tax of \$1.50 was paid to this Commission by every emigrant landed at this port; the ship's agent acts as the broker in paying in the funds. For this consideration the State provides care, support and maintenance for the sick and destitute for four years after their arrival, the whole to be provided with the emigrant's own money. Not one cent had the State ever contributed to this fund, nor had any county in the State. *The 120 acres of land and the splendid buildings thereon were all paid for with the emigrant's money.*

"It was an insult to the emigrants to compare their institution to poor houses, prisons or military establishments which are supported by the taxes of the city or State or nation. The Commissioners, as the guardians of the emigrants, should provide for the spiritual wants of the people in their charge, as well as for their physical necessities. Such had always been the practice of this great and beneficent Commission, and it should not be departed from at this time."

He offered his resolution as a substitute for that of Mr. Stephenson.

Mr. Kauffman offered as an amendment the following:

WHEREAS, The church erected upon Ward's Island has been built with the funds contributed by immigrants of all denominations, and

WHEREAS, No one denomination has, therefore, any exclusive right to consider said edifice as built for their own exclusive use; therefore be it

*Resolved*, That said church shall at all times be considered as a place of worship wherein all creeds shall be at liberty to hold religious services, and that suitable provisions shall be made by the Superintendent at Ward's Island for the holding of such service whenever it may appear necessary to afford more room to the worshipers than is at present allotted them upon the Island.

A very sharp debate ensued, but developed no new features so far as the main question was concerned; and a vote was finally taken on the substitute offered by Mr. Kaufmann, which was carried by the following vote:

Yeas—Commissioners Forrest, Hurlbut, Kaufmann, Maurer and Starr—5.

Nays—Commissioners Lynch and Stephenson.

Absent—Commissioners Havemeyer and Quintard.

The resolution as passed is somewhat ambiguous. It is clear, however, that the two chapels are to continue *in statu quo* until it may appear necessary to afford more room to the worshipers than is at present allotted them upon the Island.

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#### REPORT OF THE HONORABLE JAMES LYNCH

The undersigned, a member of the Ward's Island Committee, to which was referred at the meeting of the Board of Commissioners of Emigration held at the Board room at Castle Garden, on the 10th day of June last, the subject of the chapel, begs leave respectfully to submit for the consideration of the Commission the following report:

The undersigned, in compliance with a call for a meeting issued by the Chairman, visited Ward's Island on the 9th of July last and found assembled the following members of the Committee:

Commissioners Stephenson (Chairman),  
Starr,  
Quintard.

The Rev. G. Schmidt, Protestant chaplain, and Rev. Joseph Prachensky, Catholic chaplain, with others, was called and examined by the Chairman.

The principal part of the examination was devoted to matters investigated by the previous Board and satisfactorily settled with the assent of the Ward's Island Committee by Commissioner Schack, the then President of the German Society, and the undersigned, then as now President of the Irish Emigrant Society.

The object of the resolution referring to the religious question at the present time is, in the opinion of the undersigned, for the purpose of examining as to the right of the Board to appropriate any building for divine worship to be used by the inmates of the emigrant institutions, and he will therefore confine himself to that branch of the subject.

The right of the Commissioners of Emigration to do this has never been questioned since the organization of the Board in 1849, until within the past two years, when a member of the late Commission raised the point as to whether the Board had the right to appropriate or erect a building

for the use of any particular religious sect or denomination. The counsel to the Board, in answering the question, gave as his opinion that the Commission had no authority whatever to appropriate or erect any building for divine worship at all.

The then President of the Commission, Mr. Richard O'Gorman, believing that the predecessors in office, who originally appropriated and set apart, twenty years ago, portions of two buildings for a Catholic and Protestant chapel, had not exceeded their official duty, and that in continuing such practice he and his colleagues were not violating theirs, requested the opinion of Mr. John K. Porter on the subject. The correspondence is herewith submitted.

The question now before the Board is whether it will be governed by the opinion of the late counsel, Mr. W. S. Hillier, denying the right of the Commission to appropriate any building whatever for divine worship, or that of Judge Porter, affirming the right of the Commission to appropriate and set apart one or more buildings for places of worship as in the judgment of the Board would most truly tend to the spiritual advantage and comfort of the emigrant.

In obtaining an opinion from Judge Porter and thereby going beyond the counsel to the Board, the President, Mr. O'Gorman, acted as did his predecessor, Mr. Gulian C. Verplanck, who when an important question divided the Board, advised that the opinion of another eminent lawyer be obtained for the guidance of the Commission. This was done, and the Board was to a great extent then governed in its action by the opinion thus obtained. (See report for 1868, pages 126 to 129.) Even admitting that the Board should now be guided rather by the opinion of its own counsel than by that of another member of the profession, what value can the majority of the present Board place in the opinion of a lawyer whom it removed from office after an official connection of less than two months? The reason for this action must have been want of confidence in his legal qualifications, as it could not be for political reasons, the late counsel being in full political accord with the majority of the present Board.

The undersigned believes that freedom to practice religion should be accorded to the emigrants without any restraint whatever, while in the charge and care of the Commission. To do this, it was 20 years ago decided by the former Commissioners, than whom in that day no citizens were more eminent for intellect, statesmanship and purity of character, that the two great denominations of Christians

embraced under the head of Catholic and Protestant, and comprising more than nine-tenths of all the emigrants admitted to the institutions on Ward's Island, should be furnished with separate places for religious worship.

It may be claimed that in other public institutions there are no separate places for divine worship. This is probably true; but then it should be remembered that while this Commission is, strictly speaking, a creature of the State, it is entirely dissimilar to any other.

Other public institutions are sustained by money contributed by one portion of the community for the support of another portion, while the emigrant considers it is his own money deposited at the time of payment of his passage with the ship owner who transports him here, which maintains the institutions on Ward's Island and supports him while there, and that he himself provides the means which the Commissioners of Emigration, as the joint trustees of himself and the State, expend for his benefit and maintenance.

To correct existing misapprehension on this chapel question, it may not be out of place here to give a concise history of it. Previous to 1853 the Protestants and Catholics worshiped alternately in one room on the top floor of the old frame four-story building known as the "*Nursery*," erected in 1848. At that time, on the representations of the then Protestant chaplain, who expressed a desire for a separate place of worship and because the room in use was ill-adapted and inconvenient and not well ventilated, a chapel for the Protestants was fitted up on the second floor of a recently erected and commodious two-story brick building, 28 feet wide by 125 feet in length.

This room was particularly well suited for the purpose, being lighted on both sides and having a ceiling 14 feet high, thus affording excellent ventilation.

After being painted and fitted up and finished by the Commission, it was set apart as a Protestant chapel and devoted to the use of the Protestant emigrants, for whom it has afforded ample accommodation and who have continued to worship there up to the present time, a period of 20 years. The room in the Nursery was continued for the exclusive use of the Catholics, and as it was without alteration or improvement until 1866, the Commissioners then in office, Gulian C. Verplanck, Wilson G. Hunt, Frederick S. Winston, Cyrus H. Loutrel, Isaac T. Smith, Richard O'Gorman, Philip Bissinger, John T. Hoffman and Samuel Booth, decided that some effort should be made to improve the venti-

## CATHOLIC CHURCH ON WARD'S ISLAND

ation and thus increase the comfort and benefit the health of the large number of emigrants frequenting it. A mansard roof was accordingly added, and the Catholic chapel continued there until 1872. In 1870 it was discovered that the weight of the mansard roof, together with that of the congregation using this chapel, had weakened the building to such an extent as to make it necessary to strengthen and prop it up. This was a partial remedy only, and it was finally decided to remove the chapel and devote the room to school purposes, for which it was needed and well adapted. There being no building which could be appropriated for a Catholic chapel, it was decided to erect one, and this was done. The furniture of the old Catholic chapel was, by order of the Board, transferred to this new building, and the building opened for divine worship in the latter part of the year 1872.

Much stress has been laid on the cost of this chapel building for the use of the Catholic emigrants, but the undersigned, who is equally anxious with his colleagues for an economical administration of the great trust imposed on the Commissioners of Emigration, has yet to hear any reference made to the value of other buildings and the uses to which they are put, as, for instance, the one now occupied and used by the Superintendent of the Island for his residence. The total cost to the emigrant fund for this chapel building is not less than \$35,000, while the value of the Superintendent's residence and the furniture in it, which is also the property of the Commission, is upwards of \$50,000. In the one case the chapel building is for the use and benefit of more than one-half of all the emigrants admitted to the institutions, while in the other case the Superintendent's residence is for the benefit of a single official and his family.

The two chapel buildings on the Island were fitted up for the use of the two denominations, comprising about the entire population of the Island.

The Catholic chapel has been decorated and ornamented in great part at the expense and by the special contributions of the Catholic inmates and employes. To deprive them of it by taking away the emblems of their faith, with which the building has been embellished, and turning it into a sort of Pantheon for the use of any and all denominations, would be, in the opinion of the undersigned, unjust towards the contributors, whose money has been paid for those purposes, and an injury to religion. The majority of these people will consider such proceedings an act of desecration and intended for a blow at the religion they profess.

Is it not, considering all the circumstances, wiser and more judicious for the Commission to follow their predecessors of 20 years, comprising such distinguished and honorable citizens as Gulian C. Verplanck, Edwin D. Morgan, Andrew Carrigan, Curus Curtiss, Wilson G. Hunt, Gregory Dillon, Frederick S. Winston, Charles H. Marshall, John A. Kennedy, James Kelly, R. A. Witthaus, Gustav Schawb, A. A. Low, Philip Bissinger and Frederick Schack, than to discontinue the beneficent course which has so long prevailed, and try an experiment which can only produce discord and trouble where harmony and peace should exist?

The total immigration to the port of New York from May 5, 1847, to January 1, 1873, was 5,033,429; a careful calculation shows that over 2,800,000 were of the Catholic religion. These Catholic emigrants contributed to the per capita tax which supports this Commission over \$4,500,000, besides adding by their labor and their money to the property of this city and State as well as the whole Union.

The undersigned respectfully offers for adoption the following resolution:

*Resolved*, That the Ward's Island Committee be discharged from all further consideration of the subject of the religious departments on Ward's Island and of the matter of the chapel, and that this Board adhere to the principles laid down by their predecessors and continued for the past twenty years—in having two chapel buildings—one for the Protestant and one for the Catholic inmates.

(Signed) JAMES LYNCH.



## BOOKS OF INTEREST TO OURS

**OUR NUNS.** By Rev. Daniel A. Lord, S. J. Benziger Bros., New York. Price, \$1.75 net.

Other heroes there are besides those who receive fitting recognition in the acclaim and honor of their fellow-men, heroes who, hidden from the grateful gaze of an admiring world, spend their lives in caring for the spiritual and temporal welfare of the men and women, old and young, who come beneath their ministering influence, heroes who, in poverty and holiness, having left the world and its attractions, serve only Christ in His loved ones. It is of such heroes that Father Daniel A. Lord, S. J., has written in his superb volume, "Our Nuns."

True it is that Catholics who have come into contact with our Sisters revere and love them, but in this, as in so many other things connected with our Church, there are many who take too much for granted. As the author very well remarks: "What we need is something to jolt us into a realization of the fact that without these women the Church in America could hardly hold its ground for a single day." Now there is only one way in which to study and understand their important work in the thousands of hospitals and asylums and schools which they conduct so efficiently,—personal observation, so Father Lord has placed at the disposal of all those who peruse these pages, the results of his personal experience in inspecting these monuments of heroism.

A two-fold purpose inspired this book, first, that a volume "showing what the inside of convents really looks like might satisfy at once working and unworking curiosity and might be welcomed by persons friendly to Catholic Sisters, and might be heard even by those who were ignorantly prejudiced"; and second, "that a book on the work of our Sisters would be a splendid apologetic argument for the truth and sanctity of the living Church."

In the fifteen visits or pilgrimages to the various institutions, typifying in general the varied works in which our Sisters are engaged, the Reverend Author had an excellent opportunity to observe at first hand the actual working plans of the different Religious Orders in charge of these institutions. But he has not given a mere statistical or formal account; rather with true priestly insight he has, in a most fascinating way, pictured for us the daily life of these Sisters and their charges, and with true appreciation, as for instance, when speaking of their work in the grade schools, he says: "But let us give credit where credit is due. Our system of education, built at such cost and sacrifice, rests fundamentally on one thing, the unflinching devotedness of our Catholic teaching Sisters"; or when he describes the Sister in the Foundling Asylum and her love "that goes out to the child one has not borne, and that takes it to one's heart as if it were one's own"; "that 'Other Madonna' who loves the child because its own mother has not loved it, who takes it to her heart because others have flung it away from them, who tends it with devoted hands because of a love for the Infant Christ."

But if you would fully appreciate all that our Nuns are accomplishing, you must accompany Father Lord on his pilgrimages, from the



"Land of Smiles and Tears," where the foundlings laugh and coo and cry, to the "Garden of God," where the Carmelites dwell willing "Prisoners of Christ." Then and then only will you be aroused and thrilled by the nobility, self-sacrifice and patience of these "Brides of Christ."

From the first page to the last this volume is delightfully attractive, and like the human lives which it describes, it is filled with interest and humor and pathos, and all so true. We sincerely hope that Father Lord's book will come into the hands of every Catholic family, and that all who read it may be inspired with the author's enthusiasm and appreciation. The price of the book is rather high. There should be issued a paper covered, cheap edition for our book-racks and mission stands.

**ARTHURUS VERMEERSCH, S. J. PERIODICA DE RE CANONICA ET MORALI.** Tomus XII (fasc. iii), I Nov. 1923. Beyaert, 6 Rue Notre Dame, Bruges, Belgium. Puertaferriosa, Eug. Subirana, Barcelona, Spain. Deposito Libri, Universita Gregoriana, Via del Seminario, 120 Rome (19), Italy.

Among the dissertations contained in this number of the *Periodica* we notice two important articles. One is a commentary on the Faculties which the Holy See grants to Nuncios and Delegates Apostolic, the other supplies bishops and superiors of missions with practical information which will be very helpful to these prelates at the time of their appointment and in their dealings with the Holy See. The latter of these two articles is written by Very Rev. Father Garnier, Procurator General of the Society of Foreign Missions in Paris.

**PERIODICA DE RE CANONICA ET MORALI.** Tom. XII, fasc. iv. Ed. ab Arthuro Vermeersch, S. J. Bruges: Beyaert.

This number of the *Periodica* closes the twelfth volume, which covers over 350 pages. The publisher inserts a note to inform the readers that in this country the price of the next volume will be 15 Italian lire with the addition of about two lire to cover mailing expenses; in all, about 17 lire, which, at the present rate of exchange, are less than a dollar. Readers are also informed that a new writer has been added to the staff. This writer is a doctor of Canon Law and also of Civil Law, so that the readers of the *Periodica* may expect from his pen new, valuable contributions in numbers to come. The new addition of Father Vermeersch's work, "De Religiosis," will appear about the end of this year, or at the latest, in the beginning of next year.

**BERNARD VAUGHN, S. J.** By C. C. Martindale, S. J. Longmans. 7s. 6d.

A long and full review of this book has already appeared in the *Letters and Notices*. This biography of Father Vaughn by Father Martindale has captured the public, not merely because of its subject, but because of the masterly way in which the author has portrayed him. The press generally has called the work a masterpiece of biography. Here is how one reviewer writes of it: "You may be a Catholic, or a Protestant, or an agnostic, or an unbeliever in religion altogether. But if you possess within yourself the feelings and appreciations normal to human nature, you cannot fail to be captured by

the charm of the fellow-man whose character and energies are here depicted. If 'one touch of nature makes the whole world kin,' how much more the whole of nature at its best, welling out of the personality of a real man, a whole man, through the pages of a writer who has entered fully into that personality, and made it his own, and makes it the reader's own."

**BIBLIOTHEQUE DES EXERCICES DE SAINT IGNACE.** No. 85. Janvier, 1924. *L'Adaptation des Exercices Spirituelles de Saint Ignace.* Nos. 86-87, Mai, 1924. *Reunion D'Oeuvres a la suite d'une Retraite.*

The two articles in this number were composed in 1911 for a meeting of directors of retreats, but were never published. They are published now in this number because the Editor feels sure that they will prove very helpful to all Ours engaged in the work of giving retreats. This number should be read by all who love retreat work. They will learn from it the wonderful adaptability of the Exercises to every class and every age.

Mention has been made before in the *Bibliothèque* of meetings or reunions for various works at the close of special retreats. Some directors have either established such reunions or have tolerated them. Now all are aware that this practice demands much prudence and discretion. There can be no question of turning the retreat into a congress. And yet sometimes the practice may be very fruitful for good. How it may be made so is told in this number of the *Bibliothèque*. There was a very successful reunion of this kind held in 1890 at the close of a retreat. An account of it was published at the time. As only a limited number of copies was printed, Father Watrigrant has deemed it good to reprint the account as an example of how such reunions may be very profitable.

**A BRIEF INTRODUCTION TO THE DIVINE OFFICE.** By Joseph J. Ayd, S. J. -New York: The Devin-Adair Company.

This excellent pamphlet of seven pages, bound in stiff paper, has just found its way to the Editor of the Letters, although it has been in use for some time. That the pamphlet is very helpful for those who are preparing for ordination is evident from the fact that it is used in every seminary in this country and in Canada. It has also been translated into Spanish.

**LIBER DEVOTIONUM AD USUM SCHOLASTICORUM SOC. JESU PROVINCIAE MISSOURIANAE.** (In usum privatum.) Chicago: ex Typographis Loyolae.

The title of this book is in Latin, but the prayers for the most part are prepared in English. All the prayers familiar to Ours, and others, perhaps, not as familiar, are to be found in this neatly printed and bound book. Some of the contents are: Prayers for Special Occasions; Various Devotions and Instructions; Daily Examen of Conscience; Meditations and Particular Examen of Conscience; the Novena of Grace.

**TALKS ON TRUTH FOR TEACHERS AND THINKERS.** By Thomas Hughes, S. J. New York: Longmans, Green Company.

This is a book of short readings. Each reading is full of meat, and well-seasoned with quotations from Holy Writ, as the author well

says: "The shorter the reading the better seasoned should it be." The object of this work is to answer for teachers and thinkers and for others many questions on the ways of the Lord. Father Hughes has selected some matters of fact, and certain speculations from the field of truth; Prayer leads the way. Then come other topics, such as Truth itself, so many-sided in its relations; and especially Religion, the history of which is so singular for aberration from truth in theory and practice.

The work, therefore, is divided into three parts: Prayer, Truth and Religion. To each is devoted a number of chapters, all short, but all most instructive. The author is clear, interesting and thorough. Some chapters are particularly good, as, Beauty and Truth; Truth and Doubt; Pragmatism, Sentiment and Imagination; Rationalism and Naturalism. The whole work is in the form of a dialogue. It is a splendid book for our day, and teachers and thinkers, among whom we may include those who give retreats, will find it a treasure house of good things for themselves and for others. There is a fine idea at the end of the book.

The following books and pamphlets have been received:

*Museum Lessianum. La Priere de Toutes les Heures. Par Pierre Charles, S. J.*

*Etudes sur la Psychologie des Mystiques. Par Joseph Maréchal, S. J., I.*

*Publications Dirigées par des Peres de la Compagnie de Jesus. Louvain.*

*Intelligence Tests. By A. G. Schmidt, S. J. America Press.*

*Papini's Prayer to Christ. America Press.*

*Jesuit Martyrs in the U. S. and Canada. By J. J. Wynne, S. J. America Press.*

## OBITUARY

### FATHER JOSEPH HAVENS RICHARDS, S. J.

Havens Cowles Richards, the subject of this sketch, or as his brethren in the Society knew him, Joseph Havens Richards, was born in Columbus, Ohio, November 8, 1851. His father, Henry Richards, was an Episcopalian clergyman and pastor of a church in Columbus.

Henry Richards, the father, was received into the Catholic Church on January 25, 1852, in the Church of the Holy Cross, Columbus, Ohio, by Father Casper Borgess, afterwards Bishop of Detroit. Havens Richards was born November 8th, two months and a half before his father became a Catholic. Father Richards' mother was in great perplexity and anxiety at her husband's entrance into the Catholic Church. Her Episcopalian relatives and friends tried to induce her to leave her husband. The deepest bond of affection had always subsisted between husband and wife, and in spite of keen suffering, anxiety and evil advice from friends, Mrs. Richards remained faithful and loyal to her husband. Four years later, in St. Peter's Church, in Jersey City, she followed her husband into the Church, and was baptized conditionally, May 14, 1856.

With all Mr. Richards' tender love for his wife and his sympathy for her suffering and anxiety at the time of his conversion, he did not propose to let any question arise as to Havens' Catholic baptism. He, therefore, one day took the baby Havens quietly in his arms and slipping unobserved out of the back door, carried the child to Father Borgess at the Church of the Holy Cross and had him baptized. Mr. Richards, in his notes, pleases himself with the conjecture that this resolute act of faith on his own part may have had some connection, by God's grace, with his son's vocation in after life to the priesthood and the religious state.

The other four children were baptized in the Church at different dates, some before, some after their mother.

The heroism, piety and marvelous love of God of Mr. Richards had a powerful formative influence in molding the character of his children. He was deeply pious and religious. He tells us himself that on Christmas Day, 1854, while attending Mass and contrasting the solid devotion of the Church, her doors open at all times, with what he had seen before, he exclaimed with St. Augustine, "Too late have I known thee, oh ancient and eternal truth! Too late have I known thee, too late have I loved thee!" He was so overcome by the thought, he tells us, that he shed tears of devotion.

Mr. Richards' discipline in his family was strict and careful, and necessarily had a most powerful and spiritualizing effect. All had to rise at a fixed hour and to take part in the family devotions. Up to the age of twelve or more, the children were obliged to go to rest at 8.30 in the evening, except on extraordinary occasions, and no tears or expostulations could gain an exemption from the rule. Even when they were approaching adult age, they were expected not to go out without letting their parents know whether they were going and with what companions. During the period of childhood they were subject

to corporal punishment for any flagrant fault, even of negligence. But Mr. Richards never punished without giving a lecture beforehand, in which the fault was made so plain that the culprit rather welcomed the whipping. He never corrected in anger, and the affection that shone even in his most earnest reprehensions, relieved the discipline of all bitterness.

Mr. Richards was a strong and vigorous advocate of Catholic education. For a time he was himself obliged, by the pressure of circumstances, to send several of his children to neutral schools, private and public. But this he did only with the formal concurrence of his Pastor and only for such a period as was absolutely necessary. Thereafter all were sent to Catholic Colleges and Convents, the two older boys, Henry and William, to Seton Hall College, and the youngest, Havens, to Boston College, while the two daughters were educated at the Sacred Heart Convents, at Manhattanville, New York, and Kenwood, Albany.

Meantime he took the greatest care personally of their religious training, in order to make up for any deficiency in the school. The boys were in his own class in the Sunday school (of which he acted as superintendent), where they enjoyed no privilege, except, perhaps, to be held more strictly than the other pupils to the standard in lessons and conduct. At home he frequently called the children around him on Sunday afternoon or evening and gave them instructions and exhortations on the virtues and vices, as well as on the most controverted doctrines of the Church. In these little gatherings, not only his own children took part, but also at times their playmates, even of non-Catholic families, and all listened with the most intense interest. He did not hesitate to speak plainly to the boys about the dangers to their morals as well as to their faith, which they were likely to meet in their daily lives and associations.

His five children, as a result of such training, lived most noble, model, Catholic lives. Their ideals were the highest, and their influence upon all who came within the radius of their lives was most edifying. None of them married, and all but one have passed to the reward of their exemplary lives. One sister survives, a model of noble Catholic womanhood.

The noble traits of parents pass on to their children. Henry Richards, the father, had a firm sense of duty and a determination to prefer the right to the pleasant or profitable under all circumstances.

With these preliminary remarks on the formative, parental influences on Havens Richards' childhood, we shall naturally look for very striking traits of conscientious exactness and strict fidelity to every duty in his after life. And we find that these characteristics stand out strongly throughout his life.

As to his vocation to the religious life and priesthood, an incident is related of a prophecy of one of the friends of the family. When a boy of ten, as he was walking home from Mass one day, from St. Peter's Church, Jersey City, with a Mrs. Peters, a very devout and zealous Catholic, who was instrumental in introducing into America several different orders of Nuns, she remarked to the child: "You will some day be a priest." He did not forget the prophecy.

He never saw a Jesuit till 1869, when he and the family moved to Boston. They had associated somewhat with the Paulist Fathers in New York, and they thought Havens might be a Paulist. He went to a private school, then to a public school in Jersey City till about the

age of fourteen. He was quite frail and delicate, and gave up school at fourteen, remaining out till the age of eighteen, when he resumed his education at Boston College. In the interval he was an office boy and kept his father's books. He came to Boston in this capacity in February, 1869, and the whole family followed in July, 1869. He entered Boston College in September, 1869, and remained three years, till within a year of graduation. He then entered the novitiate in Frederick, Maryland, August 7, 1872. After completing his novitiate and juniorate in Frederick, he went to Woodstock, Maryland, for his philosophy in 1875. At the end of three years he was sent to teach physics and mathematics at Georgetown University for five years, remaining there till July, 1883, when he returned to Woodstock for his four years of theology. Owing to the illness and age of his father, Father Richards was permitted by Father Robert Fulton, the Provincial, to be ordained to the priesthood at the end of his second year of theology, August 29, 1885.

At the completion of his theology in 1887, he made his tertianship in Frederick under Father Cardella.

During these sixteen years of formation and preparation, his life was characterized by every virtue that should befit a member of the Society. He was ardent in his love of God, fervent in prayer, exact and faithful in all rules and duties, most diligent in studies, devotedly industrious in intellectual pursuits, mortified and self-denying, zealous and solicitous in good works for others. In a word he was a model son of St. Ignatius, and his example was an inspiration to his brethren. Of these first years of hidden life and of preparation for the active years of the apostolate, one of Father Richards' contemporaries in the Society has written as follows: "From the very first he showed the great characteristic quality of his life, intense earnestness. His conversation was ever uplifting, avoiding frivolity, and full of information owing to his life-long habit of deep and constant reading. Yet he loved manly sport and was ever ready to take part in the baseball and hand-ball games. He suffered not a little during the noviceship from scruples, but by prayer, joined to the exercise of his will power, and a most judicious adviser in the person of the Master of Novices, Father Ward, he was enabled to overcome this great trial; although he retained a very delicate conscience all his life in any matter of rule or duty. He was ever willing to give help in literary or mathematical difficulties to his less talented companions, and his desk became what might be styled a common desk. Even his fine penmanship showed the exactness with which he tried to carry out every detail. When he returned again for his second noviceship or tertianship, he had to make very little change in his manner of making his spiritual duties, as he had been as exact as a novice during his teaching and years of study. He showed wonderful grasp of the Spiritual Exercises, and those who were so fortunate as to accompany him on long walks, found his explanation of them most illuminating. He wrote an account of the Thirty Days' Retreat, which would be well worth polishing for the benefit of Ours. A former Rector, speaking of him, said: "God's Providence raises up such men as Father Richards in the Society to enable its members to understand what the Institute of St. Ignatius really means, and to show how the same can be practised in daily life."

On the completion of his third year of probation, he was immediately appointed Rector of Georgetown University. He entered upon this

office August 15, 1888, becoming the University's thirtieth President. He was thoroughly acquainted with Georgetown traditions and customs.

In addition to the ordinary serious responsibilities of a Rector, he was confronted with great tasks which demanded immediate attention, one was the completing of the unfinished Healy Building, and the other was the worthy celebration of the hundredth anniversary of the founding of Georgetown College. He clearly foresaw these responsibilities and anxieties, for he wrote to his mother shortly after the appointment: "The appointment means any amount of work and possibly some worry, but 'Deus providebit.'" A month later he wrote to her: "I am from morning to bedtime in a perfect whirl of business that leaves me no time to even so much as think, and that sends me to bed with the consciousness of a mountain of work still undone. I have begun work again on the new building, and am about to receive bids for further work in completion of the College."

This remark of Father Richards' indicates one of the two pressing works which called for his immediate attention on assuming the office of Rector, namely, the completion of the Healy Building. The other task for immediate attention, as we have said, was the fitting celebration of the hundredth anniversary of the founding of the College. Both of these tasks were accomplished with great administrative skill.

The beautiful building, called the Healy Building, was started by Father Patrick F. Healy in December, 1877. In November, 1879, after approximately two years, the building was completed exteriorly, but not finished interiorly. Father Healy retired from office, broken in health, in 1882, and was succeeded by Father Doonan. Even at the end of Father Doonan's term of office it was still unfinished. The task of completion was left to Father Richards. When Father Richards took charge the three front doors were roughly boarded up, and, without porches, looked very ugly. People entered the College through the North Building. He built the porches, put in the entrance with the parlors and stairway, also two corridors of class-rooms, the museum, and later the library, through the generosity of Mr. Riggs. Some one wrote that when he began, "the College looked like a poverty-stricken school; when he finished it looked like a prosperous institution."

He was anxious to have the building in good condition for the centennial celebration, which took place February 20, 21 and 22, 1889, and he succeeded in having much of it finished by that date, though only six months had elapsed since he took office.

The completion of the Healy Building was a great work in itself, but simultaneously with that momentous work went the preparation for the centenary celebration, the commemoration of the hundredth year of Georgetown's collegiate existence. This was an event of great importance in American educational life. It was really a remarkable event, as it was carried out by Father Richards, and was universally conceded to be a great success. His systematic and scholarly organization work was evident in every phase of the celebration. Countless details had to be attended to, remarkable foresight was needed, and almost superhuman energy was expended in carrying through this truly great celebration. His Eminence, Cardinal Gibbons, Archbishops, Bishops and clergy from all parts of the country, educators from numerous Colleges, diplomats, distinguished men in civil and professional life, and many alumni graced the occasion. In addition to the other features of the celebration, a memorial volume of the

history of Georgetown College, covering one hundred years, was compiled by John Gilmary Shea and a member of the faculty. The volume, published in 1891, chronicles all the details of the celebration, from which one can readily understand the grandeur of the centenary celebration. The historical volume is a fine monument of the event, and a chronicle of a hundred years well worth one's perusal.

The celebration drew to Georgetown the attention of educators, not only of this country, but of Europe also. Father Richards deserves our praise, our admiration and gratitude for making the event so wonderful a success, by his wise direction and enthusiastic energy, though he insisted that its success was due to his coworkers. In praising him we do not fail to accredit them with generous and loyal co-operation.

This trait of encouragement and giving credit to others is well worthy of our notice, as it went through his whole life in all his relations with others. One who was a subordinate official of his in Georgetown says: "It is no small testimony to his credit to record that he allowed his subordinate officials to do the work of their offices, never interfering, always encouraging and congratulating. In the centenary celebration he tactfully used the services of subordinate officials in such a way as to bring out their best work. And I recall one day in 1892 (three years after the event), when, in recreation, some reference was made by a visitor to the grand celebration, of which the visitor had read, Father Richards immediately attributed all the success of it to Father John Murphy and the others who had so ably assisted him." This writer goes on to say that: "Notwithstanding all this very wise distribution of the work, he was always working hard himself, even to the fault with which he was charged at the time, of overworking."

On the occasion of the centenary celebration, Mr. E. Francis Riggs, of the banking firm of Riggs & Company, gave a generous donation of ten thousand dollars for the remodeling and beautifying of the College Library, now known as the Riggs Library.

Father Richards refurnished the Coleman Museum and completed Gaston Hall. He improved the standing of Georgetown in the scientific educational world by his work for the Astronomical Observatory. He invited Father Hagen to take charge of the Observatory, thereby bringing Georgetown into prominence in scientific circles. Mr. Pickering, of Harvard, gave twenty-five thousand dollars to help Father Hagen publish his charts of variable stars. Father Richards had Father Hedrick and Father Fargis appointed assistants to Father Hagen. Jesuits from Spain and Germany studied then at Georgetown Observatory.

Among these Georgetown students Father Algué has become famous in the Philippines. Under Father Richards' energetic direction the Observatory was renovated, an elaborate system of electrical connections was introduced, new chronographs were purchased, several important instruments of latest make were set up; in short, the Observatory was equipped in every way conducive to successful experimenting in higher astronomical subjects. Father Richards continued his interest in the Observatory, after he retired from Georgetown, as we learn from a letter to his father, written from Frederick, May 5, 1902: "May I ask you all to pray earnestly during the next few days after the receipt of this letter, for the success of a begging letter of mine. At Father Hagen's request, I have undertaken to beg, if possible, a



sufficient amount of money to establish a South African Station of the Georgetown College Observatory. It seems to have been arranged by a special dispensation of Divine Providence that this can now be done at a ridiculously small expense, considering the magnitude of the undertaking, and thus the work of the Georgetown Observatory will be extended to the whole sky, instead of being limited to the stars visible to our Northern latitude. Please keep on praying earnestly, until I let you know of the success. If my first letter should miss fire, I shall certainly aim again." About three weeks later he wrote again to his father: "My first begging letter has failed; it obtained only a very courteous, but very decided refusal. I must try again."

In connection with these scientific interests of Father Richards, it is a matter of interest to note that Mr. Langley, pioneer in aeronautics, was a close friend of Father Richards. Father Richards believed in his theories of flying, which were ridiculed of old, but now have been proved practical.

In each and every department of the University Father Richards exhibited the keenest interest. Ever in touch with the smallest details of their particular direction, he marked the yearly progress of each, and with the energy of a great man, urged further and greater development.

The School of Medicine had been founded in 1851, under Father James Ryder; a new building for this department had been erected by Father Doonan in 1886. Under Father Richards a chair and laboratory of bacteriology were established. Instructors were added in anatomy, physiology and surgery. Laboratory practice in chemistry was extended and class curricula placed on a more advanced basis.

In the Law School, which had been founded in 1870 under Father Bernard Maguire, new courses were introduced, and in 1892 a new building was erected for this department.

Plans were advanced for the higher courses of electrical mining, chemical and civil engineering, but failed of execution.

He also projected a gymnasium. In connection with this project of a gymnasium he wrote to his sister, Mary, July 8, 1895: "I propose to beg for a gymnasium. I have perfect confidence in the success of your prayers, even if the contract is a large one. To Saint Joseph, I suppose, the difference between seventy-five and seventy-five thousand dollars does not count."

In a word Father Richards aimed to place the educational facilities and equipment of the University among the best to be had in modern educational life. In 1889 postgraduate courses in philosophy, letters and science were reopened. Courses in theology and philosophy had been conducted at Georgetown till during the Civil War, when the scholasticate was removed to Boston. It returned to Georgetown about 1864, but in 1869 was transferred to Woodstock. When Father Richards came to Georgetown the management of the Medical School was not under the control of the University. It was an independent legal corporation called "Company of the Medical Department of Georgetown University." By his combination of tact, urbanity and scholarship, with little or no friction, he had the property transferred to the President and Directors of Georgetown College, January 24, 1890. This was a very important step, for it gave the President and the College much more authority and control in regard to selection of professors and other important matters.

He was highly esteemed by professors in law and medicine. Those still living speak in very high terms of him. He presided at their meetings, and they used to listen with attention and pleasure to his talks, even on their own subjects of law and medicine, deriving, as they said, contributions to their own subjects of law and medicine.

About the same time that the new Law Building was erected in 1892, Father Richards' anxious solicitude for the students' spiritual welfare was rewarded by the donation of Mrs. Dahlgren, wife of one of Georgetown's alumni, which enabled him to build the beautiful Dahlgren Memorial Chapel. In regard to their spiritual welfare, he was very solicitous. A lazy, worthless boy had been dismissed. The boy circulated damaging reports about the University, which reports came back through his own family to Father Richards. In reply, in a private letter to his sister, Father Richards wrote to show that he was very solicitous of the spiritual welfare of the boys; and stated the actual facts in the case, which had been altogether misrepresented, and he proved that Georgetown was not a hotbed of misdemeanors nor an utterly worldly University, by citing the number of vocations to the Society that very year. He wrote: "Last summer five of our best students entered the noviceship, one has just gone there a couple of weeks ago and others intend to go next summer. We also have a certain number looking toward the secular priesthood. One graduate was ordained, I believe, just before Christmas at Lille, in France. And another just returned from Lille to the San Francisco Archdiocese." He was ever alert and spared no personal sacrifice to advance the University, spiritually and intellectually. An instance in point is the sacrifice of time and the laborious planning to seek funds to secure the valuable library of John Gilmory Shea, in this same year, 1892. On March 8, 1892, he wrote to his father: "I went twice to New York and Elizabeth, New Jersey, in connection with Doctor Shea's illness and death, remaining the first time several days, and finally concluding the contract that secures to us his library, the greatest acquisition, probably, that we could possibly have made in this line. The collection is not a pure gift; we subscribe to five hundred sets of his 'History of the Catholic Church in the United States,' a work in four volumes, at twenty dollars per set. Hence, we pay ten thousand dollars, but this is distributed over four years (at two thousand five hundred per year), and besides, this sum is not paid directly for the library, but for the copies of the history. These will be taken and paid for, in whole or in part, by our alumni and friends; so we shall get the library practically for nothing. I have been a good deal occupied in getting up a subscription to relieve us of these books, and with Father Healy's assistance, I have secured subscribers to the amount of more than half the whole, viz.: about one thousand four hundred or one thousand five hundred per year of the two thousand five hundred dollars needed. This will take considerable attention from me for some time to come."

It was Father Richards' earnest wish to have a hospital attached to the Medical School. He began the work under trying difficulties and against much opposition in 1897. The difficulties and lack of interest are indicated in passages in some of his letters. In May, 1897, he says: "Our hospital subscription has begun to flag. We have about ten thousand dollars available and six thousand payable within the next five years in annual instalments."

In December, 1897: "I am so much occupied at the College that I am not able to collect for the hospital, which is now under roof." And again in the same month: "Our hospital is standing still just now. I hope to collect some money within the next four weeks." On March, 8, 1898, about four months before his retirement from the office of Rector, he wrote: "The contract for finishing the hospital has been signed and work will be rushed." The overwork and anxiety connected with this enterprise contributed much to the shattering of his health. But he labored at it indefatigably and was rewarded in overcoming the many obstacles by seeing the hospital under the charge of the Sisters of Saint Francis, a most desired and important adjunct of the Medical School, and another splendid work added to the long list accredited to him.

An exceedingly important chapter in the history of Father Richards' presidency of Georgetown is the chapter on his dealings and associations with the Catholic University. A discussion had gone on for some years as to the advisability of establishing a central Catholic University under the Bishops for the advanced studies of Priests. Finally, in the Third Plenary Council of Baltimore, held in November and December, 1884, the Catholic University was projected.

After much discussion as to the site, Washington was finally selected. It was clearly seen by the projectors that the presence in Washington of Georgetown University, possessed of all the powers and much of the equipment and development of a University, was a grave objection. Father Richards, in the notes left by him on this subject of the relations of the Catholic University with Georgetown College, said that he was told by the predecessor, Father James A. Doonan, that he had been approached by Bishop Keane, the first Rector of the Catholic University, with an inquiry as to what price Georgetown University would ask, if the Catholic University would offer to buy its entire property. To this inquiry Father Doonan answered unfavorably, saying that we did not wish to sell at all.

When he arrived at Georgetown as Rector, August 15, 1888, the first building of the Catholic University was approaching completion. It was called Caldwell Hall, and was intended exclusively for theological students, all of whom were expected to be already ordained Priests. He said he had received no directions as to the attitude to be observed toward the future Catholic University. He had known Bishop Keane very well and had been very friendly with him before he was made a Bishop.

Father Richards wrote in his notes: "After Bishop Keane had been relieved of the care of his Diocese of Richmond and was engaged in preparing for the future Catholic University, he visited Georgetown College, remaining two or three days, during which I had some charge of him. He asked me at that time what use we had of so extensive buildings for the College. This seemed to me at the time to indicate that he had very little practical knowledge of educational matters.

"Shortly after my coming to Georgetown, I received a visit from Rev. P. L. Chapelle, then recently appointed Pastor of St. Matthew's Church, afterward Archbishop of Santa Fe, New Mexico. He came to tell me that he feared the fact that he had advocated the locating of the Catholic University at Washington might cause him to be considered an enemy of Georgetown; that on the contrary he was sincerely attached to the College and was convinced that the new Uni-

versity would not interfere at all with Georgetown; if he had believed it would, he never would have advocated that location.

"When Georgetown University celebrated the first Centenary of its existence in February, 1889, Bishop Keane was in Rome, completing arrangements for the new University. He cabled a congratulatory message, which was read at the final session of the celebration. When he returned to Washington, about a month afterward, a reception and banquet were tendered to him by the clergy. At this banquet I was chosen to respond to the toast, 'Our Sister Universities.' As this was of some importance, giving the Bishop a warm welcome and expressing great confidence in the beneficial results to be expected from the new University on Catholic education in the United States, and thus outlining the conciliatory policy that Georgetown was to follow, I have preserved a copy of it. At the close, Bishop Keane thanked me very warmly for what he called 'the best utterance he had yet heard on the Catholic University.'"

Shortly after this banquet, the alumni of Georgetown University held their annual meeting at the College. To this reunion, Bishop Keane was invited as a special guest of honor. At the dinner he made an address in which he said that some fear had been expressed in a number of quarters that the locating of the Catholic University at Washington would interfere with Georgetown's success. He professed great friendship for "dear old Georgetown," and declared that the new University would not interfere in the least with her or any other Catholic College. He mentioned also particularly Notre Dame University, Indiana. It was planned to be so far above all of them in its studies that no interference would be possible. These same assurances were given by Bishop Keane in an article published in the Catholic World. The University was to be exclusively of a post-graduate nature, and would not come into competition with any of the existing Catholic institutions.

"The policy which I deliberately adopted from the first and which was faithfully adhered to by Georgetown throughout my administration was that we should make no opposition in any point to the new University, but on the contrary, should show cordial friendship and co-operation in its work. This, because the new institution came to us with warm approval of the Holy See and the recommendation of the Holy Father, Leo XIII, and, also, because if it were properly managed it would be an immense influence in elevating and co-ordinating Catholic education in the United States. But, secondly, we should not, on account of the presence of that University, curtail in any way the progress and development of our own University. We had been in existence for a hundred years, we also had the special approval and authorization of the Holy See, we had flourishing departments of University studies attended by many hundreds of students, we had several thousands of former students, both Catholic and non-Catholic, in every walk of life scattered throughout the States, even the most distant, and not a few in foreign countries. Many of these former students were occupying or had occupied very high positions in the professions, as Bishops, Priests, lawyers, physicians, etc., and particularly in government offices, such as Senators, Governors, members of Congress, judges, generals, etc. These would certainly not look kindly upon any attempt to check the legitimate growth of their Alma Mater.

"This policy, consistently followed, brought us through these ten years without any misunderstanding with the Catholic University, while at the same time Georgetown University continued to increase and develop steadily and rapidly.

"When the first band of professors came to the Catholic University from Europe, Drs. Schroeder, Pohle, Bouquillon, etc., we invited them to a special dinner at the College. On this occasion Dr. Bouquillon presented me a copy of his *Theologia Moralis Fundamental*, then recently published, as a homage to the Society of Jesus and a testimony of his regard for it. Some months after this the great conflict on Parish School education was precipitated by Dr. Bouquillon's pamphlet, 'Education—To Whom Does It Belong?' in which he seemed to exalt unduly the claims of the State. In this regrettable dissension, Georgetown took no part, except that there was written for the *American Ecclesiastical Review* a conciliatory article in which was outlined a plan of law by which the governments of the States or cities could support the schools of religious denominations without any undue burden on other taxpayers, while leaving entire control of our schools to us. This article was approved and signed by Martin F. Morris, LL. D., the Dean of the Georgetown Law Department. Cardinal Gibbons expressed to me his pleasure with the article and his conformity with its sentiments."

In 1892 Monsignor Satolli arrived in the United States as Extraordinary Delegate with the mission of settling the school controversy which had raged with extraordinary bitterness among some of our prelates and clergy.

Monsignor Satolli had first come to this country merely to take part in the celebration of the Centenary of the Hierarchy, and had delivered an address at the opening of the Catholic University, in November, 1889. He returned in November, 1892, as special Delegate Apostolic.

"On January 24, 1893, the regular Apostolic Delegation in the United States was established and Monsignor Satolli was appointed the first Delegate. On March 7, 1893, Monsignor Satolli attended the celebration at Georgetown College of the Episcopal Jubilee of Leo XIII. He was accompanied by Abbé Hogan, S. S., who was then President of the Divinity Department of the Catholic University (the only department then in existence). I made an address to Monsignor Satolli in Latin, at the end of which the Abbé Hogan congratulated me most warmly, saying the address was 'most happy in every respect.'

"Events soon showed that Monsignor Satolli was far from being unfriendly to the Society of Jesus.

"He attended one of the annual commencements of the Georgetown University Law School. He was undoubtedly deeply impressed by the great number of young men receiving their degrees as Bachelor or Master of Laws, the enthusiasm of the large audience and the evidently high standing of Georgetown University in the eyes of the public. He, no doubt, realized that any attempt to uproot Georgetown as a University would be a fatal move that would meet with great resentment from Catholics and Protestants.

"He then attempted to detach the Medical and Law Departments from Georgetown and attach them, without any other change, to the Catholic University. The first information I had of this was from the Deans of these two departments, George L. Magruder, M. D., and Martin L. Morris, LL. D. Both of these gentlemen told me that they

had received a letter from Monsignor Satolli proposing to them to separate their respective departments from Georgetown and ally them to the Catholic University. He guaranteed the consent of Very Rev. Father General, which he would obtain; and, if I remember rightly, he said that he acted with the approbation of Leo XIII. About the same time I received a letter from Father General Martin, through Father Rudolph Meyer, warning me to act very prudently. But all necessity of any deliberation on my part was obviated by the action of these two Deans and the respective Faculties, who, without any suggestion from me, refused positively to consent to any such plan. I did not see their letters, but I was told by them that their refusal was absolute and that the Law Faculty in particular declared that even if they were compelled by the Fathers of the Society to break their connection with Georgetown, they would not join the Catholic University, but would continue to carry on their Law School as an independent body. Bishop Keane was absent when all this occurred, soliciting funds in the West. When he returned and heard of Monsignor Satolli's attempt, he declared that he had nothing to do with it and knew nothing about it. He also told the Dean of the Medical School, Dr. George L. Magruder, that the Catholic University had no intention of adding a Medical Department for many years to come, if ever. About the same time (1893) Father Provincial, Pardow, called on me to prepare a statement for Father General on the condition and prospects of the Medical and Law Departments of Georgetown. This I did immediately. In this statement I declared my conviction that Georgetown ought either to be developed energetically by the Society, so that it might be a University in the fullest sense of the word, of which we might be proud, or all its University character should be abandoned and the Medical and Law Departments turned over to the Catholic University or otherwise disposed of."

At the next Provincial Congregation a Postulatum was sent to Very Rev. Father General asking that Georgetown should be fostered as a University, even by sending to it foreign professors, if necessary, for its development. If I remember rightly, the answer to this Postulatum from Father General was that he approved its sense, but recommended us to depend upon our own professors. In 1892 there was question of building a new scholasticate. Among other sites Georgetown was proposed. "Father Campbell, Provincial, asked me to see his Eminence, Cardinal Gibbons, who was Chancellor of the Catholic University, and find out from him if the Catholic University would object. His Eminence said that he would not object, and the Catholic University could not justly object, as we had been at Georgetown one hundred years, and the Catholic University was a new-comer." Several years later, when Father Conaty was Rector of the Catholic University, Father Purbrick, then Provincial, told Father Richards that he believed Cardinal Gibbons had changed his attitude to some extent and that he would not look favorably upon a scholasticate at Georgetown, with power to admit secular students, clerical and lay, to courses in philosophy and theology, as that would evidently come in competition with the Catholic University.

In November, 1893, Cardinal Satolli went to the novitiate at Fredrick, to celebrate the feast of St. Stanislaus. "I accompanied him," says Father Richards, "and spoke of the question of the transfer of the scholasticate to Georgetown, and asked him what he would think of admitting secular students, lay and clerical, to the courses of phil-

osophy and theology. He answered that he saw no objection at all as far as philosophy was concerned. As to theology, he was not so decided. As to the future relations of the two Universities, he said that his solution would be this, 'that each should continue in its own field, and thus the Catholic Church would have in Washington a complete University with all courses. You have letters and general College studies, medicine and law, the Catholic University has theology; let each continue in its own field.'

In the year 1895 the School of Philosophy of the Catholic University was opened in a new building, McMahon Hall, erected for the purpose. This was expected to attract lay as well as clerical students. Shortly before or after this event, Bishop Keane had requested our Father Provincial, Father Pardow, to authorize him to visit all the Colleges of our Province and address the students, in order to attract them to the Catholic University for their higher studies. Father Pardow submitted this request to a large meeting, held at Gonzaga College, including his consultors, all the Rectors of the Province and a number of the older and more experienced Fathers. The opinions of the Fathers were divided, and Father Provincial preferred to leave the decision in each case to the individual Rectors concerned. "A day or two later I received a telephone message from Bishop Keane, asking that privilege from Georgetown. I readily and cordially consented. When he came we had all the members of our graduating and post-graduate classes, numbering, I think, nearly forty, in academic robes and caps, to hear him. All the Fathers of the College were also present. I made a brief introductory address on the advantages of higher University studies, noting that we were cultivating a corner, at least, of that broad field, and encouraged the Bishop to explain the advantages of the Catholic University. This he did in a fervent address.

"After the meeting, while talking in my office about the co-operation of the two institutions, I drew his attention to the fact that in the catalogue of the Catholic University there was a clause suggesting to the students of Catholic Colleges to come to the Catholic University for their first (the Bachelor's) degree, thus proposing to deprive the Colleges of the privilege now enjoyed by all of granting degrees and of giving courses in philosophy. The Bishop expressed his satisfaction at this honest criticism, and promised that the objectionable clause should be expunged. This promise was fulfilled in the next annual catalogue. Not one of our Jesuit Colleges refused the request of Bishop Keane.

"At the opening of McMahon Hall, new School of Philosophy (and Sciences) of the Catholic University, the address of the occasion was given in the chapel by Bishop Gilmour, of Cleveland. In that address he declared that the 'Catholic University of America' was not, and was not to be in the future, the only Catholic University in America. He said: 'We already have Notre Dame University (Indiana) and Georgetown University, and in future there will, undoubtedly, be great Catholic Universities in New York, Chicago and other large cities.'

"In November, 1895, Archbishop Satolli was created Cardinal, and in October, 1896, was recalled to Rome. Shortly before his departure, the Catholic public was astonished by the announcement that Bishop Keane was suddenly removed by Leo XIII from the Rectorship of the Catholic University and invited to Rome. This action was due entirely to the recommendation of Archbishop Satolli. Some persons imagined

that it was due to the influence of the Jesuits. But I can testify that this was entirely false, and, in fact, it never gained any general acceptance. We were as greatly surprised as anyone. As soon as I heard of the removal, I went in haste to the Catholic University to call on Bishop Keane. I found him in his room with Cardinal Gibbons, making preparations for immediate departure. I expressed my sympathy and regret. Both Prelates greeted me warmly and seemed much pleased with my call. After the departure of Bishop Keane, a public meeting was organized to express sympathy and esteem of the people for him. It was held in the hall of the Carroll Institute, an association of laymen of which Bishop Keane had had the direction, I believe, when he was Assistant Pastor of St. Patrick's Church. Both Catholic and Protestant notables were invited to speak on subjects assigned. Former Dean Martin F. Morris, of the Georgetown Law School, was the presiding officer. He accepted the position, as he explained to me, because he feared that otherwise the meeting might get into the hands of some rash individuals who might give it the character of a meeting of indignation against the Pope's action. I was assigned to speak on the subject, 'Bishop Keane as a Priest.' This I was able to do in all truth and sympathy, for I had some knowledge and a high esteem of his character and career in that capacity. My speech was printed in full in the 'Catholic News,' and I received a message from Cardinal Satolli, then on his way to Rome, but not having sailed from New York, congratulating me on the 'tact' of my address. While the meeting was full of sympathy and admiration for Bishop Keane and regret for his departure, not a word was said against the action of the Holy Father.

"After a short interregnum, Father T. J. Conaty, D. D., Pastor of Sacred Heart Church, Worcester, Mass., and a graduate of Holy Cross College, Worcester, Mass., was appointed Rector. In his inaugural address, he insisted very strongly on the assertion that the Catholic University was entirely postgraduate in character, and that, with the exception of Clark University in Worcester, Mass., it was the only University in the United States purely postgraduate. This exalted programme was not adhered to, even during the administration of Doctor Conaty.

"At a later period the Catholic University established an undergraduate department, thus entering into direct competition with the other Catholic Colleges. About the beginning of the year 1898, or somewhat earlier, I was told by Father Purbrick (who had become Provincial on March 4, 1897) that Dr. Conaty had complained to him that the Georgetown catalogue of that year seemed to be an imitation of that of the Catholic University. In fact, it was only the regular form which had been followed by Georgetown in former years, with the single exception that the local residence of the postgraduate students, some of whom were allowed to live outside of the College walls with Catholic families authorized by the College to receive them, was given in addition to the States from which they came. This feature, however, was and is common to the catalogues of very many Universities in the United States.

"This was the only complaint ever made, to our knowledge, by the Catholic University, concerning our conduct toward it.

"I retired on July 3, 1898," concludes Father Richards. In the year 1899 Bishop Kane, having returned from Rome to this country with the mission of collecting funds for the Catholic University, spoke in



the Jesuit Churches and Halls. Among others he delivered an address in the Church of St. Louis University. In this speech or sermon, he made public acknowledgment and expressed his gratitude for the constant co-operation shown him in his work at the Catholic University by the Jesuit Fathers of Georgetown College, and especially by the Rector, Rev. J. Havens Richards.

Father Richards realized that the duty imposed by our rule of continual abnegation and mortification has many ramifications, varying according to office and position; that the Rector must especially sacrifice his pleasure, his leisure, his desire for study, his precious time, for the good of the Society and of the Church, by such sacrifices for instance, as attending educational, ecclesiastical and similar functions: On all these occasions he was a cultured gentleman, a refined scholar; he always left an impression on the assembly which brought glory and respect to the Church and esteem for the University, besides personal respect for himself. He had high ideals, good intellectual standards, was refined in presence and speech. He was perfectly at home in gatherings of College Presidents. Even at the ordinary Board meetings of the Law School, which might be assumed to be of a perfunctory nature, the same reverence and respect went out to him. Judge Shepard, one of the faculty, said that at every meeting Father Richards made contributions to their knowledge of legal matters.

As a result of this diligence and self-sacrifice, he had great influence and was highly respected in Washington in civil and ecclesiastical circles. At least one President of the United States, McKinley, consulted him on an appointment which he was to make.

In regard to the esteem of the students, he was deeply respected. He used to say that the boys did not love him, but it is certain that they respected him, and were always proud of him, when he made his appearance in public. He was a vigorous defender of Catholic education, by voice and pen. He was present at the great educational gatherings which occurred during his Rectorship, for example, the jubilee celebration of Notre Dame University, Indiana, in August, 1895. He wrote an article of interest to us all in the Woodstock Letters of February, 1896, on "The Regents of the New York University and Our Colleges." He watched with keen interest the proposal for a Federal University in Washington. Though the projected University did not go through then, yet we see that the attempt to control the country's education from Washington has been vigorously pushed for many years. He said that he did not dare to move in the matter personally, for the reason given in the following passage in a letter to his father, March 11, 1896: he says, "I notice by this morning's paper that the bill for the establishment of a Government University at Washington has been reported favorably to the Senate by Senator Kyle, Chairman of the Committee to which it was referred. I fear this secures its passage. I cannot understand why it has attracted so little attention. I did not dare to move in the matter for fear any action, even the slightest from a Jesuit against the bill, would array all the anti-Catholic forces in its favor. The paper says that the bill excludes all sectarian and partisan elements. This means, of course, that it will be an anti-Christian establishment in the main, like those of France and Italy. at least so I infer."

He attended the Sesquicentennial of Princeton University in October,

1896. He was one of the Province Committee of five on College studies.

He never wearied in battling for Catholic education and in urging others to fight the same battle. His father and his brother, Henry, were on the editorial staff of Father O'Brien's Sacred Heart Review of Cambridge, and wrote strong articles for Catholic education. Father Richards was greatly delighted at this, as appears from the letter of December 4, 1897: "I was delighted to receive the Review with your article. It is gratifying indeed to see that you are sufficiently restored to renew your work of love. And I owe you thanks that your first blow, strong and decisive as ever, should be in favor of Catholic Colleges." He wrote to his brother, Henry: "The educational field is one, as it seems to me, in which it is peculiarly dangerous not to know what the world—and particularly your enemies—are doing."

His self-sacrificing spirit made him absolutely forgetful of his health. And his Minister, Father Jerome Daugherty, would often advise, counsel and sometimes command him to have a care of his health. No matter how late at night he was kept at his desk or at meetings in the interest of the Law and Medical Schools, he rose promptly at the usual time, and with meditation finished, celebrated the Community Mass, as though he had retired at the usual time.

For at least two years, before he was relieved of the office of Rector, he realized that his health was breaking under the strain, and as appears from his letters, he was hoping to retire from office. In August, 1896, two years before his retirement, he wrote that Father Provincial was sending him to Keyser Island for a rest, as his head was really exhausted. At this time there was question of appointing him Provincial, for he wrote confidentially to some one in November, 1896: "I am not to be removed at present, probably not for two years at the earliest. There was talk of making me Provincial. There was foundation-for the report; but thank Heaven the appointment will not be made. I was in considerable dread, and am much relieved." In December, 1897, he wrote: "Fortunately Father Provincial thinks I shall be able to get out of office next summer." From these remarks of his, it is clear that he realized that his health was broken by the long strain of intense labor for God's work. Finally, after ten years of ceaseless labor and devotion, during which his high intellectual endowments and deep spiritual character had been expended with an intensity, which for two years neared the breaking point, he was relieved of the office of President of Georgetown on July 3, 1898. The few years immediately following his retirement from Georgetown are, in many respects, the most interesting, instructive and edifying of his life. For they show us a man of intense activity and enthusiasm, of wonderful intellectual ability, of great power and influence in the educational and ecclesiastical world, stricken down not to complete inactivity and incapacity, but reduced to comparative inactivity in the fields in which he was so highly gifted. His resignation and humility under the cross which our Lord had now sent him were no less remarkable and conspicuous than the active and apostolic qualities which had characterized the preceding years.

He spent the year following his retirement from Georgetown as Spiritual Father of the Novitiate at Frederick, Maryland, under Father O'Rourke as Rector. He wrote to his father August 21, 1898: "I hope soon to be well enough to undertake a fair amount of work

in connection with the church and outlying missions at Frederick. I am much improved; stood the strain at Georgetown unexpectedly well." His family were all most devout persons, and he constantly during life recommended to their prayers, with great confidence, his many spiritual and temporal needs. He had great confidence in the Sacred Heart of Jesus. He wrote to a member of his family, August 21, 1898: "So I think our Novena must be voted a great success, and we must believe that the Sacred Heart still has a little work for me to do." The Sacred Heart had a special care of Father Richards, for it is a remarkable fact that Father Richards' stroke of paralysis preceding his death took place on the First Friday, March 2, 1923, and the last stroke came on the Feast of the Sacred Heart, June 8, 1923, at 10 o'clock P. M. He died on the following day.

On February 28, 1899, he wrote to his brother William: "With Harry (Harry was his other brother who had had a nervous breakdown from overwork on the Sacred Heart Review) I am able to sympathize intelligently, for I have had for short periods almost all of his symptoms. I am now much better and am working regularly; but full and permanent recovery is very slow in coming." Father Richards was right in this statement. His recovery was slow, and in the long months of illness that followed, he showed wonderful virtue in the patient and loving endurance for our Lord of a trial, that to his ardent enthusiasm was especially hard. In all his letters of this period, cheerful resignation to God's will, joy in suffering for our Lord, ardent faith in God's wise Providence, and perfect conformity to the Divine Heart whom he loved so ardently shine out conspicuously.

After a year in Frederick he went to Boston College as Spiritual Father. His zeal and desire to push new enterprises of permanent value still possessed him as at Georgetown. He founded the Boston Alumni Sodality during the stay at Boston College, a fine work of enduring value. Philadelphia and Brooklyn followed the lead of Father Richards and Boston, in later organizing Alumni Sodalities. New York had its Alumni Sodality from 1863. In his desire to interest the Sodalists in a beneficial work of zeal, he started them in the work of cataloguing the Catholic works in the Public Library. The work did not progress far under him, as his health was by no means restored, and he was forced to give up all active work for a time. He was advised to try the climate of California, to see if it would aid in recuperating his health. Accordingly he left Boston for the Novitiate of Los Gatos in March, 1900.

He barely reached California when he received a telegram announcing his mother's death. It is remarkable how Providence arranges sacrifices for us. His family were all remarkably united and attached to each other. His presence in Boston had been a great joy to them for the few months that he was there. He had hardly left Boston, and was so far away that he could not return to his family, when his mother died. In a letter to his father, dated from San Francisco, March 27, 1900, he wrote: "What a mystery of God's Providence, to take her so suddenly from the midst of our affection and devotion, and just at this moment when I am at the greatest distance I have ever been from her." The rest of the letter is an edifying manifestation of the supernatural view of it all.

These years, as we have said, are among the most interesting of his life, for the spiritual lessons which they contain. They show us the man of vigor, energy, resourcefulness, of extraordinary ability, strick-

en down, practically incapacitated for serious work, yet displaying vigor and energy of will power, the highest spiritual qualities which made him triumph over the ailments of the weakened body. A few selections from his letters of this period will be of interest and spiritual profit for the reader.

In April, 1900, he was at the Novitiate of the California Province, Los Gatos, California. On May 10, 1900, he wrote to his father: "I pray for you not only at Holy Mass, but many times a day. I trust you will do the same for me. Let us appoint a rendezvous in the Sacred Heart of our dear Lord where we may meet though so many miles distant in body."

On June 15, 1900, to his father: "I can write only a short note, for my head has been a little bit below par for nearly a week, just enough to remind me that it is not yet strong and that I must be prudent. To be idle so long is indeed a great trial. God does not need my work, of course, but it is an immense privilege to be allowed to work for Him, and a correspondingly great privation to lose the power. I hope God has some more work for me to do before I die."

July 22, 1900, to his father: "I hope you will say a prayer for your distant son, that he may become a much better religious and Priest and may do the work of the Lord faithfully, whether in the stir and striving of the active ministry or in the tedious waiting of illness and incapacity." This shows how ill he was and how much he suffered.

February 22, 1901, to his father: "At present I am more than ever a useless servant; but He knows best what is for His better service. If illness and incapacity are the only way, or the best way, in which He can beat something like humilify and the spirit of prayer into my refractory soul, let Him 'give it to me good!' The work which is to be done He can certainly do better by other hands if it pleases Him to do so. They also serve who only stand and wait."

March 8, 1901, to his father: "I am beginning to look forward to my return to the East by the end of the school year, but I fear that even then some very light occupation, such as I am engaged in here, with some slight addition, will be all that I shall be able to undertake safely. God's will be done."

From a letter to his father of July 22, 1901, it is evident that some form of recuperation had been suggested, which would necessitate his living outside of our houses for a time. Whether the suggestion came from his family or from some other source we do not know. He rejected the suggestion as something that would be distasteful to him and of no benefit to his health. He says: "To live outside of our houses for any length of time could never do me good. The presence of the Blessed Sacrament, the daily Mass, the regular routine—all are soothing to me mentally and physically, and to miss them would be a source of constant trial and vexation of spirit. If tranquillity is, as I believe, one great factor in my recovery, it is useless for me to seek health out of a religious community."

In the summer of 1901 he left California, and went back to the Novitiate at Frederick, Maryland, where he became Minister, under Father John H. O'Rourke, the Rector and Master of Novices. He deeply appreciated the kindness of Superiors shown to him in his illness, as appears from a line in a letter to his father. He had gone to Winchester to celebrate the fiftieth anniversary of his father's entrance into the Church, on January 25, 1902. On the 27th, just be-

fore returning to Frederick, he wrote from Boston College: "I am beginning to consider myself the spoiled child of the Province."

In May, 1902, he felt that his health was much improved. His friends made a thirty days' prayer to St. Ignatius, and he used St. Ignatius Holy Water, to entreat St. Ignatius, if it were God's will, to obtain for him the complete power of work.

Even in the midst of sickness he was eager to come to the vigorous defence of the Church, as appears from the manner in which he referred to the prejudices of Appleton's and of the Encyclopaedia Britannica, in a letter to his father of July 8, 1902: "They ought to be vigorously and constantly attacked until they learn to do justice."

In the same letter he shows his humble spirit of resignation to our Lord's Holy Will: "I have improved much, yet I am not doing by any means the full work of a man, yet I suppose our dear Lord will accept what little I can accomplish if I offer it with a full heart. How consoling it is to realize that not success or achievement, but only the love with which we do what little we can, is the measure of our work in God's sight."

The following extract from a letter to his father was written December 22, 1902, shortly before the entire Novitiate Community of Frederick was transferred from Frederick to Poughkeepsie, New York. It illustrates a striking trait of Father Richards, namely, his unflinching courtesy to others, in and out of the Society, to help them in every way possible. It also chronicles the date of an important incident in the history of the Province, namely, the transfer of our historical Church and Parish of Frederick to the Secular Priests. He says: "The Church is in the hands of the two Secular Priests who have been in charge since last July. We have been lending them our horse and wagon from time to time to get greens from the mountains and in every way afford them what help we can."

There had been much sickness among his family, and recently improvement. He wrote from Frederick, January 25, 1903, to his father: "What a blessing that we are all so much better. I trust we shall all carry out in health the designs which our dear Lord had in sending us our illnesses. Suffering is a good school. Many virtues take root in the heart in the rainy season. Now we must try to cultivate them in the sunshine of health."

The Novitiate was removed from Frederick to Poughkeepsie at the end of January, 1903. Father Richards went with the Community, and remained Minister of the Novitiate till the summer of 1903, when Father Dillon was appointed Minister, and Father Richards became Procurator. He retained this office till the summer of 1906, when he was sent to Boston College as Spiritual Father. At Poughkeepsie he had charge of the little mission at Pleasant Valley, and worked zealously for it.

On November 8, 1903, his father died at the age of 89. Two months before this Father Richards had been summoned to Winchester to his father's bedside, but his aged parent rallied. Father Richards, on leaving, asked for his aged parent's blessing. The old man very simply and solemnly placed his hands on his son's head and said: "Benedicat vos Omnipotens Deus, Pater et Filius et Spiritus Sanctus."

The high esteem in which Father Richards was held by his Superiors may be judged from the fact that the Father Provincial, Thomas J. Gannon, in July, 1905, asked him to be Instructor of the third year of probation. Father Gannon wrote: "I desire a man

devoted entirely to this office, a man who, by word and work, especially by example, will make our young men know and love their vocation, and form them to such habits of virtue and perfection as our Society demands. \* \* \* Your name was first suggested to me from Rome a few years ago, but then your health did not allow any such consideration. One great point with me is that I know that you would appreciate the great good to be done with our men spiritually, and would be devoted to and happy in the work."

Father Richards replied with much humility, in regard to his spiritual estimate of himself, and put before Father Gannon his doubts on the score of health. Undoubtedly the uncertainty in regard to his health was the determining factor in not appointing Father Richards.

He remained till the summer of 1906 at St. Andrew's, Poughkeepsie. He then was sent to Boston College as Spiritual Father, which office he held for a year. He was Prefect of the Church in the two following years, till July, 1909. At that date he went to St. Ignatius' Church, New York, and was operarius for four years, under Father Hearn as Superior. During those seven years his health steadily improved.

He exercised duties of the ministry in Parochial work with the same zeal and fidelity which he had always shown. He worked early and late, day and night, with unsparing charity in the saving of souls. His works were characterized by the same spirit which had animated him at Georgetown, but the nature of the works was quite different. At Georgetown he reached the higher works of intellectual distinction, at Boston and St. Ignatius', he touched the souls and hearts of men. The great amount of good which he accomplished during these years is known to God alone, for it was of a hidden character, touching the interior, the heart and soul; the hidden apostolate of the confessional, the quiet charity of the sick room, the patient instruction of converts, the words of fatherly counsel. It was, nevertheless, a work of great and unseen magnitude, as we can glean from fragments of correspondence. For example, in the confessional he exerted a deep, solid, spiritual influence. One who was an operarius with him at St. Ignatius' said of him: "It was most remarkable how his nature expanded in Parochial work and disclosed a sympathy and winsomeness towards the sick and poor."

After this period of Parochial work he was sent, in January, 1913, to the new Canisius College, Buffalo. The new College building was begun in 1911, and was dedicated by Bishop Colton, December 30, 1912. It was opened on January 6, 1913, with Father Richards as Minister and Prefect of Studies. He was relieved of the office of Minister in the following July, and retained the post of Prefect of Studies. He worked in this field with the same solid principles and enthusiasm, which had characterized his educational work. One of the Fathers, who had been teaching for years at Canisius, said of him: "The number of our students being very small at that time, the activity at the College was naturally very limited. What was noteworthy about Father Richards was his personal character. He was always a true Jesuit—an exemplary religious and zealous worker, never allowing himself any rest in spite of his impaired health. Exacting though he was in matters of duty, he was extremely generous and charitable. As Prefect of Studies he was utterly opposed to shallowness, or to anything that might tend to foster a worldly spirit. His aim was solidity in studies and the formation of manly char-

acters. Whatever appeared to him to conflict with this end was rigidly and fearlessly excluded from the College, regardless of the sentiments of the students. By externs he was highly esteemed as an educator, scholar and preacher."

In addition to Father Richards' other activities, he had been engaged for some years in writing the biography of his father, Henry L. Richards. The book was published in October, 1913, under the title: "A Loyal Life." It is a very interesting and instructive book, covering the religious history of the greater part of the nineteenth century in America. It is, moreover, extremely edifying, showing forth the great, strong character of this convert to the faith.

Father Richards' stay at Buffalo was brief. After a year and a half, he was appointed Rector of Regis High School and Loyola School, at 84th Street, New York City, and also Rector of the Parish of St. Ignatius. He was now in his sixty-fourth year, but in spite of this fact and of the fact of his breakdown of several years before, he took up the work with energy, enthusiasm and zeal. The work caused less anxiety than his former Rectorship, from the fact that the church and schools were in good financial condition, the Parish activities were well organized, but, notwithstanding these favorable elements, the responsibilities of school and church kept him constantly and intensely occupied.

Almost immediately on taking office, as at Georgetown, he had the problem confronting him of a fitting commemoration of the fiftieth anniversary of the taking over of the parish by the Society from the secular clergy. The Archbishop handed over the parish to the Society in 1866. Father Samuel Mulledy, an ex-Jesuit, was the last secular Priest Pastor in 1866. He died in that year, after being readmitted to the Society on his deathbed. It is a curious coincidence that Father Mulledy had been Rector of Georgetown College in 1845.

Now Father Richards, who had made such a success of the Georgetown Centenary celebration, took up the work of the St. Ignatius' golden jubilee in New York. The jubilee took place from November 26, 1916, to December 3. Cardinal Farley and Archbishop Bonzano, the Apostolic Delegate to the United States, officiated at the exercises.

Shortly after this event, the United States entered into the war, and all the forced activities of drives and various war works, which were quite new and foreign to the spiritual works of a parish, were imposed upon him. He entered into these works with energy, but his main works, of course, were the schools, Regis, Loyola, and the parish school, and the Parochial duties towards the people.

His zeal here was of the same wide, all-embracing character that had always characterized him, with which he combined an admirable spirit of thoroughness in the detailed work of the schools and Parish.

It was evident, however, that the years were beginning to tell on him, and at his own earnest request Father Provincial relieved him of the burden of the Rectorship on our Lady's feast, March 25, 1919.

In regard to his zeal and character, while he was Rector, one of his community at the time has written: "Our Rector's zealous regard went out to every good work in the wide world. To be sure, the Society and its labors were the chief objects of his love, nevertheless, there was a warm place in his heart for anything whatever done to further the good cause. This spirit was manifested in a practical way by unfailing, cheerful readiness in favor of workers forced to ask for collections. Hence to apostolic men struggling with financial

burdens, the deeply moved, sympathetic Father Richards became a veritable brother. It can hardly be too much to say that this Reverend helper was another St. Martin. A friend, indeed, to friends in need, he willingly gave to them access to the assistance of the Parish.

From the stirring activities of St. Ignatius' and the Metropolis, he went to take charge of the villa house at Keyser Island, South Norwalk, Connecticut, where he lived alone with one Brother, except during the two months of summer, when the scholastics were there for villa and summer school, and the Priests of the Hartford Diocese were there for their two weeks of annual retreats. His quiet life of retirement was otherwise uninterrupted, except for an occasional visitor of Ours, who came for retreat or recuperation.

He remained at Keyser Island till December, 1921, when he was assigned to the new Home of Studies, which was opened at Weston, Massachusetts. He held the office of Spiritual Father and Procurator in the new foundation. He fulfilled these duties with his usual exactness and fidelity. He took a keen interest in everything that concerned the spiritual and intellectual welfare of our scholastics. He was still very active physically, often accompanying the scholastics on quite long walks. They held him in great esteem and deep affection. He was relieved of the office of treasurer in September, 1922, and devoted himself exclusively to the spiritual care of the scholastics.

He celebrated his golden jubilee, fifty years in the Society, in the House of Studies at Weston, in September, 1922. This was a happy crowning of his truly devoted, edifying and spotless life in the Society. They were fifty years of intense labor, piety, humility, with suffering in no small measure superadded. He continued his spiritual labors and activity up to the very days, when the Sacred Heart struck him down, on the first Friday, March 2, 1923. On that night he had a paralytic stroke, by which his speech and right side were affected. He rallied to some extent, and after three weeks, at the suggestion of the physician, was sent to the hospital to receive more effective treatment. He remained at the hospital from March 24 to May 12, seven weeks, when he was apparently considerably improved, and went from there to Holy Cross College, Worcester, Massachusetts.

The doctors thought home surroundings would be more helpful for recovery, and the infirmarian at Holy Cross could care for him, as hospital atmosphere and surroundings pall on one, and are of no avail for convalescence after a short time. From almost the first day at Holy Cross, Father Richards wanted to say Mass. After repeated requests, Father Rector finally consented, on condition that Father Richards had another Priest with him to assist him. He was able thus to say Mass for three days. On the third day, however, he became very weak during the Mass. After breakfast that morning Father Richards went to Father Minister and said: "It was too much for me, I shall not say Mass again for a few days." In about a week from that day Father Richards consulted the doctor about saying Mass the next day. The doctor approved. This was Friday, June 8, the feast of the Sacred Heart.

At the end of recreation that evening he went to the little private chapel and prepared everything for the morning. Father Minister told him that he would see to all that, but Father Richards said: "I like to do it myself, if you do not mind." At about 8.30 he went to Father Minister and said: "I am all ready for the morning." In the meantime, as it was the feast of the Sacred Heart and there was



Benediction of the Blessed Sacrament in the Students' Chapel, he attended the Benediction. A Father who knelt behind him in the Chapel noticed that Father Richards' neck became suddenly purple during the Benediction, the blood had rushed to his head. However, there was no apparent immediate consequence. Father Richards went to his room from the Chapel at about 8.30. Earlier in the day Father Richards met one of the Fathers from Weston, who happened to be at Holy Cross for the day. He asked this Father to give a message to Father Superior at Weston to the effect that the doctor had told him that he was doing splendidly and that he could say Mass.

On that very evening soon after ten o'clock he had another stroke. The Sacred Heart, to whom he was always so devout, called him on His great feast day. Father Prendergast, the Spiritual Father, discovered Father Richards in his distress, and immediately called Father Minister, who thus describes the last hours: "I went to his room and found him sitting on the edge of the bed, half undressed, trying to vomit. As soon as I could get Brother Hagerty, the infirmarian, we undressed him and put him to bed. At that time he was fully conscious and begged our pardon for putting us to so much trouble. I left him about one o'clock, after having told Brother to call me, if it became necessary. At about 2.15 A. M. Brother came and said: 'He is sinking, you had better anoint him.' I did so immediately. He grew gradually weaker and weaker, till about three o'clock in the afternoon of June 9, when he passed away, in the presence of Father O'Gorman, Vice-Provincial, and Father Rector."

Father Minister, Timothy McCarthy, tells us, also, of the inspiring example which Father Richards gave during his brief stay at Holy Cross, he says: "During Father Richards' stay at Holy Cross he was most edifying; getting permission for the least little thing, attending recreation regularly, and even climbing the stairs to the Domestic Chapel to be present at Litanies. I suggested to him more than once that he should sleep late in the morning, but he insisted on getting up at the sound of the five o'clock bell and even making morning visit. Personally I thank God for having given me the opportunity of being so close to him during his last days. He died as he had lived—a saint."

In his last months, during his stay at the hospital and after leaving it, he was very anxious to devote his time to writing. In this he resembled his father, who had been a prolific writer, and continued almost up to the very end. One of the old parent's great regrets at the end was that he could not continue to write for God and the Church. Father Richards was much the same. His mind was always most active and alert. The continuance of this same mental tension and activity no doubt accelerated his end.

As to his characteristic traits, one who was with Father Richards at Georgetown, spoke of him thus: "He was conscientious in everything and at all times." This he thought would be a comprehensive description of his character, and if at times some thought him stern or severe, that impression is explained by his conscientiousness.

Unremitting industry was another outstanding characteristic, reducible to his conscientiousness; he was an untiring worker, intense and energetic in everything.

Thoroughness and accuracy, the finish of a scholar and the culture of a gentleman accompanied all his acts.

These are some of the traits that those who knew him well set down

as characteristic. The one dominating influence of his life, however, was that potent, one might almost say omnipotent, source of all spirituality and power for a member of the Society, the Spiritual Exercises of St. Ignatius. He was penetrated with them. In the call of our Heavenly King to conquer the whole world to Christ, Father Richards responded with generous enthusiasm. He said, I want to give myself wholly to Christ to labor, I want to become insignis. I want to win the world to Christ. His interests were almost unlimited in range. He was keenly active in helping the great work of foreign missions; he was equally solicitous for lesser works near home. His interests reached to almost every form of spiritual endeavor. Up to the last moment of his life he was planning for souls. From notes in lead pencil found among his papers, after his death, it appears that while in the hospital only a month or two before his death, his zeal for the suffering and sick had so taken possession of him that he wrote out a rough draft of by-laws for the formation of a Society to furnish Catholic reading matter to hospitals and other institutions.

His zeal was truly boundless. Among his other apostolates, he exercised indefatigable energy in a very far-reaching apostolate, by his pen and conversation. He was a voluminous writer. He wrote letters to hundreds of persons, of all classes and ranks, on all varieties of subjects, spiritual, scientific, literary, controversial, to rich and poor, high and low, public men, obscure private persons, Catholics and non-Catholics, scientists, educators. He wrote many letters, interceding for a friendly interest in behalf of persons in spiritual or financial need. His charity and courteousness and thoroughness united to make him a model correspondent. Any letter arriving was immediately and carefully acknowledged. He was so full of zeal for the spread of truth and for the winning of souls to it, that he was tireless in this apostolate of the pen.

He wrote many valuable articles on a great variety of subjects and delivered many lectures. His public utterances, written or spoken, were always scholarly, dignified, and provocative of serious thought from the readers or listeners. He left in manuscript a drama on Father Isaac Jogues, the martyr. It is another evidence of his boundless zeal of the apostolate of the pen. The biography which he wrote of his father, "A Loyal Life," is another example.

He exercised an apostolate even as a conversationalist. He was widely read, had a remarkable memory, and was fluent in conversation. His principles were always definite and clear-cut, and he had formed decided opinions about many debatable questions. He was quite fearless in asserting and defending his opinions, always, however, with moderation and due deference to others. He did not hold back from fear of not being in agreement with others, or from fear of being alone in an opinion, when he judged himself to be in the right. He fully realized this trait, as he comments critically on it in one of his letters to his mother, after an animated discussion with his brother, Harry, who had suffered a nervous breakdown from excessive newspaper work; it was in November, 1899, he says: "I sincerely hope Harry did not suffer from our discussion. I always get rather vehement in a dispute, even when I half sympathize with my opponent's position and am merely trying to seek what may be said on the other side. This is not only unfortunate, but a most faulty disposition in every way." His discussions were conducted with courtesy and mildness, however, in spite of his self-condemnation. Moreover, he

was scrupulously faithful to St. Ignatius' counsel to understand another in the more favorable sense.

Father Richards had a wonderful love for his vocation and the Society. We cannot conclude this sketch with anything more inspiring, encouraging and consoling than his own words on this subject. Father Richards' sentiments appear in a letter, dated June 24, 1904, from Poughkeepsie, to Mr. Richard H. Clarke, LL. D., a distinguished lawyer and accomplished writer, who had paid a visit to St. Andrew's, Poughkeepsie, and who wrote a letter of gratitude for the courtesy extended to him and of appreciation of the edification which he had experienced. Father Richards wrote a beautiful reply, showing his deep love of the Society. "Your opinion of me is far too flattering. Would that it were even in the smallest degree realized! But your favorable impression of the Society and the religious life in general is not exaggerated. Indeed, I do not think anyone can find words too strong for the happiness and the perfection of life in a religious community like ours. Being human, it, without doubt, has in particular instances its limitations and defects, but after all due allowance is made, it certainly comes nearer to a paradise on earth than anything else that can be experienced or imagined. For myself, my love for the Society and my affection and reverence for the pure and lovely souls about me, both old and young, increases with every year. I believe with St. Bernard that if people living in the world could realize the happiness of the religious life, they would come with ladders to scale the monastery walls, and no one would be able to keep them out. However, this is a fanciful supposition, for without the spirit of self-sacrifice and a generous love of our Lord, no one would, I suppose, fully appreciate the life or continue long in it."



## V A R I A

**ALASKA.** *Note About the Late Father Ruppert*—The tragic, but glorious, death of Father Ruppert, S. J., in the waste solitude of an Alaskan desert of snow, with but one faithful dog of his lost team keeping watch by his frozen body, has stirred the hearts of Catholics. Beautiful appreciations of Father Ruppert have appeared in the *Far East*, in *Catholic Missions*, and elsewhere, but here is a passage from an account by one of the Sisters at Our Lady of Lourdes Mission, who, with the orphan children and her fellow-workers, waited in vain for his return. In a touching letter, transmitted to us, she writes:

"When he left us last Thursday with a native boy—they had each a dog team—his last injunction was to pray that he reach Nome Saturday night that he might not miss Sunday Mass. We prayed, and not one of us, I think, but pictured him safe in Nome saying that Mass. Instead the Eye of God saw him lying dead on the pure white snow. When, on Monday, one of the dogs of the team he drove was found by the Brothers not far away there was uneasiness; but not all of us appreciated the danger, and those who did strove to stifle their fears.

"It is supposed that he lost his trail after becoming separated from his companions. This is easy, for the country is hilly and the days now are dark. He must then have had an accident, for they found him lying on the snow with his fur parka off, a slight cut over one eye. No trace was found of the dogs or team. He had only five dogs; one of these returned. One faithful animal was guarding the body, which must have lain there three or four days. The animal had eaten the fur lining out of the Father's cap, so starved was it. It is thought that dear Father was trying to walk back here, but sank exhausted and froze there where he dropped. His face is calm and smiling.

"They tell us this death is painless and quick. He probably never suspected it was the end. You will forgive me for saying what a sweet, sweet surprise when he found himself face to face with the Creator he so generously loved and served! That he was ready no one could have the shadow of a doubt. Reading in the 'Life of Father Doyle' the comparison between his death on Flanders' Field and that of St. Francis Xavier on Sancien, I am led to add to the comparison our dear Father's death on that frozen lake in bleak Alaska. Truly he was a zealous Jesuit Apostle like the other two."

**AURIESVILLE.** *Our Causes*—Immediately after the meeting of the Bishops in 1922, their action requesting the Holy See to authorize the opening of the Informative Process for the beatification of Catherine Tekakwitha was reported to Father Camillus Beccari, who was at the time Postulator for the Cause of the Martyrs, Brébœuf, Jogues and companions. He replied that the Process should be opened in the Archdiocese of Montreal, as Catherine had died within the territory of that See.

When it was represented to Father Beccari that twenty of the twenty-four years of her life had been spent within what is now the Diocese of Albany; that she had become a Christian there; that the interest in her beatification is more active and widespread in the United States than it has been of late in Canada; that conditions in

the Archdiocese of Montreal are such that the Process could not be opened for a long time, especially as there are actually three other Processes in progress there, the reply came that the Process should be opened by the Bishop of Albany, and instructions were received by Father Wynne, who had carried on this correspondence, to bring about the appointment of a Vice-Postulator; to gather together the documents concerning her life; to seek witnesses who might be competent to give testimony about the record of her virtues, the repute of her sanctity, and extraordinary graces and other favors attributed to her intercession.

The reason for dealing with Father Beccari as Postulator was that he had acted as Postulator for the Cause of the Missionaries, Brébœuf, Jogues and companions, who are regarded as martyrs. As Catherine was one of the chief fruits of their labors and sufferings, as witnesses in her regard and the character of their testimony will be practically the same as for the Cause of the Missionaries, the Postulator in their Cause can, with less difficulty than anyone else, act as Postulator in her behalf.

To represent the Postulator in this country, the Rev. Thomas I. Gasson, S. J., has been named as Vice-Postulator.

Meantime, the number of biographies of Catherine and other sources of information about her life and virtues have been collected. Copies of such of these documents as are very rare have been made, and all these sources were transmitted early in October last to the Postulator, who will prepare the interrogatory and send it with instructions to the Bishop of Albany about opening the Process in the course of the coming year. The Roman authorities hold out the hope that the eight Canadian Jesuits may be beatified next year.—THE PILGRIM.

**AUSTRALIA.** Notes—Father J. Sullivan, S. J., until recently Rector of Xavier College, Melbourne, has been appointed Superior of the Australian Mission, in succession to Father W. J. Lockington, S. J., who has been made Rector of Riverview College. Father Frost, S. J., is the new Rector of Xavier College.

The new Seminary at Werribee (Melbourne) is doing very well and will soon have large numbers of students. Father A. Power, S. J., late President of Newman College (Melbourne University), is the Rector.

*Observatory Notes. The New Solar-Radiation Station*—The following brief outline of our big 1922 job at the Observatory is offered to those to whom it may be of interest. The idea of this Station for the close study of the output of the sun's energy, in conjunction with other Stations forming a world-group, originated at Pasadena, California, in July, 1919, when on a visit to the larger U. S. A. Astronomical Observatories. An influential Executive Committee was formed shortly afterward in Sydney, with a view to raising funds for the expensive instrumental equipment, and at last, in November, 1921, we commenced the deep excavation, a short distance from the Seismic Station, for the underground building to house the installation. It seems a strange idea, to burrow underground in order to observe the sun! Still more strange it may possibly have appeared to some people when, in 1913, a branch Station of Riverview, for observing both sun and moon, was installed at Cobar, N. S. Wales, at a depth below ground of no less than 437 feet! In both these cases what we aimed at was protection of very sensitive instruments from even slight changes of temperature, which would vitiate the results of the investi-

gations. The excavation last year occupied three months, after which the brick building was put in, with a specially-designed double insulating roof. The building contains (1) a "vestibule," occupied by one of the two observers; (2) and (3) two inner chambers, with air-tight doors and additional (third) roof, in which are housed, on solid piers, the various instruments constituting the "spectro-bolometer," or spectro-bolograph, as it may be more correctly termed. The first of these inner chambers contains the spectrometer, the vacuum-bolometer (a super-sensitive electric thermometer, for exploring the whole length of the solar spectrum, invisible as well as visible), accumulators, etc., while the other chamber, the deepest underground, houses the very delicate galvanometer, with quartz-fibre suspension, by means of which the "exploration" just referred to is recorded on a large photographic plate 24" by 8". Neither of the two observers engaged enters these chambers during the actual recording operations, on account of the extreme sensitiveness of the apparatus and triggers for starting clockwork, opening shutters, etc., inside are operated from the vestibule by simple devices. In order to send a beam of light from the sun into the building, a rather elaborate two-mirror "coelostat," with 10" mirrors, is installed some yards exactly north; one of these mirrors is kept accurately following the sun by clockwork. This clock-movement, as well as that inside, regulating the movement of the spectrometer and photographic plate, is of high precision, and, indeed, the same may be said of the whole equipment, manufactured in America, under the immediate supervision of the Smithsonian Institution experts.

Besides the instruments just described, others known as pyrheliometers (2) and pyranometer (1), are directly exposed to the sun's rays during observations; they are placed on a large stone-capped brick pier, near the coelostat, and it is here that the other observer takes up his post.

Last August the distinguished Director of the Astrophysical Observatory of the Smithsonian Institution, Washington, U. S. A. Dr. C. G. Abbott, was good enough to see his way to sending over to Riverview one of his most experienced colleagues, Mr. Alfred Moore, Director of the Solar-Radiation Station at Harqua Hala, Arizona, to instal and adjust the whole equipment, and to coach us up in all the minutiae of the technique. He and Mrs. Moore, during their two-months' stay in Sydney, made many friends, and Riverview owes him much for the enthusiasm with which he threw himself into the strenuous seven or eight weeks' work at the new Station. He has carried back with him to America his experiences here, emphatically endorsing the opinion of his Chief, Dr. Abbott, recently expressed in a paper contributed by the latter to the Pan-Pacific Science Congress, regarding the valuable results confidently to be looked forward to from the work of the Riverview Solar-Radiation Station. This opinion, formed with full knowledge of local conditions, adverse as well as favourable, from the greatest authority on the sun's radiation in the world, gives us some idea of what to think of certain sinister criticisms emanating from another State, and recently brought forward in opposition to this, our latest development of the research work of our young Observatory.—E. F. P.

On September 1st, just three minutes before the bell for lunch, the Riverview Seismographs began to register the dreadful earthquake at Tokyo. Professor Omori, one of the world's greatest authorities on seismology, who was over from Japan as a delegate to the Science

Congress, and Mr. Wait, of Watteroo Observatory, West Australia, were here to lunch with Father Pigot. After lunch all three repaired to the Observatory and saw the terrible disturbance being recorded on the instruments. They were the only three in Australia who were aware of it until the cables came through next morning giving the news to the world.

Professor Omori and his colleagues were naturally the object of widespread sympathy in Sydney. Science suffered a severe loss when, shortly after his return to Japan, he died of an internal disease which had been causing him much inconvenience during his stay in Australia.

AUSTRIA. *Innsbruck. Jesuitenkolleg*—The fall semester of 1923 opened with an enrollment of forty-eight philosophers and fifty-two theologians. Brazil, Czecho-Slovakia, France, Germany, Hungary, Italy, Jugoslavia, Portugal and the United States are so well represented that Innsbruck is again living up to its pre-war reputation of being one of the most cosmopolitan communities in the Society. Maryland-New York's quota of two theologians has enlarged the American colony to eleven strong. A big weight has been lifted from the mind of Superiors by the arrival of thousands of dollars which were poured into the empty Province coffers by the American Fathers, especially from the Maryland-New York Province in 1922 and 1923. The Professors are now able to purchase a few books and invest in a little further laboratory equipment, a veritable Olympian feast to those who were undernourished mentally as well as physically during the past four years. Among those who visited Innsbruck during the summer of 1923 were Fathers C. C. Martindale, Charles Frick, Thomas I. Gasson, Leslie Walker, and on their way to Rome for the General Congregation, the Provincials of Maryland-New York, Missouri and California. To the great joy of the American theologians, the three Provincials, weary from their long journey, rested a few days in our midst and found relaxation in the quaint sights of our ancient city and the rare beauty of the encircling mountains.

*Theologian Drowns in the Sill*—Mr. John Hofmann, a second-year theologian of the Austrian Province, disappeared on July 5, 1923, and is generally believed to have been drowned in the Sill. The Sill is a branch of the Inn, and, as it borders on our villa grounds, it was often used as a bathing place by the theologians. Mr. Hofmann had been in high spirits during noon recreation at the villa, and afterwards, with a companion, went down to cool off in the enticing waters. He was last seen by one of the Fathers, who was bathing a short distance below him. The Father remembers seeing Mr. Hofmann finish his bath, dress himself and make ready to return for haustus. The Father returned by the usual path from this spot, while Mr. Hofmann, wishing to take a short cut which leads over a rather dangerous stretch of the river bank, is thought to have lost his footing on the slippery rocks and fallen into the river. As the water was then unusually high and racing down the canyon like a runaway train, Mr. Hofmann had not one chance in a hundred of saving himself, clad, as he was, in a cassock sewed up in front, and, worst of all, unable to swim a stroke. He was missed at supper. All night long and the next three days search parties of Ours scoured the woods, the hills and both banks of the Sill, from Zenzenhof to the Inn, into which the Sill empties about a mile and a half below the villa. No trace of him was found. A report of the accident was forwarded by the police to all the towns along the Inn and the Danube, but the body was never

recovered. Mr. Hofmann was twenty-six years old, of a very cheerful and obliging disposition, and, at the same time, more than ordinarily devout and exemplary. His particular examen book was found marked up to the day before his death. A solemn Requiem Mass was sung for the repose of his soul in the Trinitätskirche, which was attended by the entire Theological Faculty.

*Blessed Robert Bellarmine*—May 13 was a day of rejoicing at Innsbruck because of the recent beatification of Cardinal Bellarmine. After an extra-good dinner, during which Father Provincial was present, the tables were cleared away, and a few hours later, the community enjoyed a festive program of poetry, song and oratory. The most entertaining number was a detailed account of the objections raised by the Promotor Fidei, whose duty it was to oppose the beatification. No special prosecutor could have exhibited more skill in suggesting natural explanations of the alleged miracles or in urging human and selfish motives for deeds which obviously bore the stamp of heroic virtue. November 9, 10 and 11 were full holidays, during which a solemn triduum was celebrated in honor of the new Blessed in the Trinitätskirche. There was solemn High Mass each morning, and, in the evening, a panegyric followed by benediction. Big streamers of cypress shot with artificial roses hung from the dome to the sanctuary. Over the high altar a large oil painting of the Blessed was hung, the work of a local artist. Bishop Waitz pontificated on the third day and afterwards dined with the community. The choir rendered a special program. The refectory resounded with music during dinner on this occasion for the first time since the fall of the Monarchy.

*Theological Lectures*—That theology may be popularized even in a city of but fifty-five thousand people, was again demonstrated this winter by the large audiences which gathered in a downtown hall for the second course of lectures by the Theological Faculty. Four of the Professors gave three lectures each on the following topics: "The Function of the Body in Christian Morality"; "Matrimony in the Bible and in Pre-Christian Civilization"; "God in the Light of Natural Reason"; "The Influence of the Papacy on History." The lectures attracted a number of professional men, University students and high government officials.

*Canisianum*—Two hundred and forty-two students registered this year at the Canisianum. Not a few of last year's German students did not return, and those who did, for the most part, had nothing with which to pay their tuition except worthless marks. Father Regent and the American students, however, wrote many S. O. S. letters to the American alumni, and already the response has been so generous that no one need worry for the rest of the year. Five new recruits joined the American colony, so that it now numbers nineteen. The Canisianum students exhibit even more of a cosmopolitan character than those of the Jesuitenkolleg. On certain days during recreation the corridors re-echo with a babel of strange sounds and tongues. Yet a marvelous spirit of union and charity prevails according to their motto, "Cor Unum et Anima Una." The Canisianum sends four or five students each year to the Society. On February 12 the Regent, Father Francis Hatheyer, succeeded Father Leifert as Provincial of Austria. The new Regent is Father Joseph Donat, author of "The Freedom of Science," and other philosophical works.

*Retreat Conferences*—On August 8, 9 and 10, 1923, a series of con-



ferences on giving retreats according to the spirit of St. Ignatius was conducted by Ours at the Canisianum. Despite the wide-spread suffering in Germany, one hundred and sixty Priests, regular and secular, were in attendance. Bishop Fischer-Colbrie, of Kaschau, Czecho-Slovakia, took a prominent part in the discussion which followed the morning, afternoon and evening conferences. The following subjects were fully discussed: "The Exercises as a Foundation for Mission Sermons"; "Non-Ignatian Spiritual Exercises"; "The Exercises Applied to Liturgy"; "The Organization of Retreats"; "The Management of a House of Retreats"; "The Rectory as an Improved House of Retreats"; "The Exercises in Preparation for Matrimony"; "Retreats for the Young"; "Ignatian Methods of Prayer"; "The Exercises and the Mystical Life." Though fewer were present, this year's gathering eclipsed the success of last year's. The papers were more concrete and the discussions more spirited and enlightening. Under the direction of Father George Harrasser, a Secretariat has been established for Austria at the Canisianum. Here a complete report of the conferences may be obtained, as well as the first five German brochures on "The Exercises," which were published during the year. In connection with the Secretariat is a library on "The Exercises," which, at present, has over two thousand volumes.

*Young Men's Congress*—The Third International Congress of Catholic Young Men was held at Innsbruck on August 23, 24 and 25. About eighty delegates and organizers took part in the sessions at the Canisianum. Among the chief nations of the world, the United States alone was unrepresented. The Congress was opened by Bishop Waitz, who read the Holy Father's letter of approval and encouragement, and imparted the Apostolic benediction. Dr. Lugmair, of Vienna, presided and Seignior Constantino Parisi, of Rome, was the General Secretary. England was represented by Father C. C. Martindale, who addressed the Congress in French. The principal addresses were on such topics as "The Foreign Missions," "The Liturgy," "Anti-Catholic Organizations of Young Men," "Devotion to Our Lady" and "Religious and Priestly Vocations." When the Congress adjourned, the streets were filled with nearly two thousand young Catholic workmen from all parts of Austria, who had chosen Innsbruck for their annual convention on August 26. At the invitation of the young workmen, most of the delegates remained and took part in the general Communion at the Pfarrkirche, the festive procession through the streets of the city, the review before the Bishop's stand in the Rennweg and the enthusiastic meeting afterwards in the Stadtsaal. Among the speakers was a young Chinese from Berlin, who addressed the convention first in Chinese and then in German. He concluded as follows: "I am often asked if I feel homesick because I live so far from my native land. But why should I be homesick? I am a Catholic, and wherever I go I find the Catholic Church, where I am perfectly at home." His remarks were received with much applause.

*The Apostolate of the Family in Central Europe*—Father Herman Muckermann, formerly Professor of Biology at Valkenburg, and afterwards Editor of "Stimmen der Zeit," has been engaged since 1918 in arousing Central Europe to the dangers besetting modern family life, the urgent need of higher moral standards and improved economic and housing conditions in the interests of civilization. His itinerary includes all the large cities of Germany, Austria and the German-speaking districts of Czecho-Slovakia and Switzerland. Everywhere he fascinates large crowds by his skillful application of biology

to the higher development of the family and the betterment of the human race. From February 19-22, Father Muckermann spoke three times in Innsbruck's large Stadtsaal, and so many were turned away on the last night, that a squad of police had to be summoned to prevent disorder. He was invited, also, to give two other addresses, one to the University alumni and the other to the Professors and students, to whom he spoke of his own investigations in cellular life and the transmission of heredity. Before his departure Father Muckermann gave an enthusiastic talk to the philosophers and theologians. He also spent a pleasant half hour with the American theologians, during which he spoke reminiscently of his experiences in the United States, where he made his philosophy and began his intensive study of biology. Father Muckermann speaks without notes, rarely less than two hours, and often holds his audience in breathless suspense. He has a rich vein of humor and gentle satire. To include non-Catholics in his stirring appeal, he does not discuss Revelation or the precepts of the Church, as such, but his message is the same, setting his whole subject, as he does, in the light of natural reason and modern scientific truth. This gives him a large following among German Protestants and scientists, who contribute with both pen and purse to the cause he has at heart. "Back to the Laws of Nature" is his slogan. He urges purity during youth, conjugal fidelity and the unity and indissolubility of marriage. He bitterly condemns abortion, artificial birth control and all other tampering with the well springs of life. With the single exception of the Socialist sheet, the Innsbruck press was loud in its praises of Father Muckermann. In each large city that he visits, he establishes a "Race Betterment Society," which becomes a rallying point for those interested in the movement and a center for the distribution of literature. Father Muckermann edits a periodical called "Das Kommende Geschlecht" (The Coming Generation). Besides his text-book, "Leitfaden der Biologie," his chief work is "Kind und Volk," in two volumes, which is published by Herder, Freiburg.

*Linz. The Aloisianum*—This Apostolic School, founded and directed so long by the late Father Jerome Noldin, is devoted to the formation of young candidates for the foreign missions. This year's enrollment is one hundred and twenty. More than half of the students of the Aloisianum enter the Society.

*Kalksburg*—A beautiful park which overlooks Vienna and the Danube is the situation of Kalksburg, Austria's large boarding gymnasium. Over three hundred, all boarding students, are in regular attendance. Father Richard Karlinger was recently appointed Rector in succession to Father Kiehl, who is in very poor health.

*Economic and Political Situation*—The long-promised League of Nations fund, though under international control, is now available for the rehabilitation of Austria. The fact that New York financiers subscribed \$25,000,000 of the loan in a few minutes was a source of great satisfaction. Savings bank deposits have increased enormously. Though prices are still high, they are much lower than in Germany. Austrian currency is now, despite its inflation, one of the most stable in Europe. A bill has passed both houses requiring the withdrawal of one hundred and thirty billion crowns from circulation. These are to be replaced by coins of base metal equivalent to one hundred, one thousand and five thousand crowns. Liebesgaben have been practically abolished by the heavy duties now levied on all imports. Food products and even books are not exempted. Increased duties and

taxes are producing so much revenue that the deficit shows a marked monthly decrease. Austria gives every indication at present that she will possess a balanced budget, if not a surplus, at the close of 1924. Two railway lines have been completely electrified and several other hydro-electric projects are in course of construction. Despite the wholesale reduction in the number of government employees, the unemployed are not much in excess of one hundred thousand.

The recent general elections resulted in a vindication of Chancellor Seipel's policy of reconstruction. For reasons of economy, the Geneva pact reduced the number of seats in the lower house from one hundred and eighty-three to one hundred and sixty-five. If the former proportion among the various parties had been retained, the Christian Social Party, of which Dr. Seipel is the acknowledged leader, would have received seventy-seven and the Socialists sixty-two seats. Instead of this, however, the Christian Social Party won eighty-one seats, the Socialists sixty-six and the Pan-Germans twelve. A few disgruntled Monarchists and landlords who thought they were not sufficiently represented in the Christian Social Party prevented an overwhelming victory. But there is a safe majority for the coalition which, under the Chancellor's skillful direction, will continue, for four years more, a policy of economic retrenchment. The Socialists conducted a bitter campaign of lampoon, calumny and caricature. Cartoons belittling Mgr. Seipel were posted in all the large cities. At Innsbruck "sandwich men" bearing large Socialist signs were sometimes manhandled by indignant Tirolese and forced to run a gauntlet of flying stones. The Chancellor, however, undismayed by the turmoil, stumped the whole country, often speaking six and seven times a day. His star is still in the ascendant. Even his enemies do not deny that he is the savior of the Republic.

Austria has sent billions of crowns to help the starving in Germany. Austrian farmers have taken thousands of undernourished German children into their homes to keep them until health and strength return to their wasted little frames. Over one thousand of these little sufferers are already in Tirol and the stream has not yet ceased. About seven out of every ten are Catholics. They come in bands of fifty and one hundred. It is a touching sight to see their bewilderment when they reach the Innsbruck Railway Station.

But all this should not be construed to mean that Austria is once again enjoying prosperity. On the contrary, the majority of the middle class and a large number of professional people are still struggling for the necessaries of life. Most people who have a family to support are underpaid. Strikes for a higher wage are not infrequent. A strike of the postal employces recently tied up the mails completely for four days. Tuberculosis, also, is taking a heavy toll, especially among school teachers and cloistered Nuns. During the strain and the struggle for food of the past four years many managed to keep from breaking down. But the effects of this long tension are all too evident now. Some American Convents have adopted communities of Austrian Sisters, and, through Ours on the staff of "America," send checks regularly each month. This will be necessary for some time to come. Any one who helps to further extend this work will be doing a Christ-like service to these angels of charity, who, in the hour of public calamity, are always the first to suffer and, in happier times, the last to receive their due. Americans who have been sending occasional gifts to the needy in Austria, should, at all events, not withdraw their bounty before the summer of 1925.

*Linz. Our Apostolic School*—A castle-like building in Freinberg-Linz, beautifully situated on the blue Danube and overlooking the city with its magnificent new cathedral of the Immaculate Conception, has become a place of remarkable activity, typical of the awakening missionary spirit in Austria.

The College, a foundation of the late Father Noldin, S. J., is destined for noble-hearted young men, who desire to consecrate their lives at a future day to God's service among the infidels in heathen lands. Such an undertaking, of course, that it may lead to a successful end, requires careful and expensive training. Now, to raise part of the needed funds, the students themselves have evolved a plan, which, to many an outsider, will at first seem to be somewhat strange. They have gone into the stamp business; that means, that for months they have been collecting, washing, sorting canceled stamps of all ages, forms and states, worth millions of crowns. To sell them, they are about to get in touch with schools and Colleges as well as Societies in and outside of Austria; and, we must say, in spite of lack of advertising the business, runs quite smoothly. Low prices for the stamps and, most of all, the noble cause, for which the receipts are known to be obtained, are working wonders. Almost every mail carries letters to the "Missionshaus, Freinberg 34, Linz, Austria," ordering one or another set of stamps, which are always promptly forwarded.

No doubt, it is an unusual method of working oneself through College. However, since this is the only legal way, left free to an ambitious boy by Austria's present school laws, the saying may be applied here, too: "Anything always better than nothing."

*Father Henry Abel*—Commemoration of the eightieth birthday of Father Henry Abel, S. J., was the occasion of an illustrious gathering in Vienna to honor "The Vienna Apostle of Men"—a title by which he has been known for many years. Taking part in the observance were Cardinal Piffl, Archbishop of Vienna, the Chancellor of Austria, Dr. Seinel, and the chairman of the Viennese Christian-Social Party, Leopold Kunschalk, who made addresses. Pope Pius XI congratulated Father Abel and sent him his Apostolic Benediction and appreciation of "the extraordinary ability shown in the promotion of the public profession of the Catholic religion."

BALTIMORE. *History of the Novena of Grace in St. Ignatius' Church*—The Novena of Grace was instituted by St. Francis Xavier himself when he appeared to Father Mastrille, S. J., at the point of death and told him that "all those who from the 4th to the 12th of March, inclusive, should make a Novena in his honor and worthily receive the Sacrament of Penance and the Eucharist on one of the nine days, might hope, with entire confidence, to receive from God, through his intercession, *Any Grace* they should ask for the good of their souls, and the Glory of God." No one therefore can claim the honor of starting this Novena except St. Francis Xavier himself, although, no doubt, throughout the years since Father Mastrille died near the end of 1633, many Jesuits have promoted this devotion of the Novena of Grace in honor of the Saint, in various parts of the earth.

The Novena of Grace, as far as we can ascertain, was always held in this Parish from the first year of our Fathers coming to Calvert Street. We have found no records of it on Holliday Street, where the College was located in 1852, on the site of the City Hall Plaza. In February, 1855, the new College was solemnly opened on Calvert Street. The diary shows that on March 4th of that year the Novena

was held. Since St. Ignatius' Church was not finished nor used until August, 1856, the first Novena of Grace must have been held in the College Hall. Father John J. Ryan, s. j., in his sketch of St. Ignatius' Church and Loyola College, states that "The Novena of Grace was begun after the Mass with Benediction of the Blessed Sacrament," that is, it was begun in the new church March, 1857. Rev. John Early, s. j., founder and Rector of Loyola College and the first Pastor of St. Ignatius' Church, introduced the Novena of Grace in this Church of St. Ignatius. He was Rector from 1855 to 1858. The Novena seems to have been continued every year, with one service daily. Under the Rectorship of Rev. John A. Morgan (1891-1900), the builder of the new College addition and new hall, and when Father F. X. Brady was Prefect of Studies and Discipline, we find mention of the Novena of Grace, and in 1897 it states that one service was held at 8 P. M., but in 1899 it was held in both upper and lower church at 8 P. M., and so continued up to 1905, when under Father John F. Quick as Rector, the 4 o'clock service was added. In 1907 Father Read Mullan added an exercise after the 8.30 Mass. In 1911, under the Rectorship of Father F. X. Brady, the 4.15 o'clock service in the lower church was added. Father Brady died on the last day of the Novena in this year, 1911. In 1913, Father William J. Ennis being Rector, the 12.15 service was added, and in 1916 Father Ennis added two more, one in the upper and one in the lower church, at 6.15.

At the end of Father Ennis' Rectorship there were seven services of the Novena held. Since that time, during the Rectorship of Father McEneaney, nine services have been added. Sixteen services counting that for the High School boys, were held on week days during the Novena this year. Seventeen on Saturday and 18 on the last day, the last being at 9 P. M. for the overflow from the 8, and next year the number bids fair to be increased to eighteen or more each day.

The wonderful spread of this devotion in honor of St. Francis Xavier has not been confined to this church, but has been realized all over Maryland, and the devotion is now being rapidly adopted throughout the country. In Baltimore the Novena of Grace is a yearly affair in some twenty or more churches.

To all the Reverend Rectors and Fathers who have labored for souls in St. Ignatius' the credit of all this is due, but the name of Francis Xavier Brady will ever stand out as the one man, who more than any other gave to this devotion its first great impetus and development in this country. Dying in the service of St. Francis on the feast of the Saint, we feel that his spirit has not departed from the old church he so loved, but that from his home in Heaven he is still directing the work in which he found so much comfort, and for which he gave his life. May he still continue through the years to come to bless and protect his Brothers in religion and those for whose salvation they labor here in Maryland.

Many wonderful favors were obtained during the Novena, and hundreds of letters of thanksgiving were received.

*The New Reliquary of St. Francis Xavier*—Last year Rev. Father McEneaney obtained through Father John J. O'Rourke, s. j., an extraordinary relic from the arm of St. Francis Xavier and at once made an appeal to all lovers of St. Francis to come forward with their gold and silver and jewels to provide a resting place for this precious gift which the Fathers of the Society of Jesus had received.

The response was immediate and generous. From Catholics and

non-Catholics jewels, gold and silver began to pour in, in such abundance that it was necessary to announce that no more could be received. It was a great and touching manifestation of the veneration in which our Saint was held here in Maryland.

After over eight months of painstaking labor, we have what we believe is the most valuable Reliquary in point of intrinsic and artistic worth that can be found on this side of the ocean. The Reliquary was designed in the Sibbel Studios, New York, the metal work was executed by Heer-Schofield Company of Baltimore. To Messrs. Sibbel and Heer-Schofield and the men under them who worked on this Reliquary, we owe a debt of gratitude for the more than usual interest and pains they took in turning out for us a perfect artistic work.

*Mother's Day in St. Ignatius*—Mother's Day, May 11, 1924, will long be remembered by every one who answered our call, to receive Holy Communion for Mother, on that day in St. Ignatius. Our appeal was responded to magnificently. At the 7 o'clock Mass every seat was occupied. The men crowded the church, and at the 8 o'clock Mass many women could not be seated, and several hundreds stood and all this in spite of a heavy down-pour of rain all morning. Father Timothy B. Barret, S. J., of Woodstock College, Md., at the 7 and 8 o'clock Masses, delivered a beautiful and touching sermon on devotion to our Heavenly Mother and our Earthly Mother. At the women's Mass hardly a dry eye could be seen during the sermon and communion. It was the most touching and inspiring sight to see that great congregation of men and women approaching the Holy Table, almost every one with tearful eyes; some who had been loving, devoted children to their mothers, some, with sad hearts and feelings of deep compunction for the sorrow they had brought upon that mother, now long since dead, perhaps. No Priest who gave communion that day will soon forget the sight.

From our Jesuit weekly, "America," we took the beautiful idea, and to the glory of this old church be it said that here for the first time in these parts was Mother's Day raised from a merely civic to a deeply religious celebration. May many others follow her lead on Mother's Day, 1925.

*CALIFORNIA. New Provincial*—On May 11 Rev. Father Joseph Piet was announced as Provincial of the California Province.

*A School for Japanese in San Francisco*—The St. Francis Xavier's Mission School for Japanese in San Francisco is situated at the corner of Octavia and Pine Streets. It is attended by 150 children, who are taught by a Nun of the Congregation of the Helpers of the Holy Souls and three Japanese Sisters. Conversions effected among the Japanese at the Mission reach an average of ten every month, and on Christmas Day as many as fifty Japanese received Holy Communion. The Mission is under the supervision of the Reverend A. A. Dinand, S. J.

*COLOMBIA. New Observatory in Colombia*—Some time ago the President of Colombia, who is deeply interested in scientific studies, and who proposed to found at Bogota a first-class astronomical observatory, invited Father Simon Sarasola, S. J., Director of the Cuban Observatory of Cienfuegos, to undertake the task of building and equipping it. For this end he authorized him to visit, at the expense of the Colombian Government, the Observatories of the United States and of Europe, giving him carte blanche to purchase whatever he needed for the work. Father Sarasola spent many months visiting and studying the best equipped institutions of the kind, and buying the most up-to-date and perfect apparatus, and it was the wish of the

President of Colombia that the Observatory, which was to be of elegant design, should be constructed in the inner court of the College of the Jesuit Fathers, whom he designated as its perpetual curators.

ENGLAND. *Stonyhurst College*—Our Catholic Evidence Guild is progressing in truly remarkable way. At least twelve open-air lectures were delivered in London during the Christmas holidays by boys of the College, ten of whom have qualified and secured official recognition, thus entitling them to speak in public.

The College has lately become possessed of a remarkable monst—described and illustrated in the December number of the *Stonyhurst Magazine*—which, besides being a beautiful piece of work, is a link with Mr. Thomas Weld, the donor to the Society, in 1794, of Stonyhurst itself. As its inscription shows, it was acquired by a Mr. Jackson, whose son, the late Mr. R. C. Jackson, an ardent antiquary and a devout Catholic, left it to the College by his will. The monst— is two feet in height, of solid silver, and above the crystal hangs a jewelled cross of great beauty; but the most notable feature is the super-structure, consisting of a massive silver-gilt crown.

*Rainhill. Loyola Hall*—The House is now in full working order. The hot-water system has proved a great success and the whole House, attics and cellars included, have been dry throughout the winter. Upwards of two hundred have made *retreats* during the past year, four out of the six Parishes represented being our own. Thus the *Holy Name* Parish sent 79; Accrington, 41; Chorley, 40; Bolton, 29; Leigh, 27; Liverpool, St. Xavier's, 23.

*Craighead Bothwell. The Retreat House*—A year ago the work here was in danger of coming to an end for want of support and necessary funds. However, Archbishop Mackintosh took the matter in hand, with the result that, though strict economy must be practised, the danger of shipwreck is past and the work is safe.

*London. Farm Street*—A palpable sign of the growing unrest within the Church of England is the following incident. Some little time after the letter of Father Frank Woodlock appeared in *The Times* on the subject of the much talked-of "Reunion" and "Malines Conversations," he received an invitation from a Society of London Vicars, High Churchmen, to give them an address on the Catholic and Anglican positions, the address to be followed by a discussion. He readily took up the gauntlet thus thrown down. The meeting took place at the Rectory, Limehouse, East London, on February 5th. Over twenty of the Vicars were present and his reception was most cordial.

*St. Beuno's College. Seventy-Fifth Anniversary*—The College kept this jubilee with more than usual solemnity, on October 24th of last year, in view of the great removal; which, however, may not be accomplished for more than a year, for much has to be done to Heythrop Hall before it can be used for the purpose assigned.—*Letters and Notices.*

FRANCE. *Jubilee of the Little Messenger*—Fifty years ago the Little Messenger of the Heart of Mary (le Petit Messager du Cœur de Marie) appeared as a supplement to the French Messenger of the Heart of Jesus. This latter was then published twice a month, and the Little Messenger was enclosed with it, for the instruction and edification chiefly of the Associates of the Second Degree. It was meant to contain short, simple, practical notices, and especially stories and incidents in which the Blessed Virgin was to occupy the chief place, and it has retained its character unchanged all through its half a century of checkered existence. It doubled its size in 1876, and was

annexed to the Monthly Bulletin, from which it was separated again in 1910. Since then it has consisted of two distinct sections of sixteen pages each, retaining its original purpose of making known to simple souls and to children the Sacred Heart, Holy Communion and our Blessed Lady.

**INDIA.** *Bombay. Sir and Lady Lloyd's Farewell Visit to St. Xavier's College*—On November 20, 1923, Sir George Lloyd, the departing Governor of Bombay, paid St. Xavier's College a farewell visit. In the course of his excellent address, the Governor paid this fine tribute to our Fathers and the Society:

"To you, Father Blatter, I wish respectfully to pay a warm tribute of thanks. I think I can do it in the name of all the students here for what you are doing for education in this country, you and your Jesuit Fathers. I have not acquired the reputation of flattery from the platform. Therefore, in paying this, my final tribute before I leave India, to the Jesuit Fathers, I do it on behalf of my Government and on behalf of myself personally. In the five years since I first spoke in this hall I have had no cause to go back on anything I said as regards your work, but I should like, if possible, to increase the expression of my admiration for you by several hundred per cent., because you are doing, I think, as much for India as anybody else, and my last words to this College would be: Be worthy of that great order which has sent out the finest men to teach and to preach all over this great world and who wherever they have gone have taught liberty, order, duty and obedience."

*Jesuit Scientist, Father E. Blatter, in Bombay*—A very touching tribute to the worth of Father E. Blatter, S. J., Principal of St. Xavier's, came out at the public meeting held last week, April 25, to appeal to Rome to cancel his order of transfer. He has been asked to go to Italy. Though the administration of his Order does not follow the principle of Government by public meetings, it is a remarkable event that Bombay mustered strong and voted for his retention in the service of this city. Father Blatter has a commanding influence over the students of St. Xavier's College; to many old boys like Mr. Justice Kajiji, who presided over the meeting, he is the living link of old loyalties, a landmark of faithful associations. His insight of educational problems is deep and luminous, and it is a pity that while Bombay has at last awakened to the necessity of a University Commission, we should be deprived of his mature judgment and personal authority. The following cable to Rome epitomises the feelings of the people of Bombay, irrespective of creed and nationality: "At a meeting of Catholics and ex-students of St. Xavier's College, presided over by me, it was resolved to send you a petition to cancel the orders calling Father Blatter to Rome. Petition follows by the next mail. The meeting desired me to request you kindly to keep the orders in abeyance until the petition reaches you and receives consideration.—Justice Kajiji, Chairman of Meeting."—*Capital*.

*Calcutta. Death of the Scientist, Father Edward Francotte*—A popular figure has vanished from the Calcutta stage and from the scientific world in the person of Rev. Father Edward Francotte, S. J., who died of bronchitis last Saturday at the ripe old age of eighty. A great scientist has said that the best scientific observers are to be found in Catholic religious orders, as there the virtues of patience, perseverance and enthusiasm can flourish into heroism. Since the year 1869, when Father E. Francotte came out to India, until the week of his death, for more than half a century, this quiet little man



has climbed four times daily the spiral stairs that led up to his meteorological observatory, watching his instruments, recording and collecting figures which ran into millions, and keeping the population of Calcutta in constant touch with the vagaries of winds, clouds, rain and sunshine. For a whole generation the public has been accustomed to look up to him as "the weather prophet of Calcutta" and to rely on his meteorological guidance. He will be sadly missed.

*Morapai. Retreats in Morapai.* Rev. S. Van Haaren, S. J.—Retreats have become a household word nowadays. A few years ago I thought of once experimenting on adult men and women, but the difficulty would come from their poverty. They have a daily wage of from six to eight annas per family to live or starve upon, and the wonder is not how they manage to live, but how they manage not to die. There must be some hidden and mysterious element in the air that gives them the Kruschen feeling without the salt. As a matter of fact the air of these swamp and stagnant pools is so thick that it cuts into slices. Well, I tried a retreat on these people, and I had to impose a fee of eight annas to prevent overcrowding: thirty-two men planked them down and came. The year after I raised the fee to ten annas and forty came. This year I raised it again to twelve annas and sixty-eight men came forward. The more expensive you make it, the more they seem to like it and take to it. Anyhow, I admire their heroism in sacrificing five days' work and pay, besides twelve annas, for a retreat. That shows there is stuff in our Bengalee Catholics. It is a fine race, only we don't make much headway among them. If Bengal were Catholic, the whole of India would follow.

There had never been a retreat for women; for, indeed, it was bold and risky to try that side of the shield. The retreat was duly announced, no fees were imposed, and I waited for the result with some misgivings. They beat the men hollow; 120 present, not counting the babies, as Scripture says, and there were 56 of these, total 176, and it was not superfluous to count the babies, for the concert they kicked up was a useful substitute for a choir and nearly proved a substitute for my sermons. There was no rivalling their falsettos, and my bass made a poor show in the contest and came out second best.

The year after I had to put a check on such extravagant numbers and imposed a fee of eight annas on each woman with free seats in her lap for any number of babies. My catechist grew sceptical: "Father, this time not a single one will come. How do you expect women to pay eight annas? It is not their husbands that will pay for them." Now I freely confess that my chief catechist is a debater one must not trifle with. His arguments are ultimate, and every one of his statements is steeped in finality. I could but answer as I always do, Wait and see. We waited and saw 127 women present, exclusive of numerous babies, about ten of whom had come a distance of two days' walk with one baby on the hip and another on the arm. And each brought her eight annas. Some of them had sold their only and last surviving duck. Who would not like to live and work for such people? And like the previous year, the choir singing was again provided gratis by the infants.

There is only one drawback: these retreats are a heavy expense on the mission, as each retreat costs us about Rs. 1-8, for four days' food. But then look at the chance it gives kind-hearted friends of the mis-

sion who are unable to give more and ashamed to give so little. For two rupees one can give a poor Christian peasant the benefit of a retreat, and there remains a balance to give to each baby for the choir practice. Every church that respects itself should pay its singers, and as these little grass-hoppers shout ferociously for four days, four annas is not too much to compensate the mothers and encourage the babies.—S. H. of INDIA.

*Patna Mission. Bettiah. A Unique Ceremony*—On October the 5th, 6th and 7th, 1923, we had the Eucharistic Triduum and with it the pleasure of a visit from His Lordship the Bishop, Rt. Rev. Louis Van Hoeck, as well as Very Rev. Father Elmer, the Superior; Fathers Smith and Alban and Sisters Gertrude and de Sales from Bankipore. The news had spread abroad that we were to have a large procession and *melâ*, or religious fair, and people started to come in one or two days before from miles around, especially many of the new Christian *Doms*, some of whom came from 30 miles away. In order to make the procession as solemn as possible, and in order to impress the people, I had long before secured a great number of elephants to march in the procession. Some I had been promised from the palace of the *Rani*, or Queen, of Bettiah. Two of her camels, as well as a cavalcade of her Bodyguard, also took part in it. Some elephants we also secured from the various wealthy Zamindars (Landholders).

At 11 A. M. we all went out, camels, elephants, etc., etc., one mile to meet His Lordship, thence to the beating of drums and amidst great cries of jubilation he was received at the Mission. At 3 P. M. the space round the Mission was packed with huge crowds and the procession with the Blessed Sacrament commenced. The Cross with a bodyguard of two immense elephants headed the procession. Then came a lot of the children in white, followed by two huge camels. Then again a part of the children in white and with flowers, followed by His Lordship with the Blessed Sacrament, and then a huge number of people followed by fourteen more elephants. The procession wound around through the country roads for nearly a mile when we returned to "St. Mark's Square" in front of the Mission. There a beautiful altar had been erected by the Sisters.

Then the sixteen elephants, all lined up, and raising their trunks they saluted the Eucharistic King, whilst thousands of people, Christian, Pagan, Mahomedan, knelt around in reverence, as His Lordship gave a stirring address, suited to the audience, which, as far as we could judge, made a deep impression. From the altar we went direct to the church which had filled to overflowing, leaving thousands outside.

In the evening there was an illumination on a grand scale. The whole parapet and all the terraces of the church were lined with little clay lamps (they cost about 1 cent each). Thus the whole outline of the building was one dotted line of lights, above which shone a large cross, lined likewise with little lamps or *batti*. Then came the indispensable display of homemade fireworks, which I am sure outdid many "a Fourth of July" in the States. In the midst of the illumination, five large, beautiful balloons sailed away to the heavens, leaving a line of light and popping noise behind them, announcing to the distant villages the great feast of the Christians.

In the meantime a temporary stage had been erected and some of the Bettiah youthful artists gave a long display of their talents—a drama which lasted several hours into the night. We think that

Our Lord received on this occasion a grander reception in Chuhari than ever before, and we trust He will open the Pagan hearts of all those around us and pave the way for the entrance of His Kingdom. Lest some people in foreign parts should imagine that this was too much like a circus parade, I must state that here the elephant is a sacred animal, and is used in all the religious feasts and processions of the Hindus, whenever his services can be secured. He is used to draw their sacred cars, and to carry the gods on his back, etc., etc. Even one of the most famous gods, *Sonpot*, is the proud possessor of an elephant's head. So what might look profane elsewhere, here only added to the religious air of the occasion.

I had feared that the gathering of so many strange elephants might be a little dangerous; for if they were to stampede in narrow places they would have trampled all our children to death. But when I saw them coming up and shaking hands, or rather "trunk" with one another, I saw they were not strangers to one another, and as the little boys and girls cried to get on them, they were made to kneel down, and all the little "kids" piled up on their backs. They could not bear the sight of the camels, and whenever the camels came near they biew a blast of displeasure through their trunks.

At the end of the ceremony each *mahout* received a present of one rupee (32 cents), and as the elephants had been all day without food, they went off in a gallop each towards his own home, 8 to 10 miles away. We would have had many more people, but for the fact that just as these ignorant and simple people are easily led, they are just as easily misled. Such reports as the following scared many away. They said the *Padre Sahib* is going to take a photo of all that go there, and is going to send it in to the Government and tell them that all of these people are against *Swaraj* or "Home Rule." Personally, I have no doubt that they are all against it, but the saying of a thing here is often worse than the doing of it. However, even as it was this religious demonstration had a good effect.

I doubt whether the Behari will ever make a very pious Christian, just as he is not an over-pious Hindu. When one comes from Bombay through the Deccan to Rajputana he finds all over in the villages, temples; sometimes whole forests of them. The prominent hills all have their temples, and even the fields their little shrines, painted red. In Behar you have to go a long way to see this.

Again, these follow the Hindu law of keeping their clothes and persons clean. The rivers, ponds and wells are daily lined with people of all age and condition, going through their ceremonial baths, or washing their clothes which often are brightly colored. The *dhobie*, or washerman, is eternally engaged in pounding the clothes clean on the stones. Hence, Mark Twain remarked on this point: "It's the first time I ever saw a man trying to split a rock with a pair of trousers. Ye *dhobies*, rend your hearts but not *my* garments." The above is woefully lacking in Behar.

When one takes the Calcutta Mail, through the Deccan, or through Rajputana, one is always in sight of a temple; one sees the clean and brightly colored Mahrattas, or else Gujratis, then further on he passes through the still more variegated color of the Bhil costume and arrives at dark in Jubbulpore. Till now the country was dreary to some extent, but the people made up for it by the variety of color. When he wakes up next morning, he is in Behar, a paradise as far as green verdure, lovely groves and farms are concerned. But the people are different. The temples are few and far between. The people

nearly all dress in white, which is mostly dirty, and the amount of ceremonial washing has dwindled down to small proportions. When the Hindu religion has not been caught up and carried out with the enthusiasm as in other parts, it is a sign that the foundation of a natural piety is lacking. Hence, even after their conversion they don't furnish the great example of piety as is shown in so many other places. It is only by exerting all possible force that one can fill his church on Sunday for Holy Mass; and as for Benediction, if one excepts the mission children, who *had* to go—very often I had little more than a "Corporal's Guard" until I brought my Big Stick into action. But "it's an ill wind that blows no one good," hence the fact that they are not so deeply steeped in any other religion, makes them a little more susceptible to the teachings of Our Lord. The example and spirit of the *Doms* has had a great effect. To explain this I must make a few preparatory remarks. The ignorance and credulity of these villagers is absolutely beyond the pale of credence. The ideas they have of the Christian religion, the Sacraments, etc., are so entirely false, and the lies that are spread and multiplied so ridiculous, that no foreigner could ever believe that such things could be said and credited. Thus some said: I was only enrolling them in the army to send them off to Europe as cannon fodder; others said, I was forcing them to eat and drink Christian food and beverages so as to destroy their caste, etc., etc. Besides, the vast majority have perhaps never heard anything at all about our Holy Faith.

Now the *Doms* are scattered all over the country. They live one or two families in each of the many thousands of villages throughout a large district. So when they come to Chuhari and for the first time see this new religion and are instructed in it, and receive the Sacrament of Baptism, they go back and scatter the seed in the most out-of-the-way places. In fact, it has much the effect of broadcasting the Gospel. They talk to all the different castes around them, and many of these in turn come to the Mission. They give at least some correct ideas of our Faith to others, and, most of all, they break down an almost indestructible wall of suspicion that surrounds us.

It is not what you do out here that counts, it is what people think that you do. For example, Father Milet sent me up some European orphan boys, who wore khaki clothes. Khaki! Good gracious, soldiers. The Hindu women were scared out of their wits; on nights when the boys marched around with their drums, mouth-organ and an old bugle, playing "Break the News to Mother" or some other terrible melody, the terror got worse. "What has Father brought these sergeants here for? Is he going to use force against us?"

Thus an innocent act like that was the cause of suspicions that in some case could have ruined a person's good name. Of course, the Christians had to split their sides laughing at their ignorance and construction of a simple fact. Surely ignorance is a most valuable asset for the devil. If we leave out the Christian people in this district, I believe that about 99 per cent. of the remainder are illiterate, and even to the one per cent. education has been administered in small doses. How great an effort, both financial and otherwise, will be required to educate, even a little, some fraction of this huge population, may be easier imagined than put on paper.—H. WESTROPP, S. J., in *Patna Mission Letter*.

*Stamp News*—People still wonder how we can turn old stamps, cards, etc., into money, so we take this occasion to explain the matter once more. One must bear in mind that the stamps common in our

country may be rare in another. The American stamp is just as rare here as Indian stamps are in America. Going on this principle, it is our object to tap up all the countries of the world, for the greatest variety we have, the easier can we sell.

The stamps are sold to collectors only and usually at retail. Thus 25 stamps, all different, are put on a sheet. These sheets are eagerly bought by collectors in all parts of the world and this work employs here thirty poor girls and women and furnishes them with a living. Our gross receipts in July were \$200, which means three times as much out here as in U. S. The net gain was enough to pay all our fifteen catechists and some other workers. Of course, this income could be increased tenfold were we able to get more people interested.

Strange to say, the most ardent promoters are those that are farthest away. What is farthest away from the "hub" of civilization than Dunedin, New Zealand, the last city this side of the South Pole, and yet it is there that Bessiel Gallien, her brother, Bert, and friends are producing the greatest results. If we had a few more New Zealanders scattered throughout the globe, then we could do wonders.

As for the Xmas cards (folding), we take out the greeting slip, if written on, and put another in its stead and then next Xmas the card is sold anew, perhaps for more than the original cost. The picture cards, of which we have a varied and great collection, though they are nearly all used are sold to people anxious to fill their albums.

Approval sheets are sent to any part of the world at no cost to the prospective buyer, and at prices that are below other philatelic concerns. The Mission sheet of stamps offers a pleasant and remunerative pastime for young people, and at the same time, a good income to the Mission.

Let us suppose any boy or other person took this up, he could with little effort make 10 dollars per month. Now let us again suppose we were to find one hundred promoters like this in various parts of the world, that would mean a steady income of one thousand dollars per month, all made as it were, "While you wait," and only as a pastime.

I have often furnished young people with complete stocks of stamps, and in cases where there were real "Pushers" the result was gratifying to all concerned. Of course, many grow tired and fall by the way-side. Among 100 stamp collectors that start the race, perhaps only one finishes and perseveres to the end, a survival, I suppose, of the fittest.—H. W. in *Patna Mission Letter*.

IRELAND. *Death of Father William Delany, the Great Educational Leader*—"If his worth is measured by his influence on others it must be recognized that Ireland has rarely produced his equal." These words in the *London Universe* refer to the Rev. William Delany, s. J., whose recent death at almost the age of ninety removed one whose name was perhaps seldom heard of late, but who, as the writer says: "Laid the foundations, helped to build the walls and aided in the completion of the whole structure of University education for Catholics in Ireland." To him the Catholics of that country owe it that they can now take their start in life on an equal footing with Protestants. The writer in the *Universe* says:

No agitation for the redress of grievance, no discussion on principles, policy or tactics affecting higher education, was completed without his participation in it. He was the acknowledged expert. His own contributions to the cause of progress were conspicuous and telling. But many a speech, letter or pamphlet of other men owed its

inspiration and effect to writers wise enough to consult him before they published anything.

He was always one of the first men whose views great British statesmen charged with responsibility for Ireland were eager to ascertain. He knew Mr. Arthur Balfour, Lord Randolph Churchill, Mr. John Morley, Mr. Wyndham and Mr. Birrell, as well as a succession of Under-Secretaries. From him they learned the right course, and if they did not follow it the fault lay in their necessary dependence on the sensitiveness of the British Parliamentary opinion, and its ineradicable conviction that Protestant Englishmen really knew best what education most suited Catholic Irishmen, and what, therefore, they ought to want.

As early as 1875 Father Delany started University studies in St. Stanislaus College, of which he was then Rector. In 1881 he came to Dublin and two years later was appointed President of University College, St. Stephen's Green. The Royal University had now been established and Father Delany was one of its Senators. Yet this was recognized to be but a makeshift and again Father Delany was one of the chief promoters of the movement for fair play in educational matters which resulted in bringing about finally the founding in 1909 of the National University. He was Provincial from 1909 to 1912.

JAMAICA. *Kingston. Visit of the U. S. Navy*—Two vessels of the U. S. Navy—the Bridgeport and the Mercy—were in the Kingston Harbor during the first two weeks of March. The officers and men were handsomely entertained by the citizens of Kingston and gave every evidence of enjoying and appreciating the hospitality shown them. On three afternoons they had baseball matches at Winchester Park. A good proportion of the men were Catholics and they attended services at the Cathedral on Sundays.

The following gracious letter was received on the departure of the fleet:

U. S. S. BRIDGEPORT,  
U. S. Scouting Fleet,  
Kingston, Jamaica,  
13th March, 1924.

The Father Superior,  
Winchester Park,  
At the Cathedral,  
Kingston, Jamaica.

Reverend Sir:

I wish to thank you for the many courtesies which you have extended the men of the BRIDGEPORT since our arrival here. It was very gracious of you to allow us to use your grounds for baseball. We appreciated your kindness in sending Father Nevin to hear confessions and Father Cronin to say Mass for our Catholic men on last Sunday. For all these we thank you. With best wishes,

Truly yours,

R. DRACE WHITE,  
Captain, U. S. N., Commanding.

JAPAN. *Tokyo. The University. Father Mark McNeal Writes as Follows in "America"*—The winter through which we have passed has been nothing less than a nightmare, and the fact that we have lived through it without serious damage to health, not to say worse, is a special manifestation of Divine Providence in our behalf. The earthquake of January 15 was about three-fifths as strong as the great

disaster, and would have brought down our school with a crash on the neighboring cottages if the two upper stories had not just been removed before the shock came. The only reason why thousands were not killed in Tokyo and Yokohama was because there was very little left to be thrown down. I was in exactly the same room of our residence in which I had been on September 1, and the swaying and bumping were only a little less violent than on that occasion. They were far more terrifying. I knew that the entire house was in a rickety condition, and that the foundation had been so badly damaged that the architects had found it necessary to support the whole weight on wooden trusses placed to bear the weight instead of the foundation pillars which had cracked and bent under the big shock. A three-story concrete building resting on trestles is not a comfortable place in a violent earthquake; especially for one who has been through the horrors of last September. The impression was heightened by the darkness of early morning illuminated by flashes of electricity due to the rupture of high-power lines in the vicinity. All electric service was stopped for some time.

Before repairs on our residence began, it leaked from top to bottom, streams of water coming in every time it rained and covering the floors or filling buckets placed to receive it. The entire surface of the building being full of cracks, the hollow tiles of which it is built reeked with moisture, rendering it necessary to wear the heaviest outdoor clothing in the house all the time to avoid colds and rheumatism. The electric heating plant which was only intended to take the chill off of the private rooms under normal conditions, failed utterly, and we had recourse to Socony Ideal heaters, ideal for heating a wigwam in the Canal Zone, but sorely overtaxed by our conditions. On these we had to rely for hot water for anything like baths, which were few and far between. This was somewhat embarrassing in a town where everyone takes a hot bath every day, and where our students came to us redolent of soap and water. The corridors of the residence, which are on the north side and entirely unheated, were as damp as a cave and usually colder than the streets.

Repairs on the house were delayed a long time, owing to the immense demand for such work throughout the thirty square miles of desolation in the midst of which we were living. When repairs did begin, in January, great holes had to be torn in the walls of the house, letting in the strong Siberian gales which prevail in this season. To say nothing of cold, everything became covered with dust and fine ashes from the ruined city. This was nothing compared with what happened when the cement workers began, bringing in dusty bags and buckets of concrete all over the house, and digging holes in the floors to pour the new pillars and supports prescribed by the architect and concrete engineer. The noise of smashing walls and mixing concrete made day hideous, and gentle earthquakes at all hours served to test the durability of the work done during the day. Having no other place to live except the house undergoing repairs, it was in the midst of this carnival of cold, wet, dirt and noise that we had to prepare our classes and give our private lessons. Surely not very inspiring surroundings! Yet this was not the worst trial or inconvenience to which we submitted in order to carry on, in spite of every obstacle, the work entrusted to us in this afflicted mission.

The school building being utterly useless, we had to conduct our regular classes in some Japanese dwellings on the premises. These rooms were dark, as Japanese rooms are generally, and the floors not

being covered with the usual mats were thin and cold; charcoal fires were the apology for a heating apparatus. Several families were living in the adjoining rooms and so domestic and scholastic sounds were often strangely intermixed. Besides these rooms, we had some in an old frame house which had somehow stood up in September, but which had not been built for class purposes, and was poorly suited to the work. Heat, light and ventilation were all deficient. The loyalty of our students in returning in large numbers after the wreck and in putting up with such miserable conditions without complaint was a consolation to us and a proof of their devotion to the cause of learning.

If our conditions were trying, the lives being dragged out during the same months by the 75,000 refugees living in plank shacks in all parts of the city were something too sad to think of. Most of these people had had humble, decent homes; many of them had enjoyed all the little comforts and refinements of middle-class life. Now the life they lead is that of a construction gang on a new railroad.

The most trying phase of our experience was the fact that what we are undergoing is not really constructive or productive. When we get all the work done, in about two months from now, we shall be several steps behind the development we had reached last August. Instead of producing anything, visible at least, we are piling up a debt of \$80,000, a sum greater than the original cost of our classroom building in 1913. The reconstruction of the school consists in putting a frame story on top of the remaining first story. This with the incidental removal of useless wreckage will cost \$45,000. Putting a new foundation under the residence and repairing its cracked walls and surface will cost \$25,000. The repairs to other buildings on the place and to the grounds will come to not less than \$10,000. The total, \$80,000, exceeds by about thirty thousand dollars the amount gathered in America between October, 1919, and April, 1922. You can easily see from this what we are facing, and what herculean efforts we shall have to make in order to keep this a going concern.

If we do not keep it going it simply means that the work entrusted to the missionaries by Pope Pius X in 1907 will go undone, and that the Church in Japan will have to look elsewhere for an institution of higher education to complete the work so admirably begun by other organizations here, and to form Catholic leaders and professional men of the type we are forming at Shanghai and Manila. Japan is the center of influence in the Oriental world. To miss our opportunities here, at the present moment, would be a misfortune beyond all estimation. It is most important that the Catholic University of Tokyo should not fail.

*A Japanese Appointment*—For several years the professorship of German literature in the Imperial University at Tokyo has been held by Father Joseph Dahlmann, S. J. Last year he reached the age of sixty, which, according to the statutes of the University, is the age limit for its professors. His tenure of his chair has, however, been prolonged till next April in order to give time for the selection of his successor. The Japanese Government has now named for the professorship another of the Jesuit missionaries, Father Overmans. He is just fifty years of age, having been born near Frefeld, in the Rhineland, on January 26th, 1874. He is a distinguished scholar and master of most of the literary languages of Europe, besides some of those of Asia. He is well known as a writer on literary criticism and the history of literature, chiefly as a regular contributor to the *Stimmen der Zeit*, the monthly review edited by the German Jesuits.



CHICAGO. *Missouri Province. Varia from the "News Letter."* Class "A" Dental School for Loyola University—From a news column dealing with Loyola University, the Jesuit Institution at Chicago, we clip the following interesting item:

"The recent addition of a dental department to the University brings the faculties of the Institution to five: Medicine, law, sociology, extension and dentistry, and has added over 600 students to the roll. The Chicago College of Dental Surgery recently acquired is the largest class-A dental school in the United States. It was founded forty-two years ago and was the pioneer dental school in the State of Illinois. It has maintained during this period a commanding position among the dental schools of the world. Six deans of dental colleges and numerous educators and instructors in various institutions throughout the country are alumni of this college. Over 4,000 dentists have received their training under its auspices."

For the present the school will retain its old name. It is stipulated that a certain percentage of its annual gross revenues shall be devoted in perpetuity to a fund for the advancement of dental education and research.

*Three Marquette Anniversaries*—In its special Marquette and Joliet number, making accessible in permanent form the firmly established historical facts of the discovery of the Illinois country, the *Illinois Catholic Historical Review* remarks:

"It may be noted here that until John Gilmary Shea, in the first instance, and Reuben Gold Thwaites, latterly, published the text of letters written by the early Jesuit missionaries who labored in this region, very little was known even by scholars of the discovery, exploration and early settlement of the Mississippi Valley. Indeed, up to the time Thwaites succeeded in bringing out the monumental work entitled 'Jesuit Relations and Allied Documents,' it is believed that even the main incidents of the discovery, exploration and settlement of this region were not known to more than a score of the residents of the State of Illinois."

It is interesting to learn that while last year the two hundred and fiftieth anniversary of the discovery of the Mississippi River by Marquette and Joliet was celebrated, this year is marked by the two hundred and fiftieth anniversary of Marquette's residence in what is now known as Chicago, while next year will be the two hundred and fiftieth anniversary of his "establishment of the Church in Mid-America." These great anniversaries should certainly receive a fitting commemoration.

CINCINNATI. *Father F. J. Finn*—A check for \$5,000 was presented to Father Francis J. Finn, S. J., at a public mass-meeting on October 4th, to commemorate his 25th anniversary in St. Xavier's Parish, Cincinnati, which is in charge of the Jesuits. A reception, in which representative men and women of the city took part, preceded the presentation of the check. Among the callers was Mayor George Carrel, of Cincinnati, who said he voiced the sentiment of the entire city when he said that the community had no more admirable citizen than Father Finn.

DENVER. *The Exiled Archbishop of Guatemala Giving Missions in Denver Diocese*—The Most Rev. Ruiz Javier Munoz y Capuron, exiled Archbishop of Guatemala, is conducting missions in the diocese of Denver, Col., for Spanish-speaking Catholics. His Grace was a popular missionary before he was raised to the Archiepiscopal dignity, and

word that he was named Archbishop came when he was traveling on horseback on a mission journey. Guatemala is overwhelmingly Catholic, but like Mexico, is at present in the hands of the enemies of the Church. His Grace and his secretary were given one-half hour to leave. The Archbishop, who is a Jesuit, took refuge with Ours in New Orleans, where he remained six months. Then he went to El Paso, where he lives with Our Fathers. From his place of exile in the United States, Archbishop Munoz directs his clergy in Guatemala by letters, exhorting them to defend their flocks against insidious propaganda by preaching the Gospel and teaching Christian doctrine.

OMAHA. *Creighton University. Organized Effort Wins Dental Controversy for Creighton*—The following paragraph of a despatch dated at Des Moines on March 19, was carried in the Omaha papers of the next day:

"Creighton University of Omaha and Dental Schools in several other States were upheld in their protest against a proposed change in the Iowa Health Laws under which no dentists who are graduates of Schools of different requirements than the Iowa State University would be eligible to practice in the State, when the Iowa House of Representatives today voted down the proposal."

This item gives the final result of a little controversy between Creighton and someone connected with the Iowa University College of Dentistry. Some months ago we heard that a bill had been introduced in the Iowa Legislature which would exclude from examinations for a State license graduates of Colleges which did not maintain the same standards as the State University.

At present the standardizing agency for Dental Colleges throughout the country is the Dental Educational Council of America. This agency rates the four Dental Colleges of the Missouri Province in Class A. According to the regulations of the Council a pre-Dental College year will be introduced beginning with the year 1926. Meanwhile Iowa University has already put in force the pre-dental year. Hence, if the proposed legislation had been enacted, students who are at present in the Jesuit Colleges as well as in numerous others, would have been excluded from practicing dentistry in Iowa at least until 1926, if not longer.

The proposed bill carried other possible evil consequences, inasmuch as Iowa dental regulations would have differed from national standards and made conditions so uncertain that Iowa students would have feared to matriculate in any outside College. Creighton would have been hit hardest of all the Colleges, as about twenty per cent. of its dental students come from Iowa, the number enrolled at present being forty-six.

During January one of the Creighton Fathers spent a day at the Des Moines State Capitol. He was cordially received by Governor Kendall and other persons of influence, and he left with the assurance that the proposed bill would be eliminated or amended so as not to work unnecessary hardship on Colleges outside the State.

Apparently one of our opponents also heard of the result of this visit, for a few weeks later information reached us that petitions were flooding the Legislature from Iowa dentists, asking that the Iowa University students be "protected" from the graduates of other Colleges. The petitions were traced to a common source.

To counteract this propaganda, the Creighton Iowa students formed an Iowa Club. The Club decided that each student should write a personal letter to his Senator and Representative. As the stereotyped

nature of petitions does not give them much weight with law-making bodies, it was deemed better to write individual and personal letters, no matter how short.

The Iowa Club was active in many ways. It secured the influence of prominent citizens of Iowa, including the Governor and the Bishop of Des Moines, it mailed a forcible editorial of the *Nonpareil*, a paper of Council Bluffs, to each member of the Legislature, and asked and received the co-operation of Iowa students in the three other Jesuit Dental Colleges. General Tinley, of Council Bluffs, and two energetic young lawyers, Creighton graduates, visited Des Moines and had personal interviews with influential persons.

By the final vote in the Lower House, which took place on the feast of St. Joseph, the objectionable measure was buried after a brief discussion. The incident affords another instance that organized effort can do much to secure fair play. One lamentable fact we discovered early in our work was that out of the 159 members in the Legislature only four were Catholics. A proportional number of Legislators to the population should give the Catholics between 20 and 30 members.—  
F. B. CASSILLY, S. J.

ST. LOUIS. *Rev. Joseph Murphy, S. J., Made Bishop of British Honduras*—Rev. Joseph A. Murphy, S. J., Dean of Men at St. Louis University and director of the student publications, received an official notification Monday, January 14, from Rome of his appointment by the Pope to the vicariate of British Honduras, Central America. The selection of Father Murphy as Bishop to succeed the late Rev. Frederick Hopkins was made at a consistory at Rome on December 21, but the public announcement was not made until the above-given date.

The appointment, which came as a surprise to Father Murphy, is attributed by him to the fact that he spent five years, from 1905 to 1910, on the Honduras mission.

Born in Dundalk, Ireland, on December 24, 1857, Father Murphy came to this country at the age of nine. He received his grade schooling in the public schools of New York and the Parochial schools of Chicago. On October 8, 1871, the day before the great Chicago fire, he began his studies at St. Ignatius' College, and four years later entered the Jesuit novitiate at Florissant, Mo. After two years of philosophical study at Woodstock, Md., and one year of teaching at Detroit University, he came to St. Louis University and remained there for three years. He was ordained to the Priesthood when he had completed his philosophy and theology at Woodstock, Md., by Cardinal Gibbons, in 1888.

From 1889 until 1891 Father Murphy was stationed at St. Mary's College, Kansas, as Vice-President. Later he taught at St. Xavier's College, Cincinnati, at the University of Detroit, and at St. Louis University, where he assisted in the revival of the Alumni Association. In 1905 he was sent to British Honduras, where he taught at St. John's College, and exercised pastoral work at the Cathedral at Belize, to which he is now returning as Bishop. He was recalled from Honduras five years later and assigned as Vice-President to Marquette University, Milwaukee. In 1919 he came to St. Louis University, where he has since been stationed.

Father Murphy was consecrated Bishop in St. Francis Xavier's Church, St. Louis, by Archbishop Glennon, the assisting Bishops being the Right Reverend Joseph C. Chartrand, D. D., Bishop of Indianapolis, and the Right Reverend Anthony J. Schuler, S. J., D. D., Bishop of El Paso. The sermon was preached by the Rev. Michael J.

O'Connor, s. J., of St. Louis University. There were present in the sanctuary Bishop Henry Althoff, of Belleville; Bishop James A. Griffin, of Springfield; Bishop Francis Gilfillan, of St. Joseph; Bishop F. J. Tief, of Concordia; Bishop Joseph Chartrand, of Indianapolis; Bishop-elect Alphonse Smith, of Nashville, and Bishop-elect E. D. Howard of Davenport, Iowa. He was assisted by his two nephews, Father Thomas A. McCourt, s. J., St. Louis University, and Father Ignatius Hamill, s. J., of Chicago. Brother Thomas Murphy, the brother of the new Bishop, was among those who came to be present at the ceremony of consecration.

*The Parkman Centenary. Missouri Province Represented by Father G. J. Garraghan*—The centenary of the birth of Francis Parkman, the historian, was celebrated at Montreal on November 13, with addresses by His Excellency, Jules Jusserand, French Ambassador at Washington; Bliss Perry, and other notabilities. Mr. Jusserand's estimate of Parkman's work did full justice to its strong points, while bringing out certain of its weak ones. In particular he expressed disagreement with the American historian in the latter's treatment of the expulsion of the Arcadians. "That," he said, "was the chief place where Parkman's desire to be impartial failed." Another speaker on the occasion, Dr. Charles Colby, late Professor of History at McGill University, brought out, in extenuation of the historian's lack of severity in treating of the topic in question, that he had been misled by certain documents, issued by the Government of Nova Scotia, and had accepted their trustworthiness in good faith. The Montreal celebration seems to have been planned and carried out under the auspices of McGill University of Montreal. The French Canadians, by a sort of tacit agreement, held aloof from it entirely, except for the address of Mr. Aegidius Fauteux, librarian of St. Sulpice, their only representative on the program. The leading Catholic historian of Canada, Mr. Thomas Chapais, though invited to address the gathering, did not attend, nor was Mr. Pierre-Georges Roy, the well-known scholarly archivist of the Province of Quebec, among those present. The whole affair is significant as showing the prevailing opinion among French Canadians, regarding Parkman's historical work. While ready to credit him with good faith and a sincere purpose to deal fairly with the Catholic Church, they feel that Puritan prejudices or his peculiarly unreligious cast of mind or something else, whatever it was, got the better of him, with the result that the work of the Church and her ministers is often travestied in his eloquent pages. Parkman, indeed, had no conception of the supernatural and was an agnostic rather than a believing Protestant. The refusal of the French-Canadians to participate in the Parkman celebration was accordingly motivated by their unwillingness to lend any sort of public endorsement or approval to the historian's work.

On the other hand, it may be mentioned here that certain leading French-Canadian scholars, e. g. Sir James Lemoyne and Abbé Casgrain, the latter a warm personal friend of Parkman, had written in the past appreciatively of the New England historian. The Abbé Casgrain declared that on the whole, Canada owes him a debt of gratitude.

As an interesting sidelight on the Parkman centenary, it may be recorded here that two of the historian's granddaughters, a Miss Coffin and a Miss Coolidge, were recently received into the Church in Boston by Father Martin Scott, s. J. Miss Coolidge, since her conver-

sion, has married Professor Sargent, of Harvard University, another convert of Father Scott's. One of these young ladies remarked to Father Scott that her conversion to the Catholic Church was surely quite enough to make her bigoted grandfather turn in his grave.

*The "Dreamer Awakes."* *Father Lord's Mission Pageant in St. Louis*—Most of us have had the memorable delight of witnessing at least one of Father Lord's musical masques—the *Centennial Pageant* of St. Louis University in 1920, the *Pageant of Youth*, originally written for St. Mary's College and presented under the auspices of Loyola University last fall, or *The Dreamer Awakes*. The last, an allegory of the Catholic Students' Mission Crusade, has had large-scale production in Cincinnati, Pittsburgh, and Washington, besides smaller performances elsewhere, including that at the St. Louis Armory in 1922. Without prejudice to the notable success in Cincinnati, we may record a climax of achievement in the St. Louis performance of 1924, at the Odeon. This comprised five appearances, on February 22, 23, 26, with matinees on the latter dates.

NOTES—Very Rev. Father General has cordially approved the suggestion made from the Missouri Province to have prepared from the materials to be gathered at Rome in 1925 for the Mission Exhibit a volume de luxe with copious illustrations showing the work of our Jesuit Missions throughout the world. When such a book has been made ready with appropriate plates it can be reproduced in various languages.

Writing from the University of California, Father J. B. Macelwane says: "I see quite a bit of the historians at Berkeley: Bolton, Lucas, Palm, Chapman and others. They are all very friendly. Bolton says he wishes the Jesuits would commission him to get out Jesuit Relations for Mexico. He has enough for forty volumes."

NEW YORK. *Fordham University. Mission Works*—The Day Students' Sodality has shown rapid progress in their mission in Chinatown. The students, under the leadership of Mr. John Basso have fitted out a small gymnasium and organized a physical culture class. The main purpose, however, is religious, and the members of the Sodality conduct classes in Catechism and English in addition to the recreational establishment.

*Students as Boy Scout Leaders*—The Bellarmine Club of Fordham University, which is comprised of student scoutmasters and those interested in work for the young boys of New York City, has met with its first success in so far as two troops of Boy Scouts under the leadership of two Fordham students, who completed the course of instruction in this work in the Bellarmine Club, have passed the tenderfoot tests and are now registered at national headquarters as Troops 209 and 210. About fifteen other troops under the guidance of Fordham University students are now prepared for this test by the officials of the Boy Scouts. Several troops are being formed throughout the city, and it is expected that within the next month there will be about fifty troops with members of the Bellarmine Club as scoutmasters.

Other members of the Club are forming social clubs on the lower east side and in other parts of the city. Arrangements are now under way for the formation of a club for Chinese boys in the lower part of the city. For some months the Club has been instructing the Chinese in American customs.

*Lecture Groups*—In response to a need for wider instruction on topics of current interest, the School of Social Service at Fordham University, 2866 Woolworth Building, has inaugurated a lecture

bureau. This bureau is composed of groups of Catholic young men gathered almost entirely from the Graduate School and the Law School of the University.

The call was sent out a few weeks back and the reply on the part of the young lawyers and graduate students was most encouraging. Each of these groups is composed of four lectures, each of whom will develop one aspect of the subject presented for discussion. In this way by a pleasing change of speakers, a rather comprehensive view of a subject can be had without taxing the audience. Live topics only are to be on the schedule.

Some of the topics to be treated are: "The Social Mission of the Church," "Censorship," "What Are Catholics?" "Federal Interference," "Business, Right and Wrong," "The Young Criminal," "Legislation as a Remedial Agency in Social Problems," "Have We Any Rights?"

*The Knights of the Blessed Sacrament*—The magnificent rally, at the London Coliseum, of the Knights and Handmaids of the Blessed Sacrament, at which Cardinal Bourne presided and G. K. Chesterton spoke on "The Revival of Chivalry," should naturally arouse new interest in our own development of this splendid organization. The first public announcement of the inception of the Knights of the Blessed Sacrament in the United States was made by their Knight Director, the Rev. Ignatius Cox, S.J., K.B.S., at New York City, on February 1, 1922. Since that day the organization has spread to forty-four States, and beyond our borders into Canada. It includes within its ranks both sexes, the women and girls being known as Handmaids of the Blessed Sacrament. Boys under thirteen years of age are enrolled as Pages of the Blessed Sacrament. Sisters of Religious Orders bear the title of Maids of Honor and the clergy, as Priest Knights, stimulate by their example the lay members in honoring Our Lord in His Sacrament of Love. The organization has received the highest ecclesiastical approval and is now established in seventy of our American dioceses. Its rapid growth is doubtless in large measure attributable to the Apostolic prayers of its members, who are eager to aid in making effective the Holy Father's recommendation of Frequent and Daily Communion. Information regarding this crusade can be obtained by addressing its Knight Director, the Rev. Ignatius Cox, S.J., K.B.S., Fordham University, New York, N. Y.

*Mount Manresa*—Mount Manresa has now entered upon a new phase of existence by the placing there of a resident community. This renders it possible to conduct week-end retreats, not only as heretofore, from April to November, but also throughout the entire winter. Moreover, it will now be possible to give individual retreats at any time, while bands desiring retreats of four or five days can also be accommodated.

In order to make the house comfortable during the wintry weather, it was necessary to make extensive changes, both in the heating and in the lighting systems. These improvements make the house very cozy and lightsome, so that no one need fear a chilly building. All friends of the members of the Province, who may desire to spend a few days in prayer and seclusion, will be comfortably housed, well-taken care of and cordially welcomed. The Community at present consists of the Rev. Thomas I. Gasson, S. J., Superior; the Rev. Herman I. Storck, S. J., Minister, and the Rev. John A. Cotter, S. J., and the Rev. W. J. Stanton, S. J. The numbers are keeping up remarkably well, a clear proof of the solid foundations laid by the

Apostolic Father Shealy. During 1923 there were thirty-five retreats and one thousand nine hundred and eighty-eight retreatants.

The development of the wharves on the Island has led to many fundamental and unexpected changes in our neighborhood. Thus cottages have been erected right up to our line on both sides, while a large and hitherto unoccupied tract in the rear of Mount Manresa has been sold in great part to Jews for small homes, thus robbing us of the seclusion formerly enjoyed. This seclusion will be still further destroyed, should the city cut through our property the streets that have been planned by those who have charge of the avenues of communication in the Borough of Richmond.

*The Universal Knowledge Foundation*—The Universal Knowledge Foundation is a development of the Catholic Encyclopedia. Its object is to do for all knowledge what the Encyclopedia did for the knowledge that came within its scope. The list of subscribers already exceeds one thousand, and is increasing every week. Father Wynne writes: "Since April 19 we have added one hundred and fifty subscribers. They are coming in at this rate steadily, and they average one hundred and fifty dollars."

PHILADELPHIA. *The Golden Jubilee of Father Michael Hill*—The close of fifty golden years devoted "to the greater glory of God" in the Society of Jesus, was marked by the Rev. Father Michael P. Hill, of St. Joseph's College, on Sunday, January 13.

Father Hill was celebrant of the community Mass in the faculty chapel at 6.30 o'clock. In the afternoon, at 1 o'clock, a quiet celebration was held in the form of a dinner in the rectory, at which the reverend jubilarian was guest of honor.

Members of the College faculty and the Priests attached to the Church of the Gesu, as well as a number of the laity, former pupils of Father Hill, were present and tendered hearty greetings to the venerable Jesuit.

Father Hill was born on December 4, 1855, in Philadelphia, of Irish Catholic parents from the west of Ireland. His mother, as a girl, had the privilege of receiving her education at the Carmelite Convent of Loughrea, County Galway. His uncle, Michael Hill, sometimes in partnership with his father, did much of the building of Catholic structures in the western part of the city of Philadelphia, St. Teresa's and Old St. Patrick's bearing witness to his building activities.

Father Hill owes the greater part of his elementary training to the Christian Brothers, chiefly at old St. Patrick's, in the time of the late Rev. William O'Hara, who later became the first Bishop of Scranton.

The future Jesuit completed his earlier training in the Diocesan Seminary at Overbrook and in the Juniorate of the Society, at Frederick, Md.

Father Hill was ordained in 1887, and after his theological studies, was Professor of Rhetoric to the Juniors of the Province.

In 1911 he was Spiritual Father in Woodstock College, Maryland, where he passed some of the busiest years of his life, his leisure time being employed in finishing a book which appeared under the title of "The Catholic's Ready Answer," a work well known in Catholic book circles.

During the years 1914-16, Father Hill was Tertian Master.

The second and latest work from his pen is "Marie de l'Agnus Dei," a translation from a French original of the life of Marie Anne Herve-

Bazin, a saintly Nun of the Order of the Reparatrice, who had inherited the staunch Catholic spirit and the literary proclivities of a family immortalized by the writings of Rene Bazin, the uncle of the subject of the biography.

*New High School Building. Solemn Blessing and Laying of the Corner Stone* — The first floor of the new building was opened for occupation on Monday, October 23, 1923. The solemn blessing of the School and laying of the corner stone, space for which was left in the otherwise completed building, took place on Sunday afternoon, November 18. The ceremony was performed by the Rt. Rev. Daniel J. Gercka, D. D., recently appointed Bishop of Tucson, Arizona, and an alumnus of the College. Addresses were made by the Bishop and Father Albert Brown, President of the College. The dedicatory ode was composed and read by Clare Gerald Finerty.

The procession from the College to the scene of the exercises was composed of the Papal dignitaries of Philadelphia, members of the Catholic Alumni Sodality of Philadelphia, the Alumni of St. Joseph's College and the drill corps of the Fourth Degree of the Knights of Columbus.

The new High School when fully equipped will cost approximately half a million dollars, and from an architectural standpoint is an ornate addition to the city's educational institutions. It is three stories high, with basement and basement wing. Emile G. Perrot is the architect.

The first floor contains nine classrooms, president's office, treasurer's office, professors' rooms and locker rooms. The second floor has ten classrooms, professors' rooms and locker rooms. Each of the classrooms on both floors has facilities for forty or more students. The third floor will be devoted entirely to the Science Department, the chemical, biological and physics laboratories, radio room and lecture rooms.

Two fireproof stairways are located at each extremity of the building, and there is a fire tower which extends from the basement to the roof. Fireproof material has been employed wherever possible. The construction is known as a "reindeer concrete cage," with exterior walls of brick, granite base and stone trimmings.

The new High School has a frontage of 196 feet on Thompson Street, and is the last unit in the group of buildings forming the quadrangle. It is three stories and a basement. The general arrangement of the floor plan consists of a series of rooms on the north and south sides of the building, with a ten-foot corridor between, which connects with the main building of St. Joseph's College.

As the building occupies a large part of the athletic ground formerly used by the students, the roof of the new High School has been utilized as an out-door gymnasium. The full area is surrounded by a parapet wall 12 feet high, and covered with a wire netting so arranged as to give a clear height of 16 feet in the middle half of the area for a basketball cage. The other main features of the roof gymnasium are a running track and a handball court.

The basement of the building has a swimming pool 25 feet wide, 60 feet long, with a maximum depth of 8 feet 6 inches and a minimum of 3 feet 6 inches. It has been constructed in conformity to the regulations of the Amateur Athletic Association, and will be available for official meets.

Water used in the pool will be filtered and sterilized at all times,



and in winter heated to the requisite temperature. An electrically driven circulating pump will keep the water constantly running through the pool. The pool, floor and walls will be lined with ceramic tile. The rest of the basement is taken up with shower and locker rooms and pool and billiard rooms.

PHILIPPINE ISLANDS. *Manila Notes*—The awakening of faith now taking place everywhere is showing clear and convincing signs also here in the Philippine Islands. For the bold front of rampant Aglipayanism of 20 years ago we have its obsequies. For the million and half—according to the census—torn away from the Church, we have the return from the Babylonian captivity. From all points of the compass come the favorable reports of the spiritual weather. From the northeastern coast of Mindanao the Sacred Heart missionaries tell us of the reunion of a great multitude with the faithful Christian majority. The Mill Hill missionaries in the Western Visayas report nearly 100,000 annual Holy Communions. The Redemptorist Mission band on the eastern side of those Middle Islands announce almost the same number of confessions in one year's missions, and three times as many Holy Communions; while the immense number of revalidated marriages, and their 5,000 converts show into what disorder the poor people have been thrown. Surely such results are worth laboring for; and instead of one mission band, we need a dozen or two. The mass of people are sound; their fidelity to their historic faith has excited the wonder, and, perhaps, the disappointment of American Protestants; for the efforts of these to detach the people from the Catholic Church have been and still are universal in the Islands, very costly and very vigorous.

The Bishops in their administration of Confirmation have thousands for the hundreds of a short time ago. In the present abandoned condition of the poor, simple-hearted people, professional men present themselves amongst the adults to be confirmed.

Bishop Clos, of Zamboanga, has just spent seven months in one uninterrupted visitation in his large Island of Mindanao, which contains one-third of the area of the Archipelago. Everywhere the Bishop went along the thickly populated north of the Island, the converts kept coming in great numbers, asking for Priests.

A short time ago the Apostolic Delegate visited the intensely Catholic city of Cebu, in the Diocese of the very popular and distinguished native Bishop, Monsenor Gorordo. The reception of the Delegate was a popular triumph, so vast that the description of it would fill a volume. Here, immediately after the condemnation of the Legionaries of Labor, the Knights of Columbus were reinforced by the enthusiastic organization of the Patriotic Sons, which is rapidly spreading through the neighboring Islands. Lately the flower of Cebuano womanhood has been enrolled in the Society of Catholic Ladies.

And so there is gradually extending through these Catholic Islands a net of various Catholic Societies, by the federation of which will be set a barrier against evil; and from which, we trust, will arise an array of true and influential leaders. On the contrary, the hostile movements and associations, lately large and menacing, tend to decompose and disappear; while those in responsible posts will have to see that they must deal with an awakening Catholic population on which the future of the country must depend.

Naturally enough, the great lack of religious knowledge and practice in a generation brought up without Priests or Sacraments, is most keenly felt. But here, too, the remedy is being applied. The movement of Catechetical instruction is being pushed forward. Catechism classes in private houses, as well as in the Churches, taught by women and men, are urged by the zeal of the Bishops; nor is there any other means just yet to remedy a great public evil and a great and growing danger. One of the worst of present dangers is the profanation of marriage. Civil marriage being allowed, the ill-taught youth, gathered in great numbers in schools of co-education, are led away by passion, instead of reason and religion, to make rash and ill-assorted unions. The result is sure to be an easier system of divorce.

Kind Heaven is sending us more helpers, men and women. We have received lately a community of Carmelite Nuns, and a community of Sisters of the Holy Ghost, who will have in their convent the perpetual adoration of the Blessed Sacrament. Some of the religious congregations already here are receiving substantial re-inforcements. The missionaries of the Divine Word are entering the large and needy Province of Zambales, and some are expected in Mindanao. We have a number of Benedictine Fathers, who, amongst their other works, hope to begin an important agricultural school, just what we need for our over-schooled youth. Half a dozen Benedictines are on their way from Europe; and others will follow as the mission field widens. An excellent sign of the times is the fact that new parishes are being formed in Manila; where, in the growing quarters *extra muros*, there are multitudes to be fed with the Bread of Life.

Our Ateneo, we are assured, is making an impression on the city. Its teaching staff is very active in Apostolic work; several Fathers and Scholastics are engaged in forming catechetical centers. Father McNulty has charge of the American congregation worshipping in the Cathedral, and filling it on Sunday with their Filipino brethren. The Association of American Catholic Ladies, under the direction of Father Schmitt, edify greatly by their fidelity to their general Holy Communion. Father Schmitt says Mass on one of the warships for a large number of Catholic seamen. There is much devotion in favorite Churches of Manila, and numerous Holy Communions. Passing through one region after another of the city, especially amongst the poorer people, one feels himself in the atmosphere of faith and Catholic devotion. One sees processions of really extraordinary length, and nothing seems easier than to arouse spectacular manifestations of faith in this Catholic city. We have just had the Novena of Our Lady of Lourdes in her Church of the Capuchins. Each evening the Church was crowded with the representative families; and everywhere through the city one sees grown girls and young women dressed in white and blue in honor of the Heavenly Queen. From various parts of the Islands comes the story of extraordinary numbers receiving the Sacraments on the more solemn festivals. Who would say that, with all this, the faith is dead in the Philippines? And who would not urge bountiful Heaven to send us more laborers into the whitening harvest?

D. LYNCH, S. J.

ROME. *Father Emile Mattern, the New American Assistant* — Father Mattern, the new American Assistant, was born at Andlau in the Diocese of Strasburg, Alsace-Lorraine, on October 2, 1865. He entered the Society for the New Orleans Mission at Florissant on September 3, 1884. There he made his novitiate and one year of Junior-

ate. After four years of teaching he made his philosophy at Grand Coteau, 1893-1896; theology at Woodstock, 1896-1900; tertianship at Tronchiennes, 1901.

On his return to America Father Mattern served as Rector of Grand Coteau, 1901-1907; Rector of the College of the Immaculate Conception of New Orleans, 1907-1911; Rector and Master of Novices at St. Stanislaus College at Macon, 1911-1918. On March 4, 1918, he was made Provincial of the New Orleans Province, which office he held up to the time of his recent election as American Assistant.

*Special Honor to the Relics of Bl. Bobola*—The body of the Blessed Andrea Bobola, recently surrendered to the Holy See by the Bolshevik Government of Russia, was transported from the Vatican to the Church of the Gesu recently.

The casket, draped in red, was carried to the Church in a Vatican automobile without any formal demonstration.

At the entrance to the Church, however, it was received by Cardinals Vico, Billot and Ehrle; Archbishop Cepliak—himself just released from a Bolshevik Prison—by prelates of the Congregation of Rites, the Father General of the Jesuits and many members of that order, and by numerous Bishops, Monsignori and students in the various ecclesiastical Colleges.

Archbishop Palica, the Vice-Regent, officiated at the ceremonies. The casket was carried by eight members of the Society of Jesus, wearing dalmatics. As the procession advanced toward the center of the Church, small boys scattered flowers before it. Following a brief address by Father Anzuini, S. J., the body was placed under the canopy at the Altar of St. Francis Xavier. Benediction was imparted by the Very Reverend Father Ledochowski, the General of the Jesuits.

The Ministers of Poland accredited to the Vatican and to the Quirinal attended the ceremonies, as did many members of the Roman aristocracy. A solemn triduum, ending with a Pontifical High Mass, with Archbishop Cepliak pontificating, was held to mark the event.

*The "Acies Ordinata"*—Father Banga, of the Province of Hungary, has already entered upon his duties as Secretary-General for all the Sodalities of our Blessed Mother. He has started a review, published in Latin, for the direction of the Sodalities. The title is, *Acies Ordinata*.

*"Civiltà Cattolica" Reaches Third Quarter-Century*—On April 5 the famous Italian review, *Civiltà Cattolica*, known throughout the world for its exposition and defense of the Catholic Faith, entered upon the seventy-fifth year of its publication. With the enthusiastic approval of Pope Pius IX it was founded in 1850 by the Jesuit writer, Father Carlo Curci. From the first it proved to be an almost startling success for its time. It began with a circulation of over 6,000, and its first numbers, we are told, had to be reprinted three times to satisfy the numerous new subscribers who desired to possess a complete set of this magazine. Its success and influence have never waned. Commenting on its service to the cause of the Church, the Liverpool *Catholic Times and Catholic Opinion* says:

"It has always produced work of a very high standard. It has now a world-wide circulation. Its articles cover a wide range of subjects, and are largely the work of specialists in the matters with which they deal. It frequently gives its readers the first-hand results of original research, and many important works have made their first

appearance in its pages. It has a well-preserved influence as an exponent of Catholic ideals on social, religious and scientific questions. Its survey of current events is well informed and written with a tactful avoidance of mere partisan political argument. Its literary notices are a helpful guide to contemporary Catholic literature. It is doing splendid service to the Catholic cause."

The *Civiltà Cattolica* has outlived every other Italian periodical existing at the time its first issue came from the press. May it continue its valuable work in the cause of Christ for many years to come!

*The Pontifical Biblical Institute. The "Verbum Domini"*—We received the following note from the Editor:

The Pontifical Biblical Institute, as you are doubtless well aware, notwithstanding considerable difficulties that had and still have to be faced, decided to publish this new Biblical Review in order to satisfy the wishes of many, among the clergy in particular, who desiderated a popular Biblical Review, that would supply them with information and assistance in the study and use of the Sacred Scriptures, and yet be free from the drawbacks of an educational and pecuniary character, which the technical reviews on the subject generally present.

To meet this demand *Verbum Domini* addresses itself to all educated persons who desire to study and familiarize themselves with the Word of God, and in a particular manner to Priests, especially Sacred Orators and Seminary Professors and Theological students. To the latter, indeed, His Eminence, the Cardinal Prefect of the Sacred Congregation of Studies, has very specially recommended it.

With a view to general utility it presents the most assured conclusions of Biblical and auxiliary sciences in an easy style, and without elaborate scientific apparatus. The Latin, in which it is written for the same reason, is correct and clear, and though by no means inelegant, never difficult or *recherché*.

The articles, as may be judged from the volume recently completed, correspond with the programme of the review and traverse the whole field of Biblical studies, embracing, as they do, not only exegesis strictly so called of difficult and important texts, but also homiletic studies on the Gospels and Epistles of the liturgy, questions of Biblical history, archaeology, assyriology, etc., useful and interesting to many if not all the various classes of readers for whom the review is intended.

NOTES—The cause of Father Gin hac was introduced before the Congregation of Rites on February 26; it was approved by our Holy Father, Pius XI, February 27.

The inauguration of the new hall of consultations was held at the Gregorian University on March 9. There were several Cardinals present. Cardinal Ehrle, S. J., gave an important address on St. Thomas' and the History of Thomism. We hope to give more details of this celebration in a future issue of the LETTERS.

The Bishop of Udine (near Venice) offered to the Pope a casket of relics (chiefly vestments). The Holy Father had them sent to our Very Rev. Father General.

They are restoring again the chapel in which St. Ignatius, on his arrival in Rome, had the vision wherein our Lord said to him: "I will be with you." This Chapel had been restored once before in 1700 by Very Rev. Father General, Thyrsus Gonzalez. At present it serves as the Parish Church, but it is entirely too small for this pur-

pose. Father Fonck, of the Biblical Institute, has charge of the work of restoration.

SPAIN. *Barcelona. Museum of the Sacred Heart*—At the College of St. Ignatius, Sarrià, Barcelona, Spain, a collection is being made of all sorts of objects having to do with the devotion to the Sacred Heart, and contributions of Holy pictures, medals, engraved metal plates, pamphlets, books, magazines, photographs of churches and monuments, and other articles are pouring in from all parts of the world.

WASHINGTON. *Gonzaga College*—The beautiful College Chapel, which so many Gonzaga boys love to frequent and where so many fervent prayers are daily offered, was rendered particularly attractive during the month of May by the lavish and loving gifts of flowers and other adornments for Our Lady's Altar. Each day pious exercises were held, and as the manly voices of hundreds of students were blended in a grand outpouring of hymn and Litany and May-prayer, countless graces and blessings must surely have descended upon the soul of each student through the immaculate hands of the Virgin Queen. The honor of adorning Mary's Altar was bestowed in turn upon each class and, needless to say, all displayed a spirit of holy emulation to excel in the beauty and abundance of their tributes of love. To the members of the Fourth Year class was allotted a special privilege of composing and delivering a short address of eulogy explanatory of the beautiful titles of Our Blessed Mother so familiar to Catholics in Her Litany. On Wednesday, May 28th, the May Devotions were brought to a close by Holy Mass and the reception of Sodalists.

WESTON. *The New Building*—We are building at Weston. On the First Friday of April the first load of lumber arrived for the new edifice. It is consoling to feel that the work was thus begun under the auspices of the Most Sacred Heart. During the next few days surveyors carefully measured the ground and set up the "pattern-boards." And on Wednesday, April the ninth, the breaking of the ground took place during noon recreation. Rev. Patrick F. O'Gorman, S. J., Provincial of the New England Vice-Province, officiated, and was assisted by the Rev. Francis J. McNiff, S. J., Superior of the Scholasticate at Weston. After the customary prayers and blessing, Rev. Father Provincial turned the first sod. Rev. Charles E. Lyons, S. J., who is in charge of the new building; Rev. William Devlin, S. J., and Rev. John J. Geoghan, S. J., were present, together with the architects and contractor. The Scholastics attended the function, and at its termination a half-holiday was declared.

Two days later the much-heralded steam shovel made its debut at Fairview. Drawn by two high-powered trucks it slowly made the ascent of the steep and winding road that climbs up the hill, upon whose crest our Scholasticate is situated. Then it just ate its way through the stone wall bounding our property, and dug a new and wide roadway straight on between two rows of trees in our apple orchard. This new road swings off towards Bapst Hall to join with the roadway next to Bapst and the Recreation Halls, thus forming a detour for the heavy traffic of the building operations. This task occupied the steam shovel during the day of the Spring "Disputations." And in between the "atquis" and "ergos," we heard the intermittent shrill of "our new neighbor."

On Monday of the following week the steam shovel began the work

of the excavations proper. Perhaps you are aware that we are constructing only one-third of the building. The complete structure would have a frontage of some 360 feet, extending approximately from a point 20 feet distant from the rear veranda of the "Mansion" to the place occupied now by our small ice-house, and entailing eventually the removal of Bapst Hall and the Recreation Hall. In the building there will be four stories besides cellar and sub-cellar. On either end two wings would extend about 165 feet off towards the east. The southern wing will contain a physics laboratory, a chemistry laboratory and other features. The northern wing, which we are building, will contain the engineroom and heating systems, together with more private rooms than in any other section of the house. Precisely for these reasons this wing is being erected; it should accommodate 130 or 140 scholastics. Then in the center of the building a huge cross-piece or double wing will be located, one wing extending away from the front of the building off towards the west, and constituting the Chapel, the other stretching away from the rear of the building off toward the east in a direction parallel to the two end wings already described. This section will contain the refectory and kitchen, the library and other features. From all this you may gather that the third part of the building to be erected consists of the northern wing, together with the front of the building, extending approximately to a point which will form the center of the complete structure. A spacious room will be selected as a temporary Chapel. Our present refectory in the cellar of the "Mansion" will be enlarged to accommodate larger numbers, and our present kitchen will continue its service until the future years witness the completion of the entire building. An underground passage, "the Weston Subway," will lead from the new building into the refectory in the "Mansion."

This description will help to visualize also the excavations. These began just on the crest of the hill between the "Mansion" and Bapst Hall. They extend to the very foundations of the veranda of the "Mansion," and caused the removal of the entire southern end of the esplanade, as well as a goodly portion of the hill directly beyond. Besides, the sloping hill between the two houses was gouged out to form a cellar and sub-cellar. Here the excavations reach a point about 35 feet distant from Bapst Hall. The excavated earth is being used to construct terraces immediately behind the site of the house.

In these days of modern engineering contractors will no longer run the hazard of striking ledges of rock during the process of excavation. If ledges appear, added expense must follow. And that has been our fate in abundance. Two extensive shelves of the toughest kind of rock were unearthed by the steam shovel, in addition to lesser ledges and great boulders. For weeks we listened to the steady drone of rock drills and to the sharp report of healthy blasts. But we have the consolation of feeling that our house will "be founded upon a rock." And may that be a symbol of the promise of its future greatness.

It will form a worthy conclusion to these few lines about our new building if we pay a word of tribute to a familiar figure at Weston during these days. And, indeed, we would feel ourselves guilty of great remissness were we to omit this token of our appreciation of the zealous labors of Father Lyons, to whom more than to any other, is due that promise of future greatness for the Weston Scholasticate of the Society. Little do we realize all the labor that his direction

of the new building has entailed and will still entail. The plans and specifications drawn up under his guidance have been deemed perfect and amazingly exact to the finest detail.

*Lectures.* Rev. Father Superior arranged a number of very pleasant and instructive lectures for the community during the past few months. The first speaker to address us was Mr. Frank Hayes, who is well known for his years of service at Boston College High School. He had been chosen by the Knights of Columbus as their national representative at the Eucharistic Congress recently held at Rome. His travels and observations on this mission formed the main subject of his lecture on February 21. During his stay in Rome he enjoyed the extreme privilege of audiences with His Holiness the Pope and our Very Rev. Father General. Through him the Roman Pontiff sent us his Apostolic blessing, and our Father General blessed and autographed an inspiring picture of St. Ignatius, to be presented to our community. Both pictures are now gracing the walls of the Fathers' recreation room.

The next lecturer to favor us was Rev. William M. Stinson, S. J., of Boston College. Despite his many duties, he generously set aside the evening of March 3rd to tell us the story of Joan of Arc. His lecture was illustrated by excellent slides, the most perfect of which were a number of masterly paintings depicting the salient events in the life of the warrior-maid. His enthusiasm so inspired us that he easily carried us back with him through the five intervening centuries to the days of the saintly Joan. And since his service as Army Chaplain in France brought him close to the scenes of Joan's youth, his words were more brightly colored by his personal contact with the spirit of Joan.

The eve of the Feast of St. Francis Girolamo was the occasion of a most inspiring lecture. Rev. Edmund A. Walsh, S. J., graciously responded to Rev. Father Superior's invitation, and for two hours thrilled us with the narration of his experiences in Russia. Perhaps we should say that he told us the message of "the sombre tragedy of Russia," while he kept in the background his own tremendous part in solving that tragedy.

On May 15 we enjoyed the privilege of another fine lecture on travel by Rev. Francis R. Donovan, S. J. The lecturer who, during the course of his life in the Society, had spent some time in Belgium, gave us the benefit of his very interesting observations on Belgian life and customs, its art and industries, and its Catholicity. The lecture was illustrated from a set of splendid slides which Father Donovan brought with him.

*St. Joseph*—Those who have visited Weston know that our community is so large that we cannot set aside rooms for an infirmary. But good St. Joseph, together with our Lady and the Holy Angels, saw to it that we would not have need of one during the severe weather of the past winter. For no real illness crept in among the members of our community. In deep gratitude for this great gift of good health, a votive lamp was burned before St. Joseph's statue during March, and prayers of thanksgiving were recited in common at the visit before the noon recreation.

*Cataloguing the Library*—With the gradual expansion of our library Rev. Father Superior saw the necessity for the immediate introduction of an adequate cataloguing system, before the number of books grew to such proportions that the difficulties of indexing them

would be greatly multiplied. Thus the cataloguing was started, and the work has been growing ever larger under our librarian, Father Rockwell.

The Dewey Decimal Classification System is being installed on a rather elaborate scale. Every book is accounted for in the card cabinet by a title card, an author card and a subject-matter card. Also cross-title and cross-reference cards have been introduced wherever necessary. The backs of the books have been numbered and lettered in white ink; this part of the work has been very exacting and has been admirably executed.

The Dewey System of classification by decimals is capable of indefinite expansion, and can easily catalogue hundreds of thousands of books. Under proper direction judicious changes have been inserted in the system wherever necessity demanded it. And the entire section of philosophy and theology is being carefully revised and adapted to our needs.

The generosity of about fifteen of the philosophers, who have undertaken this work when occasion would allow, has resulted in the completion of almost half the books in our library. The scholastic librarians of the ensuing year plan to complete the work under the direction of Father Librarian during the next twelve-month. Then it is our cherished hope that the cataloguing will go hand in hand with the growth of the library, and that the system thus begun will be followed exactly.

*Visit of the Cardinal*—On the afternoon of May 19th, His Eminence, William Cardinal O'Connell, favored us with an informal visit. Rev. Father Superior and some of the Fathers spent a very pleasant hour with His Eminence in inspecting the site of the future building.

*A Conversion at Weston*—Our Lord has been pleased to allow Fairview to figure in what is said to be the first conversion ever recorded in Weston. A young man of twenty years, by the name of Winfred Scott, born and reared in the town, but not one of its millionaires, has undergone instruction at Fairview and was baptized in the Domestic Chapel on February 19th and received his First Communion here on February 22nd. These events were the finishing touch of a process which had its origin in edification given by a Boston College Freshman, a friend of the young man, but grace, with its ramifications, made the Jesuits at Weston a link in the chain of circumstances. The details may prove of interest.

At the Weston Railroad Station one day early in August one of the Fairview Fathers met a wonderful young man, whose cordial salute caused the Father to remark that this young man was surely not a resident. The response was: "No! I'm a Boston boy and attend the College at Newton." On the train a friendly chat ensued, in which he told that his name was Joseph Walsh, and that he often spent a week-end at Weston at the home of a Protestant friend—a considerate fellow who always called him for Sunday Mass and often accompanied him to the Church. He asked if he might hunt up Fairview on some future visit and make the Jesuit acquainted with his excellent young friend. The answer was: "Of course"; and so they parted, wishing one another an early resumption of the much enjoyed Apostolic conversation.

Nothing more was heard of this meeting until early September, when several scholastics were approached by a young man, who happened like themselves, to be assisting at checking a brush-wood fire



in the neighborhood of Fairview. His first inquiry was whether a certain Father was still at Fairview, naming the one who had met the Boston College boy. When assured that he was, he said: "Well, tell him that Joe Walsh is dead." They wondered whether the Father would know who Joe Walsh was, but further inquiry brought out the facts that the speaker was the young Protestant of Weston whom Joseph Walsh had visited, and that the two had tried several times during August to arrange a visit to this Father. Unfortunately attempts had failed, for the Father was away making and giving a retreat.

The brief message was, indeed, a shock to the Father, and after much scurrying about for an address, a belated letter of sympathy went forth to the bereaved parents. The sad answer came that Joseph had returned from a week-end at Weston early in September, in which he had tried in vain, as on previous occasions, to reach the Scholasticate. On Monday night at supper he had spoken of his disappointment, for the object of that visit to Fairview was constantly on his mind. At the end of the repast he asked his mother to get him a Priest and a Doctor. Naturally mother was horrified at the request, but since he had been doctoring lately, they complied with the demand, as odd as it appeared. The Priest came and his visit left the boy in smiling comfort. Then a Doctor came, and after a hasty diagnosis, announced that the boy had been suffering for ten days from walking pneumonia, the symptoms of which had been missed entirely by another physician, and that the case was already beyond the shadow of hope. Joseph was ordered to bed, but passed an hour or so in conversation with his mother and sister. These decided after a while to let him try to sleep, and sister went out, leaving mother caressing her boy. Suddenly a shriek was heard, the shriek of the mother who, as she stooped to kiss her boy good-night, found him dead. The letter went on to say that Joseph had started a work of zeal in Weston which he had planned that his Fairview Jesuit acquaintance should finish, and asked that the Father should hunt up the young Protestant and see that he got the instruction he desired.

This was done immediately, and Mr. Scott appeared shortly anxious to begin without delay his study of the Church's doctrines. This catechesis he has followed to the happy end. Only a few of his neighbors knew of his actual submission to the Church, not even his parents and sisters, but all have been more than aware of his Rome-ward tendencies, and, perhaps, even practices. An interesting indication of earnest intention appeared in his choice of a godfather, for he was very prompt in naming an old gentleman of Weston, Cornelius Kellaher, who had been his inspiration from early boyhood, incidentally, too, a pillar of St. Julia's Parish and one of the two delegates by Weston Catholics a few years ago to negotiate with His Eminence the Cardinal for a Priest and Church for the town. Judging from the congratulatory remarks on the occasion of the Baptism, his godfather is going to prove a valuable aid to the convert, for he voiced some excellent counsel on perseverance and arranged for a supper to celebrate the event.

We feel sure that our little College Apostle witnessed from Heaven the harvest that his zeal had planted and so faithfully watered. He had met Mr. Scott first as a fellow Boy Scout officer, and the meeting ripened quickly into a wholesome friendship, which led to the frequent exchange of visits. Joseph Walsh was a young man whose

character promised a very useful and zealous career. His early death is a disappointment to even those casually acquainted with him, but his life has been fruitful, and we trust he has planted the faith in a young friend who will lead others, as Joseph did, by the example of a noble Catholic life.

WORCESTER. *Holy Cross College Lecture*—The lecture team of the Philosophical Academy made its début before a large audience in Alhambra Hall, Sunday afternoon, March 16th. "American Education" was the subject discussed. Edward A. Conway spoke on "Fanaticism in Education," being a consideration of education from the political viewpoint. Clement J. Handron's lecture was entitled, "Ethical Fallacies in Education," and Alfred L. Hetzelt's, "Godlessness in Education."

The three lectures were directed principally against the Sterling-Reed bill for the nationalization of education, which is now before Congress, and is, therefore, of immediate interest.

HOME NEWS. *St. Thomas' Academy*—An instructive and interesting survey of the rise and influence of St. Thomas Aquinas was presented in three papers read at the annual Academy, held by the Theologians in honor of their Patron on March 7. ~~The program for the day:~~

Morning—*Solemn High Mass*. Rev. Father Rector, celebrant; Father M. A. Mudd, Deacon; Mr. G. M. Murphy, sub-Deacon. Choir: *Messa Davidica, Perosi*.

Evening—*Solemn Benediction*. Father E. C. Phillips, celebrant; Father H. J. McLaughlin, Deacon; Mr. J. J. Mohan, sub-Deacon.—*Academy*. Orchestra, *Hungarian Overture, Keler-Bela*. *Albertus Magnus*, Mr. W. J. McGarry. Glee Club, *To Arms, Maunder*. *St. Thomas Aquinas*, Mr. T. J. Murray. Glee Club *The Viking Song, Taylor-Coleridge*. *The Influence of St. Thomas*, Mr. J. V. Matthews. Orchestra, *The Golden Crown, Bennett*.

*Twenty-Five Years of Professorship*—Father Joseph M. Woods, Professor of Ecclesiastical History and Editor of the LETTERS and TEACHERS' REVIEW, along with Father Hector Papi, Professor of Canon Law and Rites, celebrated the passing of twenty-five years of service on the faculty of Woodstock, April 3, 1924. Father Papi was appointed Professor here in 1897, but was absent for a year in 1906, when he left Woodstock to make his tertianship at Lintz, Austria. This is interesting to note from an historical standpoint, since it gives to Father Woods the honor of having equaled Father Sabetti's record of twenty-five consecutive years as a Woodstock Professor. Both Father Woods and Father Papi are associated with the best traditions of scholarship in their respective branches, Father Papi having received several degrees from the Gregorian University and having been attached to the Apostolic Delegation, while Father Woods studied at Louvain and later under the Bollandists. As a token of appreciation for the long service of these Fathers the community presented them with a spiritual bouquet and expressed their congratulations in the following program:

Orchestra, *Society March, Frantzen*. Poem: *April Memories*, Mr. Henry T. Martin. Duet, *Still as the Night, Götze*, Mr. J. J. Smith and Mr. C. W. Mahan. *A Silver Page*, Mr. P. X. Walsh. Orchestra, *The Crusader, Rollinson*. Glee Club, *Cavalier Song, Avery*. *Soldiers of God*, Father A. J. Mulry. Orchestra, *La Voix Sylvestre, Losey*.

*April Disputations*—The April disputations were held on the 7th and 8th of the month. Those taking part were:

In Theology: *De Fontibus Christianis*, Mr. F. J. Dolan, defender, and Messrs. T. J. Phelan and G. J. Shiple, objectors; *De Ecclesia*, Mr. W. J. Hoar, defender, and Messrs. L. H. O'Hare and W. R. Stearns, objectors.

In Philosophy: *Ex Ethica*, Mr. J. J. McEleny, defender, and Messrs. G. A. Codaire and F. J. Toolin, objectors. *Ex Psychologia*, Mr. P. X. Walsh, defender, and Messrs. H. J. Anderson and J. J. Connolly, objectors. History of Philosophy: *St. Augustine and the Early Scholastics*, Mr. J. M. Marique. *Biology: Some of the Higher Fungi*, Mr. G. J. Kirchgessner.

o. m. d.

## The Novena of Grace in Our Churches and Other Churches

Our Churches	Number of services daily	Number of people present each day	Number of Confes- sions	Number of Commu- nions
1 Loyola, Baltimore, Md.....	16 <sup>1</sup>	15,000	10,737	10,000
2 St. Peter's, Jersey City, N. J.....	10	14,000	8,000	10,000
3 St. Mary's, Boston, Mass.....	6	14,000	8,500	13,500
4 Gesu, Philadelphia, Pa.....	6	9,000	4,000	16,400
5 St. Joseph's Church, Philadelphia	6	9,000	8,000	3,000
6 Immaculate Conception, Boston....	5	9,000	7,800	9,000
7 St. Aloysius, Washington, D. C....	9	7,800	6,000	6,000
8 St. Ignatius, Brooklyn, N. Y.....	6	5,500	.....	.....
9 St. Ann's, Buffalo, N. Y.....	2	5,000	5,000	15,000
10 St. Michael's, Buffalo, N. Y.....	5	5,000	2,500	4,500
11 St. Ignatius, New York, N. Y.....	4	4,600	.....	12,000
13 Holy Trinity, Georgetown, D. C....	3	3,000	2,700	5,300
14 Our Lady of Loretto and Mission, Chaptico, Md. ....	5	2,100	1,170	900 <sup>2</sup>
15 Jamaica, Kingston .....	3	1,000	.....	2,000
16 St. Michael's, Ridge, Md.....	3	560	740	825
17 St. Aloysius', Leonardtown, Md....	2	150	150	150
18 St. Thomas', Bel Alton, Md.....	1	.....	.....	.....
19 Ascension Church, Bowie, Md.....	1	20	40	40
20 Nativity, New York.....	1	.....	.....	.....
<b>Totals.....</b>	<b>99</b>	<b>107,730</b>	<b>69,337<sup>3</sup></b>	<b>119,615</b>

<sup>1</sup> Eighteen services were held on the last day. The crowds were so great that two extra services had to be held after the ordinary night service. Every night special police were at the church every service to handle the crowds; at night special traffic police were stationed at Madison and Calvert streets. After the night services about ten special cars awaited to take the crowds home.

<sup>2</sup> The weather was bad some days in the country.

<sup>3</sup> Many houses did not hand in the number of confessions heard; besides, many people making the Novena went to confession in their own parishes.

Other churches than Ours where the Novena was held:

In Washington, D. C.....	Sacred Heart .....	3
	St. Anthony's.....	1
	St. Martin's .....	3
	St. Patrick's.....	2
	St. Vincent de P.....	1
	St. Peter's .....	1
	Holy Name.....	4
	St. Stephen's .....	1
	St. Gabriel's.....	1
	St. Matthew's .....	1
	Blessed Sacrament.....	1
	Holy Comforter.....	1
In Baltimore .....	The Cathedral	
	St. Paul's	
	St. Martin's	
	St. Peter's	
	St. Ann's	
	Also 15 other churches	
In New York.....	St. Gregory's.....	1
	Our Lady of Mercy.....	1
	St. Cecilia's.....	1
	One other church	
In Boston.....	Five churches	
In Philadelphia.....	St. Francis Xavier's	
In Waterbury, Conn.....	St. Francis Xavier's.....	2
In Stamford, Conn.....	St. John's	
In Hartford, Conn.....	One church	
In Jersey City.....	St. Michael's .....	2
	Three other churches	
In Worcester, Mass.....	St. John's.....	2*

\* People present, 3,000; confessions, 2,000; communions, 4,000.

# THE WOODSTOCK LETTERS

VOL. LIII, No. 3

## APOSTLESHIP OF PRAYER

On December 6, 1923, the contract was signed for the sale of Kohlmann Hall, 181st Street, New York City, to the Sophmar Realty Corporation. Occupancy was given on March 6, 1924. Previous to the sale, efforts were made by Father Superior, Rev. Charles J. Mullaly, s. J., to have the property taken over by Ours for high school purposes. Reverend Father Provincial, Rev. Laurence J. Kelly, s. J., favored this suggestion and had the Consultors of the Province visit the site. Fordham, St. Francis Xavier and 84th Street, each in turn was asked if it would take over Kohlmann Hall for school purposes. When a negative answer was given by each, it was decided to sell in accordance with the instructions of Very Reverend Father General.

When the Archbishop of New York was informed of the proposed sale he requested Father Superior to defer the public announcement until the Consultors of the diocese could meet and decide as to the advisability of the Kohlmann Hall property being used for diocesan purposes. However, the price suggested by the Consultors of the diocese was so low that the Auxiliary Bishop of New York, Rt. Rev. John J. Dunn, D. D., acting for the Archbishop, advised Father Mullaly to put the property on the market.

Kohlmann Hall was bought by Rev. John J. Wynne, s. J., when the old buildings of The Messenger of the Sacred Heart, at 27 and 29 West 16th Street, were sold to the Edison Company. The first half of the 181st Street property was obtained by Father Wynne in September, 1905; the second in March, 1907. Kohlmann Hall, consisting of nearly twenty-four city lots, with two buildings of the old mansion type, was admirably adapted to office and editorial work until recent years, when the increased circulation of The Messenger of the Sacred Heart required a greatly augmented office force.

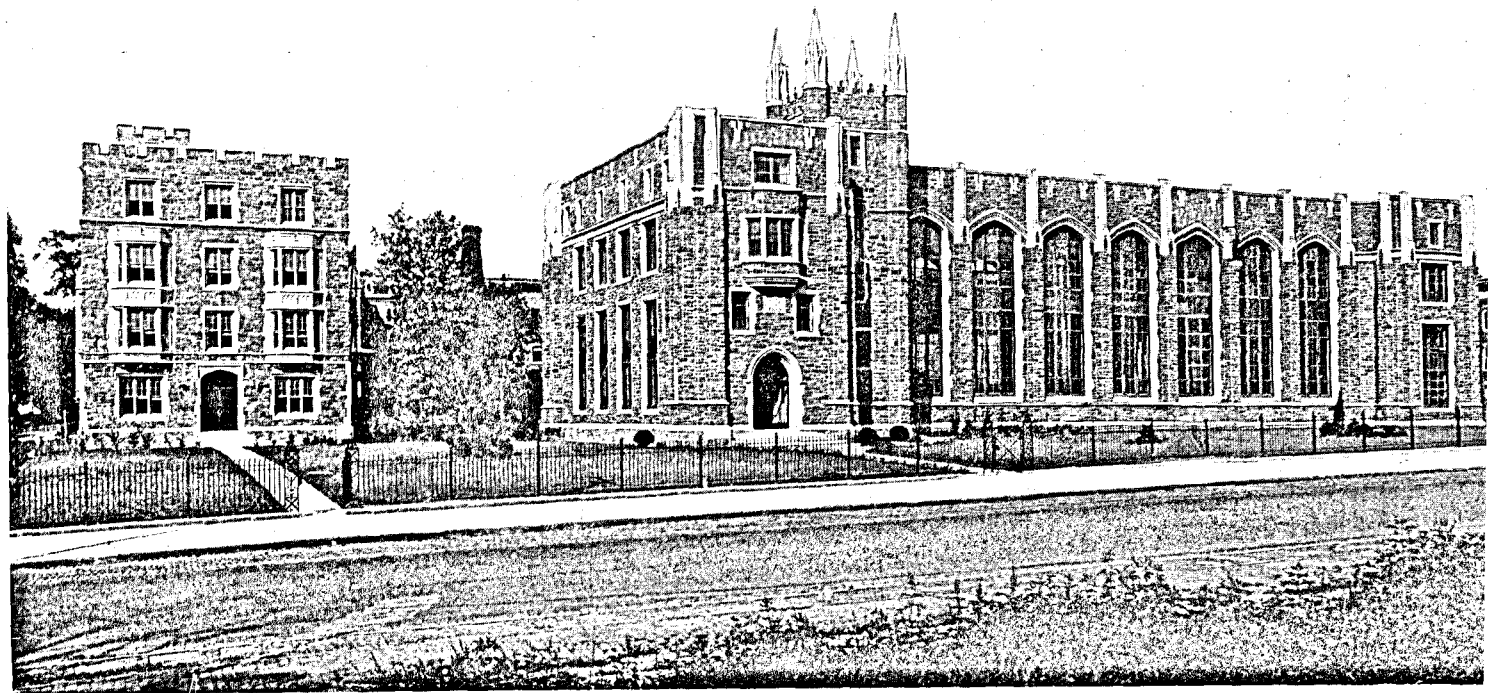
New and larger buildings were needed, and when it was decided to have our own office-printing building, Kohlmann Hall property could not be used, since it was in a restricted residential section, closed to industrial plants. It was for this reason, and in order to be near a railroad freight terminal, that Father Mullaly applied to and obtained permission from Very Reverend Father General to erect, on the ground adjoining Fordham University, new buildings adapted to modern needs.

The two newly completed buildings of the Apostleship of Prayer on East Fordham Road have proved to be excellently adapted to the purposes of their construction and attract great attention because of their architectural beauty. The Office-Printing Building, for which ground was broken on May 6, 1922, and the cornerstone laid October 9, 1922, was completed in July, 1923. The Editorial Building which houses the staff of the Messenger of the Sacred Heart and Reverend Father Provincial was finished in May of this year. The cornerstone of the second building was laid on June 25, 1923.

The wisdom of The Messenger of the Sacred Heart having its own printing plant has been clearly proved. The saving in cost of production has permitted an improvement in the make-up of the magazine involving \$20,000 a year for a better grade of paper and also other changes which were not possible when the printing was done in outside shops. Over and above the improvement in the magazine, the work is under our own control and free from the vexatious delays which ever beset us when we depended upon outside printers.

The Office-Printing Building, of Collegiate Gothic design, in shape is an uncompleted letter "U". Its longest portion faces on Fordham Road and is 181 feet long. The full length of the main building consists of the great printing room, 181 feet long, 50 feet wide and nearly 23 feet high without a pillar or post to hinder the work. Mezzanine floors at each end of the printing room provide lunch rooms, locker rooms, etc. for the force.

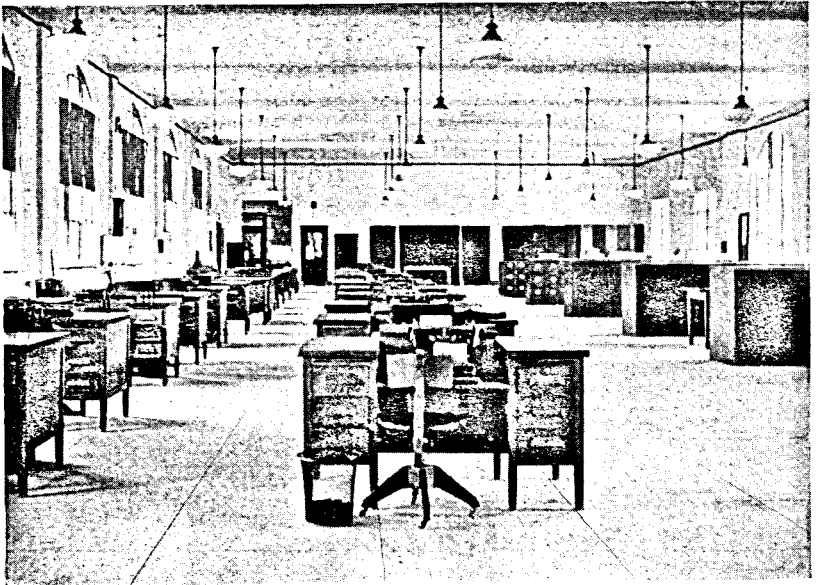
The Office, or Subscription Department of the Messenger of the Sacred Heart, is above the printing room and affords ample accommodations for files and stencil lists as required by a magazine of large circulation.



Editorial Building

Subscription Department and Printing Plant

*The Messenger of the Sacred Heart*



Part of Subscription Department





Two mezzanines at each end of the office provide a lunch room for the clerical force and storage room for files of *The Messenger of the Sacred Heart*. The wings of the main building accommodate paper storage, mailing room, shipping room and the trucks of the mailing department. The Office-Printing Building, a steel-concrete structure, is entirely fire-proof as no wood was used in the construction.

The Editorial Building, retaining the old name of Kohlmann Hall, and erected for the Fathers of the staff of the Sacred Heart and for Reverend Father Provincial and the Fathers associated with him, is four stories high and Tudor-Gothic in design. An interesting part of the Editorial Building is the fire-proof, water-proof vault, constructed for the Archives of the Province which have been moved from Baltimore. The Editor of *The Messenger of the Sacred Heart* is Superior of Kohlmann Hall.

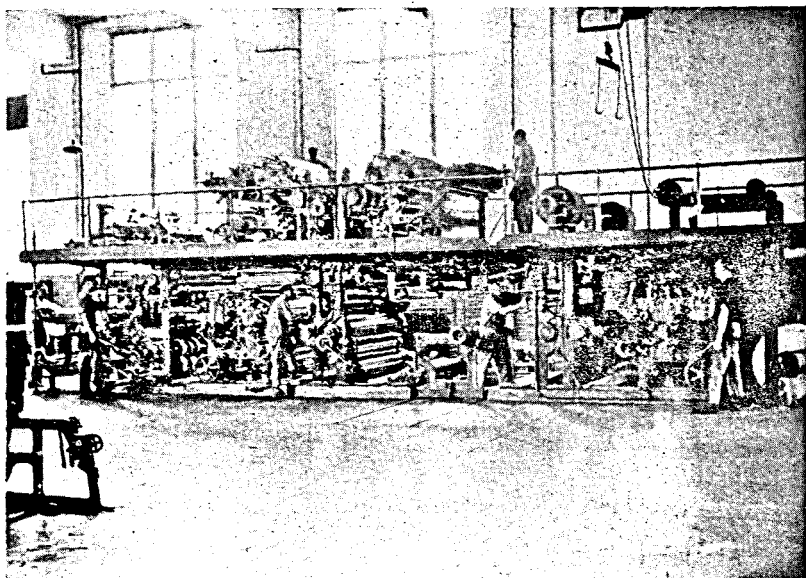
A visit to the Press Room is most interesting. The press on which *The Messenger of the Sacred Heart* is printed was made by R. Hoe & Co., and was specially designed to print the magazine complete, with the exception of the cover and inserts. It prints simultaneously on two different kinds of paper: Super-Calendered for the illustrations and advertising section and Antique-Finish for the text and delivers the product into signatures of eight, sixteen or thirty-two pages, folded and trimmed ready for binding. It can produce a complete magazine of one hundred and forty-four pages at the rate of one copy per second. At present *The Messenger of the Sacred Heart* consists of only ninety-six pages, so that provision has been made to increase the number of pages without the need of installing additional machinery. The paper used on this press consists of rolls which weigh on an average of from eight hundred to one thousand pounds each. The press is about eleven feet high by forty feet long. It requires four men to operate it and three boys to remove the printed signatures as they are delivered ready for binding. It took R. Hoe & Co. one year to complete the machine and they consider it to be the most perfect of its kind that they have ever made. Heretofore *The Messenger of the Sacred Heart* was printed by an outside firm and it took three different machines and a

longer time, as well as many more people to obtain the same result.

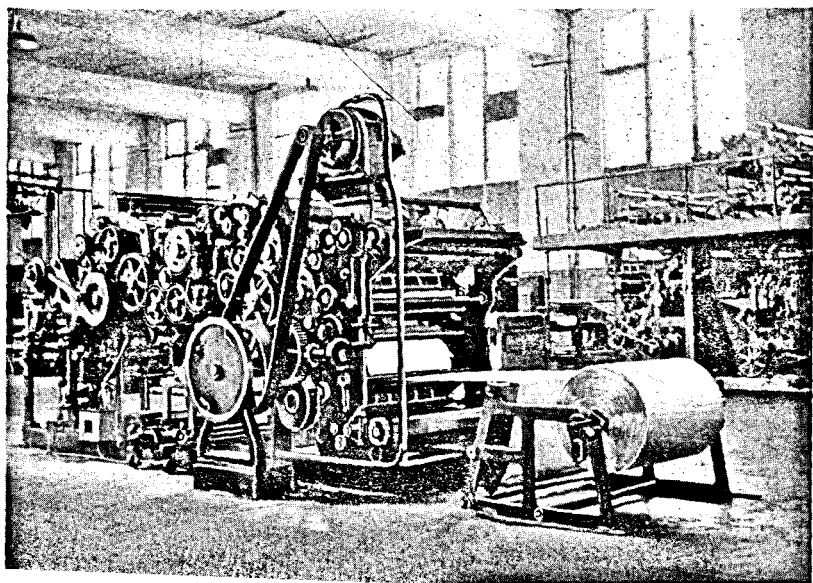
As the signatures are removed from the press they are transferred by movable cabinets to "The Sheridan Continuous Gatherer, Stitcher and Coverer"—three machines combined in one. Eight, sixteen or thirty-two page signatures are placed in piles of one hundred or more on the gathering section of the machine, and without being touched further by human hands the product travels from one unit to the other automatically, and the gathered signatures, wire-stitched, with the cover glued on, are delivered as completed books at the other end. The average speed of delivery is the same as the press—about one complete book per second. The delivery mechanism stacks the completed magazines into piles of ten. These are placed on movable platforms to sustain the weight of seven thousand copies. These platforms, when loaded, are moved by means of a lifting platform truck and rolled over to the mailing machine, thus saving much labor in handling. The lifting capacity of the platform truck is 3,500 pounds and requires but one man to lift that weight and move the load to the mailing machine.

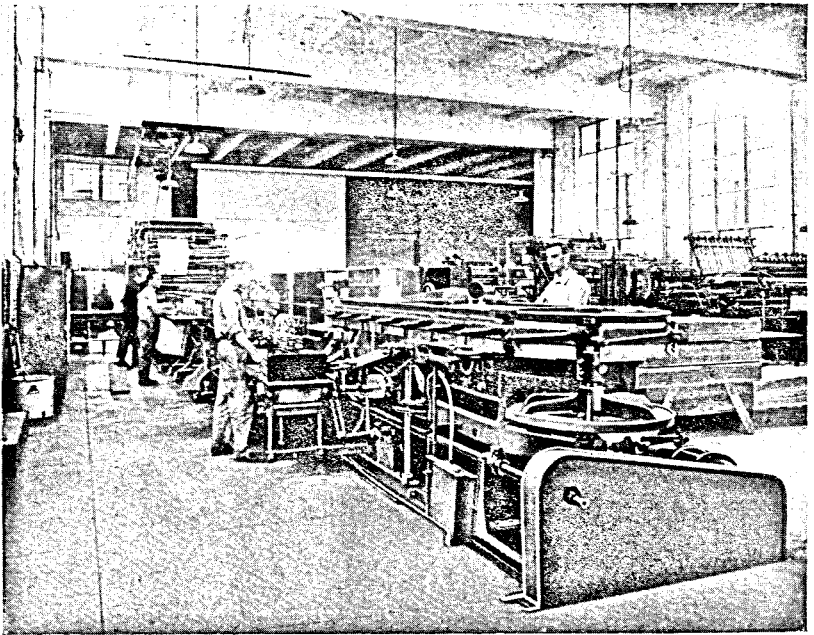
The mailing machine, called "The Auto-Mailer" is a recent device and is remarkable in its operation. It encloses the magazine in a wrapper which it cuts from a roll of paper; prints the name and address of the subscriber in the proper place and our address in the upper left hand corner, and delivers the copies complete into mail bags, ready for the Post Office, at an average speed of from five to six thousand per hour. Three men are sufficient to operate "The Auto-Mailer"—one to keep it supplied with copies of *The Messenger of the Sacred Heart*; a second to control it and to feed in the addressing stencils; and a third to keep the classification required by the Post Office and to remove mail bags as they are filled. Heretofore only the addressing of the magazine was done mechanically. Every copy had to be wrapped by hand, thus entailing great expense, time and labor.

The cover illustrations and frontispieces are printed on a most modern two-color press. The results obtained are produced by means of the three primary colors, yellow, blue and red, with a key plate in black contain-

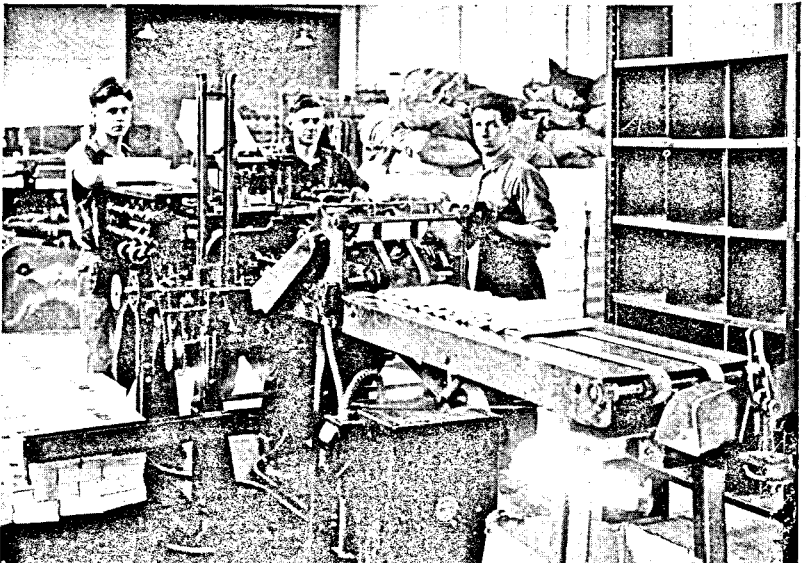


Two-deck Hoe Press, 40 feet long. — Printing one "Messenger of the Sacred Heart" a second.





Sheridan Machine, 45 feet long. — Assembling, stitching and covering one complete magazine a second.



ing all the details of the illustration. Two colors are printed at one time; hence, for a finished picture, it is necessary to put the paper through the press twice. At the second operation the covers and frontispieces are completed. The press produces at the rate of ten thousand covers and frontispieces an hour. A highly glazed paper is used. This is stacked on the press in sheets approximately 37"x54". These sheets are laid in piles of from ten to fifteen thousand and are delivered automatically to the printing cylinders without being touched by human hands.

The press used to print the League Leaflets was specially designed by the Meisel Press Mfg. Co., of Boston, Mass., to produce the Leaflets collated in sets of three booklets ready for mailing and at the rate of seventy-five thousand individual Leaflets per hour. The edition is 2,200,000 per month. This press is an intricate piece of mechanism and is said to be the only one of its kind in existence. It embodies some new principles which were developed to produce the desired results and is a considerable saving in time, labor and money over old methods. Heretofore it required seven or eight operations, several of them by hand, and a considerable force of people to do what the press accomplishes alone.

Circular letters and other printed matter produced in large quantities are printed on small automatic presses and are folded automatically on one of the most modern job folding machines. Hundreds of thousands of circulars are sent out every year to spread the League and maintain the circulation of *The Messenger of the Sacred Heart*.

A travelling crane with an electric hoist is used to move and stack up the large rolls of paper and to place them on the presses. The crane is capable of lifting a ton and of moving that weight to any part of the paper storage room.

The average number of mail sacks taken to the Post Office on mailing days is from two hundred and fifty to three hundred, and approximately one hundred thousand pounds of paper are required for each issue of *The Messenger of the Sacred Heart*.

The composing room is equipped with one of the latest model Intertype Machines, a Monotype Caster

and a Saw Trimmer with accessories to trim, cut, mount and rout plates. Only new type is used; when no longer needed it is remelted, retempered and molded in the form of ingots and used again to make new type. This saves the expense of distribution and insures more satisfactory results.

All the machinery is of the latest and most modern type and designed to obtain the best results with the greatest economy and the minimum of human element. The layout of the machinery and every other detail of the plant was most carefully considered so as to save all lost motion. As an instance; the paper is delivered at one end of the building, goes through the machinery without any retrograde movement, to the other end of the building where complete copies of *The Messenger of the Sacred Heart* in mail sacks are loaded on our Post Office truck. Experts in the printing industry who have paid us a visit claim that the plant in general is the most perfect in every detail for periodical publication work that they have ever seen. The perfection of mechanical detail is due to the untiring study and supervision of Brother Claude J. Ramaz, S. J., for thirty years connected with the work of *The Messenger of the Sacred Heart*. It is due mainly to Brother Ramaz that we have the largest circulation of any *Messenger of the Sacred Heart* in the world.

There has been no difficulty as regards the labor problem. Our printers are paid more than the Union scale of wages and, contrary to the usual practice in city shops, are given legal and Catholic Church holidays with pay. A lunch room, hot and cold shower and work-room conditions unexcelled anywhere make our men contented and eager to remain. Our time schedule is so arranged that when *The Messenger of the Sacred Heart* is finished *The League Leaflet* printing begins, hence, our economical results.

Since 1907 we have circulated fully 25,000,000 (twenty-five million) pictures of the Sacred Heart of various sizes; some containing on the reverse *The Promises of Our Lord*; some containing the *Morning Offering*; others urging the *Communion of Reparation*, and more than 2,000,000 containing prayers for a *Novena to the Sacred Heart*. During the past ten years more than 1,000,000 large pictures to commemorate

the consecration of families to the Sacred Heart were also circulated.

About 7,000,000 folders explanatory of the Apostleship of Prayer, with membership application form attached, were distributed. Approximately 1,500,000 Certificates of Admission and 25,000,000 Badges of the Sacred Heart were spread during that period. It is estimated that 12,000,000 leaflets containing the Act of Consecration to the Sacred Heart composed by Leo XIII with Litany of the Sacred Heart were sent out, and about 60,000 Handbooks for Directors and Promoters.

In 1907, The Messenger of the Sacred Heart had a circulation of 28,000. Today it has 310,000. The number of League Leaflets issued at that time was 1,350,000; today it is 2,200,000. In 1908, the Almanac of the Sacred Heart had a circulation of 60,000; today it has 300,000.

Each year an average of 5,000 Diplomas are issued to new Promoters. New aggregations average from 250 to 300 a year.

About 20,000 booklets containing a brief explanation of the Apostleship of Prayer and how to organize and revive it in parishes were distributed to pastors throughout the United States within the past fifteen years.



### THE CELEBRATION OF THE FEAST OF CORPUS CHRISTI IN THE MISSION OF ST. JOAKIM (Barnabee)

Among the ecclesiastical feasts of the year there is none that is celebrated with greater solemnity in the open air than that of Corpus Christi, so also there is no feast to which the Indians look forward more anxiously and attend in greater number than this feast. They always wish most earnestly to have this feast celebrated in their own mission. But this is impossible, because the missions are too numerous for one priest only, so I try to celebrate this feast at least in the principal missions.

This year I had the pleasure of celebrating it in four of them; viz: in the mission of St. Rose, among the

San Poil Indians. As very many Indians of several other tribes had gone to the San Poil Valley to catch salmon in the San Poil River the attendance at the services and especially at the procession was very great. This happened on the last Sunday of the month of May. I may remark by the way, that as it would be impossible to celebrate this feast in every mission on the day it falls, the Right Reverend Bishop of Spokane has given me the permission to celebrate it on other days whenever it is more convenient. After I had celebrated it in the San Poil Mission, the same feast was celebrated at the mission of St. Joseph, in the Spokane reservation, then at the mission of St. Joakim among the Skovelpea Indians, and finally at the Mission of St. Anne, on Kelly Hill, between the Columbia and the Kettle Rivers. The most solemn, however, of these services was the one celebrated at the St. Joakim Mission, commonly called "Barnabee" from an Indian chief, who lived not long ago not far from this mission. As the Feast of Corpus Christi is celebrated about in the same way in all the missions, I will describe only the one that took place at the Mission of St. Joakim.

The work of building this church was started some 27 or 28 years ago. When the writer came to Colville Mission some 24 years ago, he was put in charge of this mission. At that time the building was hardly fit for religious service. Hence, I very earnestly urged the Indians to make this building as fit and decent as possible for service. The Indian Chief, Barnabee, spoke to his people still more forcibly, and the people corresponded really well to our wishes both financially and by the way of work. The result was such that in a short time the church was finished and looked really fine. Since then the Feast of Corpus Christi has been celebrated in it almost every year. However, it has hardly ever been celebrated with such solemnity as this year.

As the Right Reverend Augustine F. Schinner, D. D., Bishop of Spokane, proposed to go to that mission to give confirmation on that feast day, his proposal was accepted at once and most gladly. Then I kindly asked Rev. Father W. Benn, Rector of the Scholasticate of Mt. St. Michael, near Hillyard, to allow a Father and some



scholastics to come to the mission and give me whatever help they could, for I certainly needed it. He kindly granted my request, and sent Father Frank Menager and four scholastics. Then I sent word to as many people as I could of the Colville reservation to come to the Mission of Barnabee for the Feast of Corpus Christi. The people corresponded to my invitation in a most satisfactory way.

A few days before the 19th of June, on which day the Feast of Corpus Christi occurred, I went to the Barnabee Mission to prepare everything for the great feast. There was very much to be done. A canopy was made and placed over the Statue of Sacred Heart, on the main altar with two long curtains nicely hanging from the canopy and bending on each side of the altar. A throne was prepared for the Rt. Rev. Bishop, and a gallery was made for the choir. Many natural flowers were placed on the altars, a new altar linen was put on the main and on the side altars; all the gold and white laces that were available were used in front of the three altars, so that they looked more beautiful than ever before. In the meantime the people were coming to the mission from almost every part of the reservation. Had you been there you would have seen wagons and buggies full of people and blankets, and not a few people riding on horseback after the old indian way. As there are some few old log cabins near the church, they were soon occupied to their full capacity. Moreover, quite a few tents and tepees were soon put up and fully occupied. As soon as the children, especially those who were to be confirmed, were at my disposal, I took them in the church and taught them as much catechism as I could, considering the short time that I had. Then confessions began and kept me busy till midnight. Thanks to two good men, who were attending to the people in the church, order was kept very well. Many, more than usual, came to confession. Early in the morning of the 19th I went again to the confessional and heard confessions until 7.30. Then I said Mass, during which I gave Holy Communion to a very large number. It was certainly most edifying to see that church crowded with people to its full capacity, and hear them praying so well together and then sing for a while and then approaching the communion rail and then lingering in the church as if they could not depart

from it. As soon as Mass was over I brought Holy Communion to the sick people, who could not come to the church. After I came back from giving Holy Communion to the sick, I was kept very busy making immediate preparations for the great service. In the meantime the Rt. Rev. Bishop, Father Menager and the Scholastics arrived at the mission. I at once told the Indian Chief, Little Alek, to call all the people to the church to meet the Bishop. The children came first. The boys were dressed with cassock and surplice and were told what to do in the procession. The girls wore a veil and a wreath, and carried flowers to scatter on the ground as the procession was going on. Everything being ready, the Rt. Rev. Bishop proceeded to the altar and then to the throne, and began the Pontifical Mass. It was probably the first time that such a Mass had been celebrated in this mission. The Gregorian Mass "De Angelis" was sung by a choir of men, women and girls, all Indians. Considering the short time they had for practice, they did really well. Many non-Catholic people attended this service, and for some of them it was the first time that they had been inside a Catholic Church. In reference to this I may relate a fact about a non-Catholic man. Having been informed that a great catholic service was going to take place at the Barnabee Mission, moved more by curiosity than by anything else, he came to that church. At first he was afraid to enter, and for quite a while he watched from outside what was going on inside. A Catholic lady, who knew him, told him that he was welcome to enter the church, but he refused. After a while he got more courage, and went closer to the door of the church, but he did not dare to enter. Then getting more courage he finally went inside the church and watched everything that was going on during the mass and also heard the sermon of the Bishop. What impression he received I do not know, but I am sure that he thinks now quite differently from what he thought before.

As soon as the Mass was over, the Rt. Rev. Bishop preached a good practical sermon, gave the papal blessing and administered the sacrament of confirmation to several children. It was now time for the procession; unfortunately, the Bishop could not take part in it, as he was obliged to leave to keep an appointment. Hence, Father Menager had the honor of carrying the Blessed

Sacrament. Three altars had been prepared on the spacious ground about the church. They were very simple, consisting of an ordinary table covered with spotless linen. Each altar stood in a bower made of branches of trees, and decorated with the best blankets and silks and laces these poor Indians could supply. The ground in front of the altars was covered with blankets, whereupon the priest and his assistants might kneel. Ten or twelve cowboys, riding on horse back, accompanied the procession. From time to time they fired off their guns, as a salute to our Lord. Thus these simple-hearted and devout people went from altar to altar, some saying the Rosary, others singing hymns. At each altar benediction of the Blessed Sacrament was given, and at the close all stood up while one of the Indian chiefs delivered a fervent address to the people. After the singing of many hymns, and the ringing of bells, and the firing of rifles, all returned to the church, where the last benediction was given and a sermon delivered by the Father in charge of the mission. In his sermon he praised the simple-hearted indians for the faith and devotion to our Lord in the Blessed Sacrament, and exhorted them to be always loyal to Him and His one true church.

E. GRIVA, S. J.



## RETREAT-HOUSES FOR LAYMEN IN EUROPE

The consoling letter of Our Holy Father, Pope Pius XI, published on July 25th, 1922, in which he warmly praises the Spiritual Exercises as an effective and *systematic* training in Catholic ideals of conduct, should result, not only in an increased attendance in all existing Houses, but it should also create a demand for the opening of new Retreat-centres in several parts of our vast country. It is, consequently, the duty of us all to exert ourselves to the utmost to bring about this desirable result so that men in all walks of life may be enabled to spend a few days in the beneficent atmosphere of a Retreat-House in order to reflect practically upon the serious obligations of a truly Christian life. In this way many splendid men who now grope and drift in their spiritual struggles will receive clear and systematic guidance and will become, not only models

of Catholic manhood, but valiant and disciplined defenders of Christian Civilization against the wild attacks of modern Radicals and Revolutionists.

The encouraging words of the Supreme Pontiff open a bright outlook for Laymen's Retreats in the immediate future and we must, in consequence, prepare to meet the demand, otherwise the field will be occupied by others, who will thus use the special spiritual weapons which have been entrusted to us. To accomplish this task successfully, it is of supreme moment that we learn from our Fathers in Europe what long experience has taught them with regard to the arranging and managing of such centres of spiritual life for Laymen. The following points, noticed during a brief visit to the Retreat-Centers in England, Northern France, Belgium and Austria, may, it is hoped, be of interest to some readers of the Woodstock Letters. Inasmuch as there are certain general lines, common to all Retreat-Houses, it has been thought best to dwell upon these features in this paper, leaving for the future a description of certain places which merit special attention.

I. *The Site.* Worthy of note, in the first place, is the extreme care which is taken to give the Retreat-House a proper local setting. The psychological effect which environment has upon heart and mind receives due consideration with the happiest results. In this choice two points are never lost sight of—1) a restful outlook and 2) a sufficient amount of level space where the Retreatants can walk with ease and comfort. Following these requirements any property that is without an outlook or that does not permit the needed physical exercise is deemed absolutely unfitted for the purpose. As a result of these prudential considerations, the surroundings of a Retreat-House are always inviting and frequently inspiring. Sometimes the outlook is over broad expanses of carefully-cultivated farms and fertile meadows; sometimes it is over the gleaming waters, either of a winding river or of a placid lake; sometimes, again, it is over long lines of majestic forest-trees, or as at Feldkrich and Innsbruck, the outlook is upon the lordly Alps, the motionless guardians of divine sublimity, or the view may extend over the restless sea, while the ear is lulled by the swish-swash of the waves against the shore. Even when placed in the suburb of a large city, as at Liege, in Belgium, it is really aston-

ishing what ingenuity is displayed in so arranging the walks, the trees, the vines, and the lawns as to result in what may be fitly called a perfect *rus in urbe*. The needed privacy and seclusion are secured by natural hedges or, where necessary, by walls or railings.

II. *The Chapel*. The centre of attraction in all European Retreat-Houses is, as it should be, the Chapel. This is always dignified, always devotional, and frequently, of a high degree of art. Gothic seems to be the prevailing style, though other styles are not excluded. There is wisdom in this selection, for Gothic, even in its simplest form, is symbolic of prayer. Its upward, pointed arches lift to thoughts of the world above, while its natural beauty and its graceful lines fitly represent the spirit of faith and the willing surrender of the soul to God's plans and to the whispers of grace. There is no need in this style to strive after effect by excessive coloring or by fantastic ornament.

The Chapels are usually large enough to accommodate two to three hundred persons. This provision is rendered necessary by the Reunions which form a pleasant feature of Retreat life in many parts of Europe. Lateral chapels furnish opportunities for the private masses of the priests engaged in this apostolic ministry. Individual prie-dieus, not pews, are favored. The advantage of these is that they may be spread out or placed together, according to the number of the Retreatants. It is impossible to conceive of anything more restful to the heart or more encouraging to a wearied soul than the calm and the devotional features of these beautiful chapels.

III. *The House*. European Retreat-Houses are usually simple in style but eminently suited for their purpose by a practical arrangement of Conference Halls and of private rooms. Each Retreatant has his own room and this feature is *rigidly* enforced. No one is received for a retreat unless he can be provided with a private room. It is obvious even to an outsider that this precaution is absolutely necessary for the fruit of a retreat. Where several occupy the same room, there are not only many personal discomforts, but there is an absence of that privacy which is absolutely needed for meditation and prayer. Moreover, where there are several persons in the same room, there will be a constant stream of gossipy stories, and conversation will

be prolonged to a late hour of the night. As a matter of fact, unless each Retreatant is provided with a private room, the social side will predominate and the spiritual exercises will be relegated to a very secondary position.

There are usually several Conference Halls in the Retreat-Houses, because sometimes various retreats, one, for example, of three days and another of four or five days, may be in progress at the same time. This is possible through the different Conference Halls, so that the Chapel is left free for Mass and Benediction, which all the groups can, on account of its spaciousness, attend in a body. This plan makes it also possible to hold at the same time different vocational retreats, for example, of lawyers and of doctors.

In the general layout care is taken to avoid all bends and corners, so that the Beadle or Regulator has a clear sweep of the entire length of the Corridor, a matter of prime importance when many very young students are making the Spiritual Exercises.

IV. *The Numbers.* While there is some variety of opinion among European Retreat-Masters as to the wisdom of holding retreats of one hundred or more men, there is absolute unanimity in the opinion that the best results are obtained when the band does not exceed fifty Retreatants. Great stress is placed upon the personal interview with the Retreat-Master, which is the way by which real direction is given to the Exercitant. Hence, every Retreatant is given an opportunity to have a quiet conference with the spiritual guide and to unfold to him his aspiration, his troubles, his difficulties and his dangers. It is very consoling to notice the beneficent results of such confidential talks and the spontaneous happiness they bring to the individuals. It is obvious that no Retreat-Master can grant such conference to more than fifty in the brief space of three or four days. In this manner a hold is secured upon the men that is always helpful and usually permanent.

V. *Silence.* We all know the insistence of spiritual writers upon the necessity and the advantages of silence during the days of Retreat. The great works of God are accomplished in silence. The voice of the Holy Spirit is heard, not at the crossways, nor in the market-places, but in the shrines of prayer and in the temples

of piety, where silence reigns supreme. In view of this well-established truth spiritual guides endeavor to place the Exercitants in an atmosphere of seclusion and of silence. However, the difficulty of obliging men, accustomed from morning to night to almost unbroken streams of conversation, to refrain entirely, even for a few days from speaking, is generally admitted by Directors of Laymen's Retreats, so that in very many Retreat Houses conversation is permitted, both after dinner and after supper, while, in a few places, it is also allowed for a short time after breakfast. The exact time, however, during which this relaxation is sanctioned is explicitly stated and all talking ceases the moment the bell is sounded. Transgressions of this rule are never tolerated and the Beadle has strict orders to send home immediately anyone who fails to comply with this regulation.

In spite of the difficulties, there are some Retreat-Houses in which absolute silence is rigidly kept and the entire time of the Spiritual Exercises is passed in that atmosphere of undisturbed reflection which is naturally conducive to the very best results.

VI. *Order of Time.* The following Order of Time observed at Mours, in France, will prove suggestive for our own Retreatants.

A. M.

6.00—Rise.

6.30—Morning Prayers in Chapel.

Points of Meditation.

Meditation in Private or in the Chapel.

7.30—Holy Mass.

Review of Meditation.

Free Time.

8.15—Breakfast.

Rosary.

Free Time.

10.00—Points of Meditation in Chapel.

Meditation in Private.

11.00—Review of Meditation—Writing of spiritual notes.

Visit to the Blessed Sacrament.

Free Time.

11.40—Examination of Conscience in Chapel.

12.00—Dinner.

P. M.

12.45—Recreation.

1.45—Way of the Cross.

Free Time.

3.00—Conference.

Free Time.

Visit to the Blessed Sacrament.

5.15—Points of Meditation in Chapel.

Meditation in Private.

6.15—Review of Meditation—Writing of spiritual notes and of resolutions.

Free Time.

6.45—Angelus.

7.00—Supper.

Recreation.

8.15—Night Prayers.

Short Instruction.

All retire.

VII. *The Meals.* While the Breakfast consists of the traditional slice of bread and a cup of coffee, the dinner and supper usually consist of one meat, two or three vegetables, salad and a simple dessert. Wine or beer is generally served both at dinner and at supper. The books read at meals are of the solid type and, as every one eats slowly, considerable matter is covered during the three or four days.

VIII. *The Offerings.* The offerings seem to us to be rather meagre, varying from fifteen to fifty francs. This sum is by no means sufficient to defray the expenses and the deficit is made up, either by benefactors or by the sale of the farm produce. Yet in spite of this struggle, it is remarkable what splendid properties have been secured for this movement, what well-equipped Chapels are to be found everywhere and what splendid libraries of spiritual books each House possesses.

In a future article I hope to give a short description of several Retreat-Houses which have special features and which, consequently furnish food for reflection upon many projects which, if introduced, might increase the usefulness of a citadel of spiritual strength to the country.

THOMAS J. GASSON, S. J.



## CENTENARY OF THE GREGORIAN UNIVERSITY

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Founded by Gregory XIII as an international *Collegium Romanum* under the direction of the Society, the Gregorian University has had something over three hundred years of life; but the regime of the original assignees was abruptly terminated in the hard times of the latter eighteenth century, and it was not until the year 1824, under Leo XII, that the Jesuits, in a sort of modest triumph, reentered the familiar and historic old walls. The hundred years succeeding this event came to full cycle on the 17th of May, 1924. Within the shadow of this date, that is to say on the 13th of May, fell the first ecclesiastical feast of the founder and most notable of many notable occupants of the University's chair of Controversy, Blessed Robert Bellarmine. Here, certainly, was too much of a coincidence not to have some effect on the celebration of the centenary; and so the programme was officially opened on the morning of Blessed Robert's feast with Solemn Pontifical Mass in the Church of St. Ignatius. At this Mass the Celebrant and Preacher was His Eminence, the Most Reverend Lord Cardinal Raphael Merry del Val, Archpriest of the Patriarchal Vatican Basilica.

To reconstruct the picture of this occasion, one had best turn to an enthusiastic but no less reliable Italian source. In the *Osservatore Romano*, issue of May 14, we find the following account: "It is no exaggeration to say that the centenary feast of the Pontifical Gregorian University had a brilliant inception yesterday morning; such is the plain truth. In fact, so brilliant was this first function of the programme that, although the others yet to come may equal it in splendor, they will certainly not be able to surpass it. A purple-clad Cardinal, encircled by a throng of bishops and prelates, representatives of all the educational institutes in Rome; nearly two thousand alumni of the University along with the entire student body; a large number of priests and religious of every grade; the Mass music under the direction of Raphael Casimiri; the sermon of His Eminence, the Celebrant, and the Blessing imparted by him in the name and by the authority of the

Pope; the significance of the celebration in the beautiful temple dedicated to the memory of the glorious founder of the Society of Jesus; the coincidence of the Feast of Blessed Bellarmine with that of the Roman College; an arrangement of programme perfect in every detail—these are not events to happen every day, even in Rome which still excels all the other cities of the world in the magnificence of its religious functions.”

Judging from the details of the programme and the large number of high ecclesiastics who lent added significance to the occasion, the *Osservatore* has hardly exaggerated. In the procession of clergy accompanying His Eminence to the main altar were the following Monsignori in cope and mitre: de Huyn, Patriarch of Alexandria, Ridolfi, Archbishop of Irenopolis, Zonghi, Archbishop of Colossi, Cherubini, Archbishop of Nicosia, Marchetti-Selvaggiani, Archbishop of Seleucia, Cieplak, Archbishop of Acrida, Moretti, Archbishop of Laodicea, Pellizzo, Archbishop of Damiatra, De La Porte, Bishop of Berisa, Iannsens, Bishop of Bethsaida, Mannaioli, Bishop of Pomario, Gariador, Abbott-General of the Cassinese Congregation of Primitive Observance, Smith, President of the Congregation of England, Noots, Abbott of the Premonstratensians, and one or two others of Greek and Ruthenian Congregations. In cope, chasuble, and tunic followed many prelates, priests and religious. His Eminence was assisted at the Holy Sacrifice by Monsignor Carinci, Rector of the Capranica College; the deacons were Monsignori de T. Serclaes, Rector of the Belgian College and de Fonseca, Rector of the Portuguese College; the subdeacons were Monsignori Hinsley, Rector of the English College, and Clapperton, Rector of the Scots' College; the masters of ceremony were the Pontifical *Cerimonieri*, Monsignori Grosso and Dante.

“After the Gospel,” says the *Osservatore*, “during a solemn silence, came forward the majestic figure of the Celebrant, who in a sonorous voice that penetrated every corner, read the sermon of the occasion.” We quote the following passages from this sermon as reported in full by the *Osservatore*:

“Leva in circuitu oculos tuos, et vide; omnes isti congregati sunt, venerunt tibi . . . Et videas filios filiorum, tuorum pacem super Israel.” (Is. 49, 18; Ps. 127, 7).

These blithe words of invitation and presage, pronounced under the impulse of divine inspiration by the Prophet Isaias and

by the Psalmist raised to the vision of the glorious triumphs of the Church of Christ, seem to be singularly apposite to this morning's centenary celebration of the restoration of the Gregorian University to the deserving Society of Jesus. We can, therefore, in due measure apply them to the solemn events we are now celebrating in this majestic temple of St. Ignatius Loyola, under the shadow of the ancient Roman College.

For more than three centuries, through times of unmixed happiness, through other times of poignant grief, this Institute, founded by Pope Gregory XIII, and entrusted to the wise direction of the Fathers of the illustrious Society of Jesus, has been accomplishing its sublime mission. It has extended its beneficent work throughout the entire world. It has given to its innumerable children, of every race and nation, the treasure of true doctrine. It has prepared them to become, in their diverse fields, heralds of the Catholic Faith, cultured and exemplary priests, strong defenders of the Church, and faithful servants of the See of St. Peter.

Lift up thy eyes round about, o venerable and fertile Mother, lift up thy eyes round about, and see! All these are gathered together to praise thee for the benefit they have received. See the throng of eminent professors who have taught the beauties of divine truth to thousands upon thousands of eager young men. Behold, scattered throughout the nations, the vast multitude of thy pupils; some lowly workers in the mystic vineyard of the Lord, others skillful writers, others again strong bearers of the word of God, dauntless missionaries in far-off lands, zealous pastors of souls, eminent prelates and bishops. Above all, behold and rejoice at the spectacle of those heroes of Christian virtue, the Saints and the Martyrs, who, having gone forth from thy bosom, now bless thy name from the heights of heaven, and intercede for thee before the immaculate throne of God thrice sanctified.

It would be too difficult to mention all those who have adorned the Roman College and the Gregorian University during the last century of its existence, by the force of their intellect or lofty virtue, or have brought honor to the Church by their splendid achievements. However, it is incumbent upon us to mention one of these, one of the most eminent professors of this University, one whose virtue the Holy Father has only recently proclaimed heroic and whom He has thereby catalogued among the Blessed—Robert Bellarmine.

It was a happy thought to combine the celebration of this centenary with the feast of this superb champion of the Catholic Faith, yea, and to celebrate both in the very Church where the Doctor's sacred remains lie resting not very far away from the shrine of his angelic pupil, St. Aloysius Gonzaga. A scholar among the scholars of his day, Blessed Bellarmine is one of the rarer glories of the Roman College. Behold, in our own day,

his majestic figure rises before us crowned with new laurels, proving once more to the incredulous that revealed Faith, far from conflicting with true science, elevates it in a marvellous manner and that the Church of Christ embraces and rewards all those who, realizing the limitations of human wisdom, not only do not permit themselves to be blinded by foolish pride, but employ the gift which God gives them to proclaim the glory of divine wisdom and of eternal, immutable truth . . . .

The student who possesses the precious gift of Faith and submits to the infallible authority of the Church, may peacefully follow the necessary progress and daring investigations of human knowledge. And whenever the enemies of God, or those who do not know Him, accept some new hypothesis as an undeniable scientific discovery and declare that the Catholic must either renounce altogether or at least modify revealed doctrine and the teachings of the Church, he bides his time in unperturbed serenity, firm in the conviction that these new postulates will very soon be shorn of whatever at first sight seemed contrary to Faith, or if not, that they will soon be rejected by their own authors and increase the vast pile of false theories that tells the story of human research, like unto those ruins that skirt the highways of ancient Rome, as if to remind the traveller of the limitations of our intellects and the perishable nature of terrestrial things. Of such wise men spoke the Prophet Jeremias when he said: "Confusi sunt sapientes et perterriti et capti sunt; verbum enim Domini projecerunt et sapientia nulla est in eis." (8, 9).

Against the deadly heresies of his time Blessed Bellarmine was a fear-inspiring and undefeated champion; and we can say for certain that if God has wished to defer the definitive glorification of this valiant Paladin of the Catholic Church until our own day, He has done so in order, all the more effectually, to present him as an example for us to follow while combatting the errors, both old and new, that confront us today.

May new defenders of truth in every department of knowledge continue to arise. May these defenders, following in the footsteps of the great Master, Bl. Bellarmine, learn, like him, to rout error by might of intellect and depth of study. May they discover methods of presenting clearly the unchangeable, because ever true, doctrine of the Church of Christ, and at the same time learn to cooperate vigorously in the work of saving souls by their edifying example of virtue. Let them be learned men indeed, but above all let them be holy men: "qui ad justitiam erudiunt multos fulgebunt quasi stellae in perpetuas aeternitates."

And you, young students of the Pontifical Gregorian University, you who are preparing to take up the work which God has assigned, you who are the hope of the Church, remember that you are the heirs of a glorious past; remember that it devolves upon you to sustain the honor of our University; remember to

keep intact its best traditions. Without allowing yourselves to be carried away by the changing novelties and restless spirit of the age, apply yourselves in a special manner, with fervor and eagerness, to the acquirement of fundamental, philosophical and theological science, which will prevent you, with God's grace, from losing the right path and will guide you in the pursuit of your studies and in your struggle against the insidious assaults of the enemies of our Faith. Most important of all, implore God for the wisdom of which He is the infinite source. Happy indeed will you be if you will be able to say with the Wise Man: "Optavi et datus est mihi sensus; et invocavi et venit in me spiritus sapientiae, et praeposui illam regnis et sedibus, et divitias nihil esse duxi in comparatione illius." (Sap. 7).

You, my dear young men, you are summoned to receive the unction of the eternal priesthood: "Vos autem sacerdotes Domini vocabimini," and you will have to fulfil a sublime apostolate: "vocationis caelestis participes." For so long a time have the regions been dried up, that you are invited to water them anew with the salutary waters of divine grace. Many are the intellectual and moral ruins brought on by the storms of error and vice; yours is the task of resurrecting and restoring the beauties of the kingdom of Christ. May it please God that in you will be fulfilled the word of the Holy Prophet: "Et aedificabunt deserta a saeculo et ruinas antiquas erigent et instaurabunt civitates desertas."

At the conclusion of the Mass, His Eminence gave the Papal Benediction. The University Hymn, composed by Father A. Casoli, S. J., was then sung by the students and alumni, and the programme for the morning came to an end. At 5.30 in the afternoon, Solemn Benediction of the Blessed Sacrament was given by His Eminence Cardinal Vincent Vannutelli, Bishop of Ostia and Palestrina and Dean of the Sacred College. The preacher on this occasion was Monsignor Lawrence Ianssens, Bishop of Bethsaida.

On the 15th, at 9.15 a. m., Solemn Mass for the souls of deceased benefactors, superiors and students of the University, was celebrated by Monsignor John M. Zonghi, Archbishop of Colossi. The absolution was given by His Eminence, Cardinal Anthony Vico, Bishop of Porto and St. Rufina. On the 17th, at 10.30 a. m., the faculty, students, and alumni of the University assembled in the Museo Lapidario for a solemn audience with His Holiness. Part of the programme on this occasion was a public examination in theology, Father D. Alfred Ancel of the French Seminary having to sustain his candidacy for a degree against their Eminences,

Cardinals Billot, Laurenti and Sincero. The visiting Gregorians and ecclesiastics were grouped to the right and left of a throne erected in the center of one of the longest halls. In the first rows sat His Paternity, Father Ledochowski, the Roman Provincial, Father Filograssi, the Rector of the University, Father Miccinelli, and the Fathers of the examining committee of the University: Huarte and Lazzarini, Professors of Dogma, and Fabri and Van Laak, Professors of Fundamental Theology. "The approach of the Holy Father," reports the *Osservatore*, "was announced by a chorus chanting Father Camattari's hymn, 'Oremus Pro Pontifice.' Intermingled with the singing was the rather clamorous applause of the tremendous gathering. It was an impressive moment. The Common Father of the Faithful passed through the long line of his favorites, smiling and blessing. Then having seated himself on the throne, Monsignor De Samper, his Majordomo, on the right, and Monsignor Cremonesi, his private almoner, on the left, he was approached by the General of the Society of Jesus, who read a devoted address. After this, the Candidate, Father Ancel, accompanied by the Rector of the University, prostrated himself at the feet of the Vicar of Christ to receive his blessing before undergoing his public examination, which is not as might be thought, a simple academic formality, but a thorough test on certain fundamental points of theological science.

"The first examiner," continues the *Osservatore*, "was his Eminence, Cardinal Billot, who questioned the candidate on the treatise of the Holy Eucharist, and more precisely on the 'esse Christi in Sacramento Eucharistiae' . . . Next in order came His Eminence, Cardinal Laurenti, who asked about the Primacy of St. Peter and whether such Primacy was conferred directly by Christ on St. Peter or was not rather a later usurpation . . . The third and last examiner was His Eminence, Cardinal Sincero, who brought the discussion to bear on the Persons of the Blessed Trinity." The *Osservatore* adds that Father Ancel, who had completed his philosophy and theology courses at the Gregorian and had, consequently, explored all the secret paths of the Scholastic method, acquitted himself brilliantly, so that no one doubted for a moment about the results of the examination.

When the last round of applause died away, the Holy Father gave a short address.

"We find Ourselves," began His Holiness, "in a pleasant—we might say sublime—embarrassment experienced once before by Our great and glorious predecessor, Leo the Great, who observes that 'speech becomes difficult where its necessity is imposed'—words pertinent on this occasion, dearly beloved young men to whom in an especial and more affectionate manner Our remarks are addressed, seeing that you would not depart Us were We to depart without a father's colloquy with his sons, with such sons.

"Our congratulations to you, beloved son, the champion of the day, a successful champion (here a burst of applause interrupted His Holiness) and successful against such opponents (renewed applause) the combined weight of whose authority, prestige of office, depth of learning, and skill in argument, might thoroughly have shaken an even firmer heart and mind. And We return thanks to your eminent objectors, who, to the labors in which they daily tender Us an assistance in the government of the Church, an assistance as indefatigable as precious, have kindly consented to add the present task in order to bring truth into clearer relief. We say this not to save them from any censures of the Holy Office (lively laughter) but to express what their generous cooperation on this pleasurable occasion of spiritual tournament suggests to Our heart. We call this a spiritual tournament because truly, beloved son, skilled as you are in the weapons of a good scholastic (weapons, thank God, still in honor among us and, with His aid, destined ever to be so), you have demonstrated the use of all of them according to the sure, sound, clear, steadfast rules of this spiritual combat, so replete with keen and elevating pleasure. This is Our first very much deserved remark.

"Our next remark pertains particularly to you, Supreme General of the worthy and glorious Company which is called by the name of Jesus, Name which embodies the meaning of the promises of which it is the divine compendium and presage. Having been pupils—as We have been so delicately reminded and as it is so sweet for Us to recall—having Ourselves been pupils of the Gregorian University, pupils under so very many Fathers of the admirable Company, We have always

with filial love followed its destinies, its vicissitudes, its glorious successes. Borne, through the secret ways of Divine Providence, by the hand of God to that office wherein We minister to the trials of all the Churches— We say all the Churches, because Our thought in union with the desire of the Divine Pastor is of one fold and one shepherd—it is with a new love, a new enthusiasm that We hail the centenary successes of the Company of Jesus, and repeat Our thanks for the magnificent work accomplished a short while ago by the Provincials of the same Company in order to assure the future destinies of the Gregorian, to illumine it still more with new glory, to enrich it still more with precious fruits.

“With all Our heart, therefore, We join in the satisfaction of all those who pause to look back over the glorious path of the hundred years just completed. Why is it that when certain moments arrive, when certain outstanding periods have been reached, the mind turns as by instinct to remember, turns to the celebration of anniversaries and above all of hundredth anniversaries? It is like the traveller who after completing the first stage of his journey, takes pleasurable mental count of it and draws therefrom a pledge for the part which yet remains. It is like the workman who, as the poet says, resting under the oak at eventide, enjoys and estimates his reward, finding it in the very work done and in the smile of the heavens and in the testimony of his inmost conscience to a duty faithfully performed. There is something of ineffable beauty in these centenary reflections. It is not merely a matter of arithmetic, of barren mathematics but rather, as another poet has said, mathematics which becomes poetry: it is an epic of sublime numbers.

“Consider, as everyone who has trodden your path can do (and blessed are you who are still advancing therein), consider the sum total of blessings stored up during one year of the Gregorian University’s life. How much truth is brought to light, how much instruction in virtue, how many incitements to good, how many examples for imitation, how many holy words, how many wholesome resolutions in the course of one year only! We know the record, We have seen it with Our own eyes. Multiply this record by a hundred. It is a demonstration as easy as it is immediate, as simple as it is eloquent.



"And finally, when to this last century are added the others which preceded it extending all the way back to the lowly dwelling at the foot of the Capitol with its first modest enrollment of fourteen scholars . . . the spectacle looms truly gigantic before the imagination and becomes something supremely beautiful and consoling. At this sight, a word of thanksgiving, a *Te Deum* or an *Agimus tibi gratias* comes spontaneously from the heart to the lips. And (moreover) We see an increase and deepening in the joys of the journey thus far, We see the empty spaces becoming narrower with the increasing mass of truth and virtue, and We repeat the words of St. Augustine: '*dilatentur spatia charitatis, dilatentur spatia veritatis.*'

"It is therefore with keen joy and gratitude to God that We venture to think there ought to be added to the old halls of the Gregorian University a new building, larger and more stately, which may happily prelude a future not only worthy of such a past but likewise of such a present."

After touching on Bellarmine and Bobola as the two latest additions to the galaxy of the University's protectors, His Holiness concluded with his blessing; and here also the first event on the programme of the last day came to an end. The next and final event followed soon after in the form of an alumni banquet which was served in quite sumptuous fashion in the great hall of St. Martha. Here, amidst the Cardinals, Archbishops, Bishops and Prelates who had attended the audience with His Holiness, "eleven orators representing eleven nations" vied with one another in recalling memories and weaving praises of Alma Mater. Singled out among the speakers was the Bishop of Namur, Monsignor Heylen, whose address, as described by the *Osservatore*, was "splendido e commovente"; but perhaps the outstanding figure of the occasion was His Eminence, the well-known Cardinal Billot, who was mentioned frequently by all the speakers and received an ovation which clearly showed the profound impression left by him on several generations of students. Thus, concluded the *Osservatore*, "ended the centenary feast of the Gregorian University; but the memory of it will be cancelled never in the hearts of those who participated."

## THE ATENEO SUMMER CAMP

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ATENEO DE MANILA.

*Dear Father Editor:—*

About two weeks before we closed school, the Manila papers ran such headlines as 'First Students' Summer Training Camp of the Philippines; 'Ateneo Boys to Hike over the Baguio Mountains.' There was much talk about this new venture of the Ateneo, and much comment, favorable and otherwise. The idea of a Summer Camp was first put before the boys after their return from the Christmas holidays and we were very much disappointed at the response. Little enthusiasm was shown and that little soon died. We tried various methods to stir up the boys, but no noticeable results were obtained. We erected in a conspicuous place in the college a thermometer which was supposed to rise with the increased numbers of those going to the camp, but its rise was very small. It registered below freezing. A few brave ones gave in their names. What was the trouble? The boys in the states would be enthusiastic over the idea of spending two weeks in the mountains and of living the healthy outdoor life of a camp. But, not so here. The Ateneo boys had responded wonderfully to all other activities we started, but in the case of the Summer Camp they were listless. We finally got at the root of the difficulty. One cadet officer expressed the trouble this way: "We do not know what a Summer Camp is. What shall we do there? Will there be drill all day long? What kind of chow shall we have? I think if a little pamphlet was printed telling the boys just what they are to expect and giving them something to show their parents, many of them would go to the camp."

The young officer's suggestion proved a good one. Father Byrne prepared a pamphlet of full information on the camp, the day's order of time, expenses, side attractions and an assurance that the boys would be well fed. They were convinced, and we left Manila on Monday, March 24th, the morning after the graduation, with one hundred and twenty-five cadets.

As the boys marched through the city dressed in

khaki and carrying real army rifles and bayonets and loaded down with hat boxes, blankets and bundles of clothes, they brought back old familiar World-War scenes around New York. We boarded the Baguio Express (one of the boys asked me after a few hours why they called it 'Express') at 8 a. m., and though the ride of 200 miles through the island of Luzon, from the beginning of the railroad to its end, was hot and dusty, still it had its redeeming features. The cadets were very happy (for all but six of them it was their first trip to Baguio, the beauty spot of the Philippines) and sang and joked and bought bananas and cocoanuts on the way. In almost every town we passed through, relatives of the boys were at the station, loaded down with all sorts of native fruits and home-made dainties and, as the train pulled out, one would judge from the embraces and handshakes and hurried words of advice that the boys were really off to fight a formidable enemy instead of going to enjoy two weeks vacation in the mountains.

We arrived at Bauang Sur at 4.15 the same afternoon, and after much delay and confusion all were packed into auto trucks owned by a very stubborn gentleman of color from Kentucky, and we started a most interesting trip up the famous Naguillian Trail to the spot where Camp Ateneo was located, five thousand feet above sea level, nestled among the pine-clad mountains which, according to some tourists I have met, rival the Alps for beauty. I said the trip was interesting and what made it so for us was the fact that we were with a crowd of boys who were experiencing for the first time in their lives the delightful sensation of being cold. As the ascent was gradual so was the sensation, but when we reached the top of the mountain the provident ones were bundled in sweaters while the others were huddled together in an effort to keep warm. To say the boys felt cold may sound like an exaggeration. For us it was merely cool, but the boys, natives of the lowlands and accustomed to its heat, felt a decided shock when they entered an area where the thermometer averaged 60 degrees during our stay and where it occasionally dropped down to 50 degrees during the night.

The last truck load of cadets under the care of Messrs. Hurley and Schoberg, arrived at the camp at eleven o'clock that night, three hours after the first

truck load had arrived, and due to the fact that all arrived after dark it was not until the next morning that we appreciated fully the beautiful site which the Senior instructor, an officer of the U. S. Army, with twenty years experience in the Philippine Islands, had selected for the camp. The twenty-six tents, arranged in two parallel rows with a fine parade ground between and with the officers' tents running at right angles and facing on the parade ground, had been pitched on the Camp John Hay Polo Field with another large grass-covered field adjoining for extended order drill, target practice and recreation. The city officials extended us all the privileges and installed electric lights, telephone and showers, even though the camp was about a mile and a half from the city. The Quarter Master Department of the U. S. Army loaned us all the necessary equipment, such as tents and utensils free of charge, and sold us all foodstuffs at cost and supplied us with two first-class cooks. Thanks to this kindness on the part of the Army and also to the courtesy extended us by the Manila R. R., the entire expense of the camp, including the trip from Manila to Baguio and return, almost 480 miles, laundry, medical aid, board and ammunition cost the boys only 31 pesos and 69 centavos, or in the U. S. currency about 15 dollars. Imagine giving 125 boys from New York two weeks summer camp in the Catskills for 15 dollars and you have some idea of the opportunity offered to the Ateneo Cadets.

First Call was blown every morning at 5.45. Assembly at six was followed by roll call, policing the camp and calisthenics. Mass was celebrated each morning by Father Byrne in the recreation tent. Breakfast followed and the two army instructors began the morning's work. One group would move off to the target range, while the other would sit around on the ground and listen for half an hour to a black board talk on some problem in extended order drill. After the talk these boys would set out to solve the problem in the neighboring hills. One morning the task assigned was to capture Camp Ateneo, but due to a clever defense of our own troops, Father Byrne and the rest of us were saved from being shipped off to Manila as 'prisoners of war.'

Without any doubt the most interesting feature of the camp for the boys was the target competition. Many of the cadets had never fired a shot in their lives and the

thrill they received when their turn came to fire a real army rifle was expressed most heartily in their own native words: Nako Mabuti! Considering the fact that many of the cadets were grade boys and inexperienced in the use of the rifle, the final average of the firing of all the cadets, 82%, was remarkable and according to one of the military instructors compared favorably with the record of the regular troops in Manila. The highest score which won the gold medal offered by Father Bryne, was 96 out of a possible hundred.

Apart from the regular order of the day which, of course meant hard work, there were some very amusing side lights on the camp. Perhaps the most amusing, at least when it was over, and which was featured in all the newspapers throughout the islands, was an incident that occurred about the second day of the camp. It was the privilege of the cadets to take a walk around Baguio after supper and to return for night prayers around the camp-fire before taps were blown at nine o'clock. This evening three of the cadets met a policeman who, I am sure either kissed the Blarney Stone himself or was the immediate descendant of one who had. He told these three unsuspecting lads that this very night, perhaps before midnight, Camp Ateneo was to be attacked by five fierce Igorrots who had gone 'juramentado.' Now 'juramentado' is a blood-curdling word to any one who has been in the Philippine Islands. The 'juramentado,' usually a non-Christian and almost always a Mohammedan Moro, sensing the approach of death feels it his silent duty to kill with his bolo as many Christians as possible and if successful he believes that he will go to the happy hunting grounds riding on a white horse. And, the boys thought to themselves, five 'juramentados' let loose among 125 cadets sleeping peacefully at midnight, surely they would go to heaven riding in a Hudson Super Six! They could not wait; they must hasten to tell their unsuspecting brothers. Breathless, they arrived and in less than radio-time the camp was all astir and all the cadets armed with bayonets and army rifles without any bullets, for if they had been given ammunition they would most likely have shot the black robed scholastics, thinking they were Igorrots. However, they were all determined to die fighting as their instructor had showed them on the blackboard that very morning. As luck would have it, the cadet

assigned as sentinel from 11 P. M. until 2 A. M., was the smallest boy in the camp, and when he heard of the proposed attack at mid-night and caught the whispered word 'juramentado' his blood curdled and he came to my tent, his eyes as big as saucers, saluted as well as his nervous hands would permit and whispered: "I don't want to be sentinel any more—I am afraid." Well, the little fellow was honest enough to admit it, the other cadets were more frightened than he was, and so we had a great task on our hands to restore peace and happiness in the camp. We telephoned the police headquarters and the Constabulary barracks, and assured that the story was only the joke of the policeman we called the boys together around the camp-fire and told them to go to sleep as the whole affair was only a joke. But like any crowd of boys, they said, "Oh, you are only telling us that so we shall not be afraid!" And the last state was worse than the first. Finally it was only by calling three heavily-armed Constabulary soldiers and having them walk up and down between the tents, that gradually the lights in the tents went out and by midnight all were dreaming of what they would have done if the 'juramentados' had come! The story spread like wild-fire through the islands and the cadets were very much ashamed that the people should know of their fright. The Mayor of Baguio punished the policeman, but we all felt like congratulating him on his sense of humor.

Another evening we were all sitting in the headquarters tent about ten o'clock. The cadets, after a hard day were sleeping peacefully. The camp fire was burning low. The sentinels were stepping a measured tread with fixed bayonets. The only other light burning was in the guard tent at the other end of the camp, where the corporal of the guard, the one responsible for the order of the camp, was to all appearances reading. Father Byrne's voice rose high as he related an interesting story to us, his silent listeners. Suddenly at the door of the tent appeared the corporal of the guard himself. He saluted very solemnly, looked straight at Father Byrne, ignoring the rest of us and said in strict military style: "Sir, Taps have been blown, all should be silent and in bed." The cadet saluted, turned on his heel and was gone. We sat and roared. The Rector of the Ateneo de Manila being ordered to bed by one

of his boys, there was nothing else left for him to do but obey.

The serving boy whom we brought with us from Manila proved to be a very fine addition to the camp. He served us at the table and innocently enough, caused many a laugh. The kitchen was at the other end of the camp, a long trip for a lazy boy, so our 'muchacho' tried all sorts of schemes whereby he could serve the meals in one trip only from the kitchen to our mess tent. Finally he decided that the best way to do was to bring everything in a bucket. One morning at breakfast he presented us with a large plate of cornstarch pudding. It seemed out of place so we asked him: "What is this you are bringing us?" To which our 'muchacho' replied with a solemn face: "That was the dessert for supper last night but it would not fit in the bucket so I am bringing it now."

The camp also had its serious side. The whole community of the city of Baguio, American and Filipino, Catholic as well as Protestant, were very much edified when on the two Sundays the cadets were in camp they attended the nine o'clock mass in the city. The Belgian Missionary, in charge of the splendid big church, reserved the left side of the main aisle for the boys, and on the first Sunday all the cadets, dressed in their white and blue uniforms, the colors of Our Lady, received Holy Communion together with the Knights of Columbus of Baguio. It was a very edifying sight and, as the Belgian Father told us afterwards, made a very deep and lasting impression on all who saw it.

When the end of the camp came all the cadets as well as ourselves were very sorry. The two weeks passed very happily and there were no accidents or serious sickness. All the boys increased in weight and the parents expressed great satisfaction with the camp, which after all proved a very successful experiment.

The Summer Camp served to strengthen our Faith in the Filipino boy. Like all other things we have tried with him, he has measured up wonderfully well. At the end of the camp both instructors, who had been in the training camps in the states, said the boys surprised them and that the camp compared favorably with any they had been in. And so we are consoled for even though the laborers are few over here, still the harvest

is great and the Summer Camp was only another proof that the Filipino boy is worthy of all the efforts we can exert in his behalf.

RAYMOND R. GOGGIN, S. J.



## A REAL ONE HUNDRED PER CENT. AMERICAN CONVENTION

A gathering of some 2,500 persons everyone of whom could boast that they were genuine 100% Americans, but among whom there was no sign of hooded nighties, prowling antics, fiery crosses and fanatical appeals to hatred of fellowmen, convened in South Dakota during the second week of August.

The hundred per-centers were Catholic Sioux Indians of South Dakota, with delegates from the tribes of neighboring states. They met for their annual Congress at St. Francis on the Rosebud Reservation in the south central portion of the state. Every section of the state was represented as the delegates poured in, most of them by the old familiar wagon and team with the younger members of the family on horseback, forming long caravans that trailed out for a great distance on the highways and prairie trails. Others more prosperous came by autos. By Thursday evening a veritable city of tents had grown up around the large church and modern fire-proof cement school buildings of St. Francis Mission, which has stood as the keystone and center of the work of christianizing and civilizing the Sioux of the Rosebud Reservation for the past thirty-eight years.

There was something silent and solemn, something stoical and characteristically Indian that struck the onlooker and tourist as they moved among the long avenues of tents and saw at close range the simple, frugal and still somewhat primitive living habits of the Sioux. Each family had pitched its tent or tepee beside which their wagon, several saddles, harness, etc., were placed. In front of the tepee blazed a fire and a grate, and cooking utensils were ready for action. Within there were bedding, furs, perhaps a small trunk and a few necessary household articles. This is all the equipment needed by the modern Sioux for travel and camp-



ing. Their needs would all be cared for by appointed officers during these days.

Herders coralled and pastured and drove to water the immense number of horses (over 1,600) brought to the Congress. Their food would be distributed by their own commissary men, their meetings announced by the heralds, and their property and persons assured protection by their own 'Ogiligiles' or police. In a way it was a return to their own tribal life and government and the romantic and happy days of the buffalo hunts, feasts and powwows of 50 years ago.

But these Sioux plainmen and warriors had not met for powwow and dance, but for sober council and determined action. A religious Congress, as they understood it, combines many of the features of the Mission given in city churches, or the retreats given religious and laymen, with the business affairs of the ordinary Convention of our Catholic societies. Their own native leaders, their catechists, their priests and missionaries were present, and all were to sit in council and discuss what was pertinent for their moral and spiritual well being.

The meetings of the Congress were held in a natural grove, well-shaded during the day and well-lighted at night.

The formal opening of the Congress took place on Thursday evening, when Jacob LaPointe, the Indian President, took the gavel and called the meeting to order. After a prayer and hymn the members present formed in a circle and passed and repassed until all had become acquainted and shaken hands. Some practical matters were next disposed of, a program for the next day determined on and announced, and the Congress dispersed, most of the Indians going to the Mission church, where 7 priests were kept busy until near midnight hearing their Confession in Sioux and English.

Friday morning at five o'clock the Indian heralds on horseback rode through the camp with the bugle cry 'akiktapo' and the announcement that Mass and a general Communion for all would begin at 5.30. As the Indians flocked to the church by hundreds it was a powerful and moving spectacle, particularly when one bore in mind that these people were the first generation

to whom the Faith and its practice had been given. Within the spacious Mission church, built entirely by Indian labor and Indian artisans, trained at the Mission school under the direction of a Jesuit lay brother, the fervent strains of prayers in Sioux were interspersed with the traditional hymns sung in their native tongue, and both rose to the vaulted columns and thrilled all hearts with the lessons of the value of the Holy Sacrifice. After the first and several other Masses had been said the Indians dispersed to their tents for breakfast.

At 9.00 A. M. Friday morning there was a Solemn High Mass 'Coram Episcopo,' the Ordinary of the Diocese, Rt. Rev. John J. Lawler, Bishop of Lead, S. D., assisting on the Bishop's throne with the Rev. Fr. Columban, O. S. B., of Sturgis, S. D., as assistant priest and Rev. Fr. O'Hara, of Rapid City, and Rev. Joseph Zimmerman, S. J., acting as assistant deacons. Rev. Bernard Horn, S. J., was Celebrant of the Mass, and Fr. Sylvester Eisenman, O.S.B., and Fr. H. Guergen, were Deacon and Sub-Deacon respectively. After the Mass Bishop Lawler administered the Sacrament of Confirmation to a class of 165 Indians.

Friday afternoon the business and discussion of the Congress got under way. Supt. James McGregor, acting head of the United States Indian Agency at Rosebud, S. D., gave an official welcome to all the delegates and visitors. A memorial service was next held for Leo Hawkman, who was appointed chairman of the meeting, but who had met an accidental death a few days previous. Several minor items were arranged, and then a beautiful Indian dress of buckskin, elaborately beaded and worked, was presented to two Sisters of the Blessed Sacrament, present at the Congress for their Foundress, Mother Katherine Drexel, of Cornwells, Pa. Mother Drexel has times innumerable proven herself the Good Samaritan of the Dakota Missions, and the two Jesuit Missions of St. Francis and Holy Rosary in particular owe almost their entire existence to the munificence of her father and her own additional gifts. Following the presentation Bishop Lawler gave a short address urging the Indians to profit spiritually from the Congress. He was followed by the Rt. Rev. Francis J. Beckmann, the newly consecrated Bishop of Lincoln, Nebraska, who made a fervent plea for a continued flowering of the missionary spirit of Faith and

zeal planted among the Sioux by their early and present day apostles. Special meetings of the catechists, the arrangement of classes for the next confirmation and other such matters consumed the rest of the time Friday.

Early Saturday morning the Indians were again in attendance in great numbers at the three early Masses, and hundreds received Holy Communion. When we consider that thirty-eight years ago the truths of our holy religion were practically unknown except to a few Indians, who had been baptized by Fr. DeSmet and visited by occasional itinerant missionaries, this flowering of Catholic practice and living Faith in the Holy Eucharist and the adoption of the practice of frequent Holy Communion has a special significance, and is a standing tribute to the work of the missionaries, the priests, brothers and sisters who have labored on the Dakota prairies to plant and nurture the germs of a living belief in the truths and mysteries of our holy religion.

A downpour of rain Saturday did not dampen the spirits of the Indians. They requested a Solemn High Mass at nine o'clock. This was sung by the Rev. Dr. Seuffert, D. D., Professor of Moral Theology and Rubrics at Mount St. Mary's Seminary, Cincinnati, Ohio, with Rev. Francis Ottmar, O. S. B., of Standing Rock Reservation, North Dakota, as Deacon, and Fr. Leonard Hohman, S. J., of St. Francis Mission, as Subdeacon. Father Henry Grothe, S. J., delivered the sermon. When the Mass was over the sun was shining and a moving picture operator was at hand to film many groups, scenes and some specially prepared acts. The film will be the property of the Bureau of Catholic Indian Missions, and will be shown throughout the country, and next year before the Holy Father during the Missionary Congress in Rome. Saturday evening four reels of moving pictures on the life of Christ were shown to all outdoors.

Great numbers were again in attendance at the early Masses Sunday morning, but the high point of the Congress was reached at 9.00 A. M., when Solemn Pontifical Mass was celebrated by the Rt. Rev. Francis J. Beckmann. A solemn procession of clerics, most of them students of Theology at the St. Louis University, and all the visiting clergy escorted the Bishop from the

Mission parlors to the sanctuary. There were 1,320 persons present by actual count within the church. The officers of the Mass were as follows: Celebrant, Rt. Rev. Francis J. Beckmann, Bishop of Lincoln; Deacon, Rev. John S. Woods, Bureau of Catholic Indian Missions, Washington, D. C.; Subdeacon, Rev. O. J. Moorman, S. J., Holy Rosary Mission, Pine Ridge, South Dakota; Assistant Priest, Rev. Aloys Hitta, O. S. B., Anadarko, Oklahoma; Deacons of Honor, Rev. Bernard Hoggebach, S. C. J., St. Paul's Mission, Marty, S. D.; Rev. Joseph Zimmerman, S. J., St. Francis; Chanters, Rev. Sylvester Eisenman, O. S. B., Marty, S. D., Rev. H. Guergen, Santee, Nebraska, Mr. Joseph Zuercher, S. J., St. Francis, Mr. George Warth, S. J., St. Francis; Master of Ceremonies, Mr. Joseph Luther, S. J., St. Francis.

The Gospel and Sermon of the Mass were given by the Rev. John S. Woods and interpreted to the Indians by Rev. Henry Grothe, S. J. The confirmation sermon after the Mass was delivered by Bishop Beckmann and interpreted by the Rev. Eugene Buechel, S. J. Bishop Beckmann drew examples from familiar images and told the Indians that just as their horses were branded with an indelible mark which stamped them as the exclusive property of the brand owner, so the Sacrament of Confirmation stamped them as the property of Christ and branded on their souls a mark that will shine with glory in heaven or burn with ignominy in hell. The singing of the Mass was beautifully rendered by a choir composed of the sisters of St. Francis, who teach in the Dakota Mission schools.

Solemn administration of the Sacrament of Confirmation followed the Bishop's talk. Well over a hundred were confirmed at this second administration of the sacrament, and it seemed that like the Gospel story of the wedding feast, the messengers and catechists had been sent into the highways and byways to gather the poor, the blind and the halt to fill the Lord's house. Quite a number of blind and crippled Indians were among the number confirmed. As the ceremony was just about over, the catechists found an old blind, crippled and infirm Indian woman who had never been confirmed and had been prepared at this time for the Sacrament. The last of those confirmed were returning to their places, as she was gotten into the aisle and

started forward supported by two catechists, Jacob Killson-Sight and Tom Little Ball. Her progress up the middle aisle was very slow and to some just a bit tired with the ceremonies, which had now lasted two and a half hours, the thought came that there might be little advantage in waiting for her to reach the altar, and that it would be best to defer her confirmation until another visit of the Bishop. With a glance he saw the condition of the poor woman and without a moments hesitation with quick sympathy and true benignity, rose from his chair and went down the aisle to the woman and confirmed her standing there. It was a touch of magnanimity and kindness that stamped the Bishop as a man of true apostolic charity.

The Sunday afternoon and evening sessions of the Congress were taken up with some lively discussions; the first of which was on the evil effects of peyote, a harmful drug bean imported from Mexico. Its addicts have formed a 'Peyote Church of Christ' with the use of the drug as the central sacrament and its resulting orgy of dreams, visions and wild ravings as part of their religious rites. Many of the Oklahoma Indians belong to the cult, and a few churches have been established in South Dakota. Mr. Robert High Eagle, of Allen, S. D., delivered a forceful and telling address against the use of the drug. His speech, like all the deliberations of the congress, was in Teton Sioux. Next followed a discussion of the merits of the New Bible History in Teton Sioux, a work which represents the fruits of five years of patient labor on the part of its author, the Rev. Eugene Buechel, S. J., a deep scholar of the Indian dialects. The book will do much toward bringing into the lives of the Sioux the familiar stories and powerful moral lessons of the Old and New Testaments. It follows somewhat in plan the standard Bible History used in parochial schools. The book was published by Joseph Berning Printing Co. of Cincinnati, Ohio, and Mr. Berning, the President of the firm and prominent in all Catholic activities in Cincinnati was present at the Congress. Mr. Berning delivered a stirring talk to the Indians on the work of the laity and the catechist in aiding the priests and missionaries. His speech was interpreted to the Indians sentence by sentence, and many crowded about

him afterwards to shake hands, and later he was voted an Indian title.

Indian gatherings are usually reported in the daily newspapers for the purpose of adopting into the tribe some distinguished man and conferring upon him an Indian name. The Congresses indulge in a little of this also. The first to receive due meed of honor on this occasion was one who has proven himself a devoted and powerful friend of the Catholic Red Man, and who, as executive head of the Board of Catholic Indian Missions, has their welfare deeply at heart, His Eminence, Patrick Cardinal Hayes. A resolution of thanks to the Holy Father expressing their gratitude for the elevation of their friend and patron to the Cardinalate was first adopted and forwarded to Rome through the Papal Delegate at Washington. Next a fitting name for the new Cardinal was desired, and after some deliberation, the title 'Wah-ah-wan-gla-kah Wan-kah-tu-yah,' meaning The Shepherd of High Rank, was voted Cardinal Hayes.

Bishop Beckmann's turn came next, and because of his leadership of the Catholic Students Mission Crusade, now numbering a half million Catholic-American students, the appropriate name 'Wambli Nah-wic-aki-cij-in was given him. The Rev. John S. Woods, of the Catholic Indian Bureau, who had been very active among the Indians all during the Congress, directing the filming of various groups and scenes, and acquainting himself with the needs of many of the chapels and districts, was next proposed as a candidate for an Indian name, and with an eye single to the fitness of things the appellation 'Maza Nion' (Live Wire) was bestowed upon the zealous little priest. The Rev. H. Guergen of Santee, Nebraska, who is pastor of a number of Winnebago Indians, came next and his name in the councils of the braves in the future will be the same as that of a former zealous pioneer Missionary of the Sioux (Fr. Henry Westropp, S. J.) 'Hinhan Ciqala' meaning 'Little Owl,' a distinct compliment to the Father's discretion and prudence. Finally Mr. Berning, because of his devoted interest and the pains he had taken in getting the new Bible History ready for the Congress, and because of his forceful talk, was voted the name 'Wotanin Wasteoyaka,' 'The Giver of Good News.' Solemn Benediction with Rt. Rev. Bishop Beckmann, Fr. Sylvester and Fr.

Florentine Digmann, S. J., Superior of St. Francis Mission, as the ministers closed the religious services of the day.

Bishop Beckmann took an affectionate leave of the Indians Monday morning. The men presented him with a generous purse, considering their means. The Bishop refused at first, but finally took it and distributed it among the catechists in recognition of their sacrifices made during the days of the Congress. The women presented the Bishop with several articles of Indian art, consisting chiefly of several pairs of sandals elaborately beaded, and which it is hoped with a few rubrical changes may be used occasionally as his Pontifical sandals. Other articles the Bishop announced would be forwarded to the home of the Catholic Students Mission Crusade, for the Museum.

By early Monday afternoon half the city of tents had disappeared, and many of the Indians were journeying homeward to their farms and crops. A few minor items of business were settled, mainly those relating to the entrance of Missionary priests speaking the Sioux language at stated times into parishes ministered to by new pastors unfamiliar with the language. A committee consisting of the Rev. Eugene Buechel, S. J., Jacob LaPointe, George Whirlwind Soldier, the latter two President and Vice-President of the Congress, and William Randall, veteran catechist of Pine Ridge, and Andrew Night Pipe of Okreek, was appointed to visit the Crow Creek Congress to be held in eastern South Dakota the latter part of August and ask them to send delegates to the Consolidated State Congress in future years.

The entire Congress was financed by the voluntary contributions of the Indians. Food and rations consisting of meat, vegetables, coffee, dried fruit, etc., were distributed to each tent and family daily. Over 1,600 horses were kept in a common pasture. All the details of the Indians' life during the four days of the Congress were regulated by a sort of common tribal law and custom, that was touched at once with the simple romantic traits of the old buffalo hunt days, and now leavened with the charity, trust and peace they have found in the Gospel of Christ. At the end of the Congress a sum of money that was left over was voted by the Indians to various charities and chapels and churches, and a small

sum was given to a number of delegates and speakers who came a great distance and whose expenses had been considerable.

The dominant lesson that will remain in the minds of all, Indian and White, who witnessed the proceedings of the four days of the Congress is the most sacramental and deeply spiritual character which pervaded it. From early dawn when the heralds summoned them to Mass and Holy Communion, while priests in stole and surplice moved along the avenues of tents to administer the Sacraments to the sick and feeble, on through the day while the sober faces of the men were set in earnest thought and animated discussion, and the women with modest mien listened or quietly prepared the family meals, and the children amused themselves with familiar games on the Mission playgrounds, until close onto midnight when the 'Ogiligilies' reported that all was well and the last lingering penitent had left the Confessional in the Mission Church, there was a conviction that in this atmosphere things of another and higher world were being attended to and effectually accomplished.

The Catholic Sioux Indian Congress of South Dakota was a distinct success in 1924. The 1925 Congress will meet at Wakpala, South Dakota, on the Cheyenne River Reservation, a district ministered to by the Benedictine Fathers.

J. A. L. S. J.



## A SCOTTISH RETREAT HOUSE

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*Dear Father Editor:*

Retreats for laymen is a work which the Society has very much at heart. Such retreats are calculated to be of immense profit in the sanctification of souls. The retreat movement in France has made progress and the movement in the American provinces has grown in importance and magnitude ever since the magnificent start made by the lamented Father Shealy. The English province has in the island of Britain, four houses of retreat, at Osterley, at Rainhill in Lancashire, at Stamford Hill in London, at Bothwell, Scotland. I have been staying for a couple of weeks of my summer vacation



from Cambridge, at the retreat house in Bothwell, at the kind invitation of the superior Father Charles Cooksey, S. J., and I thought your readers might be interested to know something about it. This is a place worth knowing about, both on account of the excellent retreat work that is being done here, and also on account of the many historical events which are associated with the localities here.

A common enough impression which Americans have of Scotland is, that that bonny land is a place where there are very many Protestants, Presbyterians for the most part, and very few Catholics, and that all is quite bleak and cold. The country is very mountainous, of course, but at least in the parts around Bothwell they are scarcely to be called bleak, for they are covered thick with verdure and delight the eye of the lover of nature. As for the cold, well "that is something else again." American tourists find it cold here always. The height of summer sees no straw hats on the native heads, and visitors from other climes with such a head-piece are a passing show. Wool can be comfortably worn at all seasons of the year. Future generations are being cared for in this regard, as one recognizes from the hills lively roaming sheep, whose sides hang heavy with wool. The Presbyterian Church is the established Kirk of Scotland and so one naturally connects Presbyterianism and Scotland. The impression that there are very few Catholics in Scotland was certainly not a true one in very early times; then, that impression was justified by the facts, when the Protestant Reformation persecuted, exiled, slew; now the impression is wrong again. The Catholics are gaining in numbers all the time, and these Scottish Catholics are a zealous lot. Note that I write Scottish and not Scotch. I am told that this is correct. The adjective is always Scottish, except when you wish to modify the noun whiskey, when you must write Scotch. This may be only a point for purists. However, it is almost universally observed in Scotland, though I haven't noticed that in England they are so careful of the distinction, though to be sure, there is the London, Midland and Scottish Railway. Bothwell is about ten miles distance to the eastward of Glasgow. About sixteen miles to the westward of Glasgow, easily reached from Bothwell by railroad, is the town of Dumbarton. It is one of the places where St.

Patrick was born, for Patrick, like Homer, bears the distinction of having many cities claim him for a native. The tradition in Patrick's case, seems to meet local substantiation in the fact that a village near Dumbar-ton has the name of Kilpatrick.

Be that as it may, the Irish Catholics seem to be very numerous hereabouts, if one judges correctly by the names one hears. I was supplying for a few days at a place called Tarbrax, perched high on wind-swept hills. The altar boys, learning I was from America, wished to know about the Boston Tea Party. Of all things! Were the rascals ironical? At any rate we became friends. It is to be noted that in saying mass here you need never want a server. At an ordinary week-day mass you may have as many as six or even more. When I was leaving Tarbrax a group of altar boys presented me a picture of the church, and this autograph on the back. This is the harvest of names, just as written: Patrick McFarlane, John P. O'Connor, Pat Murphy, Rodger Boyle, Martin Hughes, Michael Gilrain, John Gallagher, William Tague. This is Scotland, not Ireland. These lads said they were Scottish, only they put a peculiar 'o' sound there which I cannot write nor even reproduce aloud. Tarbrax is about 17 miles from Bothwell. The church is St. Magdalen's, and is only about two years old. There was a pre-reformation church at Tarbrax of the same name.

At Wishaw, nearer to Tarbrax, is a church of St. Ignatius Loyola, and at Carfin, also near Bothwell, is a church of St. Francis Xavier. Carfin is rapidly becoming famous for its grotto. On Rosary Sunday, 1922, a picturesque grotto of Our Lady of Lourdes was opened there. The work was done entirely by the miners of the district, and they did it gratis for Our Blessed Mother's honor. I visited the place on two different occasions. Each time a crowd of people were praying, deep in devotion, at the shrine. They are poor folks, almost without exception, these Catholics round about. The men work mostly in the mines, which are abundant in this part of Scotland. The palace of the Duke of Hamilton, two miles from Bothwell, is in process of destruction owing to the fact that the ground on which it stood was sinking, because of the mining on adjacent ground. Harry Lauder was a miner at Hamilton.

It would seem that the largest number of men who

make retreats at Bothwell, come from among the miners and colliers. During the week, if you came upon a group of miners, you would see a crowd of men, with raiment old and worn and dirty, with hands and face covered black from the soot and smoke and coal of the mines. But when they show up for the retreat they are marvellously changed, all bright and polished. I have been informed that many purchase new suits for the occasion. Indeed, it is an event in their lives, a thing they have looked forward to. For, you see, each parish organizes a retreat for its men. The whole thing is somewhat new and the novelty makes some of the men a bit afraid of what is before them. That all fear is banished by the end of the retreat is evident from the cheery gayety with which they say good bye, their fervent promise to return sometime for another retreat, the fact that they do return, bringing a newcomer with them. But of course, it is not only to the miners that St. Kentigern's Craighead Retreat House, (so is the place called) makes its appeal. Individuals of any rank, trade, profession, walk in life may come to Craighead for a retreat, but the organized body of men coming in a group is the sort of thing Craighead seems to be out for, and already there have been such organized retreats of University students, and of members of the third order of St. Dominic. The retreatants arrive on a Saturday and stay over till Sunday evening. Here is the program of the day of retreat:

## A. M.

- 7.00 Rise.
- 7.30 Mass.
- 8.15 Breakfast.
- 9.40 Meditation.
- 11.30 Meditation.
- 12.45 Visit to the Blessed Sacrament.

## P. M.

- 1.00 Dinner.
- 2.00 Stations of the Cross on the hillsides (if fine).
- 2.30 Rosary in the Chapel.
- 3.00 Conference.
- 4.30 Visit to the Blessed Sacrament.
- 4.45 Tea.
- 6.30 Meditation.
- 7.30 Supper.
- 9.00 Benediction and Meditation.

Assisting Fr. Cooksey in the work of giving retreats is Fr. P. J. Chandlery, of *Fasti Breviores* fame, and the author of "Pilgrim Walks in Rome" and "Mary's Praise on Every Tongue." He is at present working on a History of the Tower of London from a Catholic point of view, which will be published shortly. He hears confessions in English, French and Italian. He had been one of the secretaries to the Jesuit General in Fiesole, and Rome. In his seventy-ninth year he is still gloriously going. The fathers are aided in their tasks by Brother Redmond, who receives the retreatants and looks after their temporal needs during the time they are here. There is reading at meal times, and one thing that is always read is the story of the Ten Commandments from the Book of Exodus.

The retreatants have cubicles assigned to them. There are three partitions in larger rooms. The house is taxed to the limit for space when bigger groups arrive. Recently the record number of retreatants reached 62. Of the success of Craighead there can be now no doubt. But the work has met with difficulties, and one is inclined to say, of course. It seems to be God's way that great work for Him must meet with obstacles. Of opposition to the retreat work itself, my only knowledge comes from hints. The hints were charitably stated, intruding only as necessary incidents when I was seeking to learn about the work here. But a critical atmosphere makes good things thrive. And Craighead may be said to be thriving. Its darkest hour came two or three years ago when war, coal strikes, railway strikes, unemployment, made it hard for men to pay even the small amount usually offered at a retreat. The future of the retreat work was dubious. At that time, the Archbishop of Glasgow, the Most Rev. Donald McIntosh, wrote in sorrow: "I am very sorry to learn that the good work which has been going on in Craighead House is in danger of coming to an end." And he added with fervor: "One of the chief agencies for the welfare of Catholics in the Archdiocese—and of society in general—on which I counted when my present responsibility was put upon me was precisely work like that which Craighead House has been carrying out." And he ended his statement with emphasis: "The entire cessation of the work of retreats cannot and will not be contemplated." So cheerful sacrifice, refusing

to be discouraged, carried the day and won. His grace wrote recently to Father Cooksey: "I look to those retreats as the chief means of keeping our people faithful and happy in their Catholic life."

The retreat movement needs but to be known to be appreciated and valued. Fr. Cooksey, who is nothing if not enterprising unless it is energetic—and more truly he is both—edits a little Retreat Magazine, which tells of the retreat work for men at Craighead, and for women at Marie Reparatrice House, Ferry Road, Edinburgh, and at the convent of Our Lady of Peace, a retreat house opened lately by the Helpers of the Holy Souls, in Glasgow.

At the foot of the hill on which stands Craighead House, there is a bridge over the Clyde; the famous Bothwell Brig. Beside the bridge a granite monument commemorates the Covenanters who fought here. In Craighead House, itself, or at least, in the original portion of it, it is said that Walter Scott lived while writing parts of "Old Mortality." The place is called in the novel 'Fairy Knowe.' Many of the scenes in the novel are laid in the immediate neighborhood. Not far away, finely situated on the Clyde is the old historic Bothwell Castle, picturesque in its ruins, while directly opposite, on the other bank, Blantyre Priory shows its ruins. Dorothy Wadsworth, who once visited the place with her brother William and Coleridge, writes: "It can scarcely be conceived what a grace the castle and Priory impart to each other, the river Clyde flows on smooth and unruffled below, seeming to my thoughts more in harmony with the sober and stately images of former times than if it had roared over a rocky channel forcing its sound upon the ear."

CAROL L. BERNHARDT, S. J.



## RETREATS IN THE MALAY PENINSULA

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Running down South-east from Siam, the Malay Peninsula, 500 miles long by 40 broad, consists of three settlements directly under British rule, five non-federated states under native sultans and British supremacy, and four federated states similarly constituted. This oval-shaped land is rich and beautiful, the first in the

world for the production of rubber. It is mountainous, with peaks of more than 7,000 feet, well-watered, and abounding in forests, which shelter a multitudinous fauna of brilliantly-colored birds and beasts of all kinds, including the elephant, the orang-outang and rhinoceros. The tiger is especially famous, as people know to their cost. For so large and rich a country, the population is not very great, being about three and a half million. The Chinese are the most numerous—about one million. Next the Malays, all Mohammedan, 740,000; and after them the chief element is the Indian, a very large number, mostly Tamils, from the south of India, who often return to their native country. In the Island of Singapore, which extends beyond the capitol, there are 315,000 Chinese, 54,000 Malays, 32,000 Indians. Many of the largest mines, estates and steamship companies belong to the Chinese. In Singapore they have palatial residences, one at least much more imposing than the White House at Washington. Singapore City, picturesque with its many hills, has a population of nearly 400,000. It is one of the largest ports in the world, the shipping of all kinds extending by the water front for some five miles. The port is really a roadstead, but protected by islands. Railways traverse the whole country, and there is abundant communication by water all along the coast.

Ecclesiastically the Peninsula constitutes the diocese of Malacca. It is served by the priests of the Paris Foreign Missions, the boys' schools being taught by the Christian Brothers; the girls by the nuns of the Sainte Enfance, or Holy Childhood. These two teaching communities have each a large school, attended by from 600 to 1,600 pupils in each of the seven chief cities, and several fine schools in less important places. In Singapore the Brothers have 1,600 boys, in part pagan, but with 1,000 Catholics. The Sisters have 1,000 girls, mostly Catholic, and in large part orphans. The white population of Singapore is very small—about 5,000; on the streets the multitudinous wayfarers are nearly all oriental. As the city is bereft of sidewalks, there is little pleasure for the pedestrian, especially late in the evenings, by reason of the fierce and insolent array of motor vehicles, with their demon eyes.

The chief Christian body are the Catholics, numbering in all 44,500. The largest number are Chinese.

After them come many Indians, but there are relatively few converts of the Mohammedan Malays. On the contrary, the movement of conversions amongst the Chinese is remarkable. Their chief church in Singapore has about 2,000 members; the second, 1,500; and there are two other Chinese churches in the neighborhood. The Tamils have in the city a large church of 1,500. The Catholics of the Portuguese jurisdiction have a superb church, with perhaps 2,000 people, and near it a convent and school. But there are many other descendants of the original Catholics of the days of Portuguese dominion, who, through the long years and despite the Dutch persecution, have kept and loved the faith. They resemble much our Catholic population in the Mission of Bombay.

On account of the growth of English in the present school generation, the teachers are zealous for retreats for their scholars. Their requests to Burma, India, and the Philippine Islands are often unavailing. Father Byrne found it hard to spare any one from the Ateneo; but at last I had the honor of being allowed to come. In his provident kindness, he wished me to have a companion in the Redemptorist Superior, Father Doyle, who was about to give retreats to the Christian Brothers. So we started together on the gigantic President Adams. It was a rainy morning. The liner quickened her pace over the grey-green bay, thin-veiled with mist. One shadowy sail appeared in the distance and all the rest was waste of waters. Soon loomed up the phantom mountains of Mariveles; we passed the guardian port of Corogidor and were out on the China Sea, beyond the vision and the hail of the drowsy Philippines. There was a cosmopolitan company on board, Spanish and Portuguese, English and Belgian, but mostly American, with a few celestial people from China in the steerage. We arranged for Mass on Sunday, which was duly announced by Mr. Bulger, the Catholic first officer. All those of our faith, or nearly all, attended, except the Filipino sailors; of these we knew nothing until afterwards. The sea was rough, and there was windy rain for the four days, but on Wednesday, July 30th, the eve of St. Ignatius, a long low coast appeared to our right, a white sail flashed by the blue shore, and the stately lighthouse of Singapore announced the capitol city. There was no known face to welcome us, but

we found our way to the "French Convent" and to friends.

I found I had nine free days before the first retreat, so I went on with Father Doyle on the night train to the capitol of the Federated States, the new and beautiful city of Kuala Lumpur, where we had a warm welcome from the Brothers and celebrated the Feast of St. Ignatius. In the early afternoon I went by train through the rubber forest to Malacca to begin a retreat for children. Here I was on the footsteps of St. Francis Xavier. Almost immediately I went up to visit his shrine. The city of Malacca, like most Portuguese cities in their far conquests, is beautifully situated where the shore curves into the sea. From the town rises a hill on and around which was constructed one of the strongest and fairest ports ever erected in their colonies by the adventurous *Conquistadors*. On the summit was erected the stately and massive Church of Our Lady of the Annunciation. It is long since roofless, but otherwise intact. The sanctuary, still vaulted over, was covered with three or four feet of earth by the Dutch for the use of cannon, and where the altar stood an opening was made for firing. On the epistle side, five or six feet from the altar, is a brass tablet telling that the Apostle of the Far East was buried beneath. It is the dream and the hope of the present parish priest, the devoted Father Francois, to have the accumulated earth removed, in order to find the foundations of the altar and the tomb of the Saint. He plucked from the wall a few delicate fern sprays, which will remain forever green, at least in memory. At the foot of the hill is the parish church of St. Francis Xavier. Here I had the happiness of preaching on Sunday to a large congregation, mostly of native people. As I was coming back to the church from Mass at the convent, I was surprised at the holy clamour within; it was the vehement preaching of the Chinese catechist. No wonder there are converts.

Father Francois has a chapel or two in other parts of the city, and a beautiful church some miles away for his Chinese colony in a mission rubber plantation, the grounds on which were given free by the government. Besides there is a large Portuguese church, with one or two chapels. There are Portuguese nuns who have



a school, and the French nuns, who have their own multitude of pupils and orphans. The Holy Communions every day in this convent school, as in all others in the Peninsula, are legion. The Catholics are perhaps 4,000 out of the general population of 31,000. It is a quiet pagan town, orderly and respectful, well-housed, and without any sign of poverty. Although admirably situated on the narrowest part of the straits and toward the middle, it never prospered much from the days of St. Francis, still less under the Dutch than under the Portuguese. Perhaps better so.

The official *Guide*, published at the Methodist printing house, Singapore, to commemorate the centenary of the British occupation of Malacca, March 17th, 1824, says:

"After palace intrigues of the Malay rajah (who was an invader), after murder and sudden deaths and degenerate tyranny, came the Portuguese, in an entire different spirit from the English and Dutch adventurers—not as traders, but as Crusaders. It was one more stage of the great struggle against the Moors—Mohammedans, so-called here by the Christian Portuguese. They deliberately planned to cut off and divert to the Cape route of da Gama, the main source of strength of the Mediterranean Kalifates; that is, the Eastern trade through the Red Sea to Cairo. Albuquerque, on St. Jame's Day, A. D. 1511, Patron of Portugal, attacked Malacca, and after a fierce fight captured it the next day. The names of the chief officers are borne still in Malacca by their descendants (or converts), who have kept the faith and a modified form of their language ever since. These are trusted employees in all departments of the government service."

There were only 800 Portuguese soldiers at the taking of Malacca, of whom many fell in the determined siege. The domination of their flag lasted 130 years; then, when Portugal was drained of men and treasure to maintain her immense colonies, the Dutch fleets began to make her navigation difficult, but were unable to take Malacca for 40 years. In 1606 a great Dutch fleet was fiercely beaten off, but in 1640 came the combined Dutch and natives. After a heroic defense, and reduced by bombardment and starvation, only 200 Portuguese and 500 Eurasians surviving, the defenders after fourteen month's siege surrendered in 1541 under promise of safe conduct. Meanwhile the population had fallen from 20,000 to 3,000, the Dutch having lost 1,500 dead. These last held sway for 150 years and surrendered to the British in 1795. Their old Stadt

House is still occupied by government officials; while an old gate, portion of the bastion of Santiago, remains of the mighty fortress. Referring to the inscription on it, the official *Guide* remarks:

"From this stone the reader will learn the wonderful power of the Jesuit Society, and of the daring of its missionaries who carried the gospel to the ends of the earth in those early days. We may add that in the church a large slab on the floor covers the remains of "Bishop Peter, S. J., second Bishop of Japan."

This favored ground of Malacca was trodden by the sacred feet of St. Francis Xavier; as, bell in hand, he gathered the children for catechism. Here he uttered his prophecies and performed his miracles. Here, apparently dawned for him the vision of Japan, at the baptism of a Japanese. With him the Saint embarked from Malacca for Japan on June 24th, 1549, and landed in the large island of Kagoshina on the 15th of August. China was suggested to him by Japanese admiration of it. He returned to Malacca and Goa to prepare for the embassy to China. While waiting to reach Canton, he died on the island of Sancian, whence his body, exhumed on February 17th, 1553, was taken to Malacca. On opening his grave on August 15th, his sacred body was found intact, and put in a beautiful coffin. In December, 1553, it was transported to Goa, after having reposed in Malacca, in the church of the Annunciation, for the greater part of the year.

In the diocese of Malacca there are 85 churches or chapels, 33 French priests and 3 native, a seminary and a preparatory seminary. There are 60 Christian Brothers and 179 nuns of the Holy Childhood. In 1923 there were 40 adult non-Catholic Christian converts and 2,000 adult pagans. There were nearly 2,000 children of Christian parents baptised in the year. There are as many as 1,241 foundlings brought to the convent of Singapore in a year, sometimes 6 in one day. Of these about 600 die annually. The schools in the entire mission number 58, with 1,100 pupils. Three of my retreats were for convent children, and five for the benefit of the 179 nuns. This took me through almost the entire Malay Peninsula.

D. LYNCH, S. J.

## A MISSION EXCURSION.

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The annual commencement of the Ateneo took place on Sunday, the 23rd of March. The same evening, after closing the manual and locking the laboratory, I was asked to give the Cathedral Mission in Hongkong. Only a week remained before the date set for sailing and that was well filled up with preparations for the Catholic Women's Club retreat. A very representative number attended the triduum of exercises held on the 27th, 28th and 29th, and approached the Holy Table on Sunday, the 30th of March.

On consulting the Ship Calendar it was found that the only vessel reaching Hongkong in keeping with my schedule was the British steamer, "Tean," a freighter, and so we signed on, though not without some misgivings. It was the season of the north-east monsoon and consequently the China Sea was a little rough. The good "Tean" rolled and pitched for 42 hours, and at the end of the third day we saw the finish of what is a regular 36 hour run from Manila.

As one enters the harbor of Hongkong his eyes first rest on the mountain that rises in impressive grandeur above the island city and the waters of the China Sea, and then on the typical scenes that rush in upon him from the life in the harbor. There are merchantmen at anchor from all over the wide world; there are fleets of junks and swarms of "sampan"; there are the crude scows of the fisher folk that crawl along under the convulsive pushing of Chinese women with babies strapped to their backs while their husbands serenely look on. We tied up to a floating buoy and bartered with the Chinese for a low price to bring us ashore.

One of the Italian Missionary Fathers from the Cathedral and a faithful Irish layman met me at the Public Wharf. After an exchange of hearty greetings following a warm welcome, we were carried in coolie chairs up the steep streets to Caine Road which brought us full upon a magnificent Gothic structure, the Cathedral of the Immaculate Conception.

I was there but an hour when asked to read the prayers for the devotion of the Way of the Cross, assisted by three Chinese altar boys. According to custom, the reading was in English, the responses of the choir in Latin, and the answers of the altar boys in Chinese. But surely Almighty God understood it all.

Shortly after the services I met Rev. T. M. Spada, Pro-Vicar Apostolic, and immediately a schedule of time was drawn up. The first assignment was to give a three days' retreat to the higher classes of the Girls' Convent School, which is under the direction of the Carnassian Sisters. About 350 young ladies made the retreat, among whom were 50 pagan Chinese girls, students in the English classes. Almost every nationality was represented in that devout assembly—British, Portuguese, American, Italian, French, Irish, German, Indian, Australian, Japanese and Chinese. All of the girls talk English exceptionally well; since Hongkong is a British possession, English is the language of the schools. The native dress of the Chinese woman is, perhaps, at first appearance, a little startling, but they are in reality the most modestly dressed people that can be found. All these daughters of a score of nations made the Spiritual Exercises with the greatest fervor and practically all who were Christians received daily communion.

The Carnassian Sisters have a large institution with many departments. There is the Boarding School, the School for Day Scholars, School for Pagan Girls, Home for the Aged Chinese, the Orphan Asylum for Chinese children and the Home for Foundlings. The good nun who conducted us about the institution was obliged to make explanation when we entered the orphan's dormitory. White is the color of mourning with the Chinese, and so instead of snowy white spreads and pillow cases, we found the beds decked out in turkey red.

Last year these angels of mercy received into the Foundling Asylum 5,200 cast-off children. About 95 per cent. of the children died after Baptism. The cost, which they paid out to some relatives for each little soul, was ten cents.

On Thursday morning, April 10th, we had the closing exercises of the retreat and immediately after the Benediction, went out to Causeway Bay to the Convent School of the French Sisters to begin their retreat.

There was not five minutes to spare. The community had already assembled in the chapel. About 60 girls made the Exercises with devotion.

These Sisters of St. Paul of Chartres are doing excellent work among the Chinese. They conduct a Boarding School, a Day School, an Orphan Asylum, an excellent Hospital, a Novitiate, an Almshouse and a Foundling Asylum. The crib alone receives about 3,500 cast-off children every year; these are either brought by the Chinese parents or are left at the door. Very few of the weak little creatures survive the great exposure to which almost all of them fall victims. Privations at such an age prove far too severe and shortly after the waters of the first Sacrament have made them citizens for heaven; they pass out of this world to eternal life.

The Chinese abandon their children for various reasons. First of all, being extremely superstitious, they dread the evil influence of the wicked spirits. Should a child become ill, they have the idea that it is one of the evils spirits, called "Konai", who desires the death of the little one, and it is thought dangerous to the other members of the household to keep the child, as the spirit may take up his abode in the house and so attack the other members of the family. They, therefore, without the slightest regret, get rid of the child by bringing it to the Sisters. Then again it is the small sum required for the funeral that will frequently induce the parents to give up the child, or the extreme poverty of the family, or again the delicate state of the mother.

The Orphanage is limited to the education of orphan girls so that they may become useful members of Christian society. They receive a serious religious instruction, an elementary knowledge of the Chinese language, and are perfectly trained in feminine arts, such as plain sewing, embroidery and fancy work, which industries enable them to earn an honorable living. Many of them are cripples or blind. One girl about 21 years old has no arms, but she is now able, after long, patient training, to run a knitting machine with her feet, and to pick up her needle with her toes. In this series of considerable works and establishments the French Sisters are sheltering about 700 people. Surely a great work for the salvation of pagan souls.

After the retreat at Causeway Bay, I began the mission at the Cathedral of the Immaculate Conception.

This huge Gothic pile is but a short distance up the side of the mountain on which Hongkong is built. The Italian Missionary Fathers have charge of the Cathedral parish, and with them the Vicar Apostolic for one section of the missions of Southern China makes his residence. The late Bishop Buzzoni was a great loss to the Christians in this country; he was a father and friend to thousands of Chinese for 39 years. During the past 14 years, while in Hongkong, he was the spiritual director and confessor of thousands of people. Every day of the year he was on his pastoral visits or in the Cathedral, either at prayer or hearing confessions of the faithful. Just two months before the Bishop died, he requested the Society to send an English speaking priest to give a mission to his beloved people. He died on February the 20th of this year. One could judge how keenly his loss was felt from the great number who came seeking counsel and advice in spiritual things.

We opened the mission on Wednesday of Passion Week, and the first evening there were over 1,100 in attendance. That congregation of British, Portuguese, French, Americans, Irish, Italians, Germans and Chinese was to say the least cosmopolitan. By the third day 1,300 were attending. Seventy to eighty Protestants attended each evening, two Protestant ministers and a Jewish Rabbi. Confessions were many every night, for we heard before and after the evening services. Many people attended Mass each day and received Holy Communion. The closing exercises of the Mission were held on Wednesday evening of Holy Week, and on Holy Thursday over 2,000 received Holy Communion in the Cathedral. The good that has been accomplished is recorded only in the Book of Life.

On Good Friday morning at 10.30 we had special devotions for the sailors of the British Navy from the Hongkong Navy Yard. There was a sermon on the Passion followed by the Stations of the Cross.

Easter Sunday morning I went to Kowloon and offered up the Holy Sacrifice of the Mass. A sermon was preached for the English congregation, after which I had the pleasure of hearing others in Portuguese and Chinese. Immediately after Mass, by means of rickshas, ferry and coolie chair I returned to the Cathedral in time to preach at the 10.15 Mass.

Easter Monday I accompanied the Vicar-Apostolic

to the Old Folks Home, conducted by the Little Sisters of the Poor. The St. Vincent de Paul Society of Hongkong gave a special native dinner to the old Chinese men and women whom the Sisters care for. It is truly astounding, the enormous charitable works conducted by the Sisters in this part of China. Through their zeal and sacrifices they are bringing thousands of poor souls to heaven every year and so continuing the work of Redemption.

The Rt. Rev. Bishop of Canton requested me to come to Kwangchow-fu, or the Broad City, which is another name for Canton. The railroad from Hongkong to Canton is not in operation because of the destructive work of the bandits; so I proceeded by the water route aboard the steamer "Fatshan". Leaving the wharf our course was threaded through a maze of junks, sampans and past a vast fleet of merchant, shipping and fishing boats. A splendid panoramic view of the terraced city of Hongkong was obtained from this part of the harbor. Shortly before reaching the western end of the island the ship's sailing is directed towards the narrow channel between the western end of Lantao and Mah Wan, which gives access to the mouth of the Canton or Pearl River.

The scenery along the river is very picturesque; on the right is Castle Peak, a triplet of peaks in reality, 2,000 feet high, and on the left are numerous islands. About three hours from Hongkong is "Bocca Tigris" or "Tiger's Mouth", the entrance from the estuary to the river proper. The primitive fortifications of A-Nung-Hoi Point are the first that attract attention; opposite these forts are the Wang Tong or "Bar the Way" islands, with more picturesque but useless batteries and forts.

After passing Tiger Island, the banks of the river assume the character of alluvial flats, richly cultivated with rice. In a short while the scene again changes to multitudinous hillocks and green mounds, which are marked by ancestral graves, groups of which can be seen in every direction. A lofty pagoda on the left bank, known as Whampoa Pagoda, is a notable and outstanding feature on the landscape. Some miles farther on, another, the Honam Pagoda, is clearly visible.

With the exception of numerous square pawn towers, some primitive fortifications and the white granite spires of the Catholic Cathedral, one sees little, save a

moderate amount of smoke to suggest that he is approaching a mighty city—the great southern Capitol of China. Boats of every description are lined in the river on both sides for a distance of five or six miles. Junks, cargo boats, floating stores, flower boats and a dozen varieties of passenger boats spring up everywhere and lie closely packed halfway across the stream. On the river boats alone some half million people make their homes and speak a dialect known only to themselves and entirely foreign to the people of the land with whom their acquaintance is an enmity. Approaching nearer the city one discerns the high unfinished parts of six or seven large buildings which are under construction, a modern touch to an old city of low houses and narrow streets. Approaching the wharf one realizes for the first time the force of the expression, a seething mass of humanity, the real poverty of people, and the noise of a Chinese street, the most of which is made by the rickshas' coolies.

Bishop Fouquet, himself, met me as I stepped off the boat and gave me a very warm welcome. Since very little English is spoken in Canton, I was surprised to discover that His Lordship speaks English very well.

We stepped into rickshas and passed through the strange streets; in about ten minutes we made a sudden turn and, lo, there stood before us in the heart of this ancient Chinese city a mighty Catholic Cathedral, gothic in design and practically as large and beautiful as St. Patrick's in New York city. The French Fathers here have a seminary for native Chinese, and the Christian Brothers conduct a boarding and day school. By request I gave an address to the students of the upper classes in the Cathedral School. There were no Europeans among them; all were Chinese and diligently working at English. A short distance from the Cathedral the Sisters of the Immaculate Conception from Canada have a large school for girls, an orphanage, and a foundling asylum. Here, too, the Sisters take in about 5,000 Chinese babies each year. The mortality is about 97 per cent.

Canton is a typical Chinese city; there are over two million living in its narrow streets. While walking through the thoroughfares every sense is assaulted and you are overwhelmed with proof that you are in the midst of a strange people with strange and peculiar



habits. The rush of the coolies with their burdens; the noise of the various tradesmen; the markets to which hurrying throngs are bringing fruits of every kind, vegetables and live fish; the thousand other employments carried on in the shops, opening full on the pavement impress one very strangely of the noted industry of the Cantonese. The interest of the streets cannot be surpassed, though most of them are dirty and all are narrow, some being only five feet wide. The familiar shop is not merely a storehouse for articles of sale, but also a miniature factory where one can observe each process from the beginning. Limited as is the space for these small shops, each has at least three shrines for family worship. On the threshold is a tablet to the gods of earth, before which daily are set red tapers and incense. Within the shops are the Ancestral Tablets and the shrine of the god of the kitchen.

Everything used in the city is carried on the shoulders or backs of coolies, who hurry and jostle through every lane and alley, a crowd of many thousands of evil-smelling, sweating toilers with bare backs and panting chests. They never cease to yell and shout in order that those who crowd the narrow streets and passages may give them an opening and keep out of their way. The bakers have two large boxes with their loaves in trays suspended from a bamboo pole; the butchers likewise bear two trays of raw and cooked meat from dubious animals; the fish mongers are seen with two large tubs of live fish or with trays of bleeding fish, cut up into minute portions and smeared with blood to make them look fresh and inviting. The itinerant barber carries a red stool and shining implements and does shaving, head scraping and dressing in the open streets.

In some sections of the city entire streets are wholly devoted to shops selling one kind of article; here in a lane half a mile long, ivory and sandal wood carvers; and there, miles of silk and porcelain shops. Again there are the embroidery and fan shops which are beautiful sights. Here, too, are stores that deal in birds' nests, famous for soup, sharks' fins, pigeons' eggs and tarnished ducks. The industries of the Chinese are innumerable, a characteristic of a very active people.

A Chinese funeral procession is an odd sight. In advance of the coffin, which is carried by a dozen strong coolies, runs a man with a basket of white paper, cut

up in the form of cash with which he buys the way by scattering the white bills along the route. This is done in order that the spirits may not annoy the soul of the dead as it passes along with the coffin. Behind the coffin staggers a man clothed in sack-cloth, supported by two hired attendants, also dressed in white, loudly lamenting the misfortune of the bereaved. Following him are 30 to 40 mourners who add to the wailing by their cries.

The religion of the Chinese is practically negative; their main object in life is to appease the wrath of the Evil Spirit, and not to serve the Good Spirit by positive acts. For example, if one of the children of the river folk falls down from a sampan into the water, no one will give a helping hand to the child, even though hundreds are looking on; the reason is this, the evil spirit of the river wishes that child and they must not interfere.

The bandits are still active in Southern China. During Holy Week, Father Henrique, the Superior of the Jesuit Mission in Shu-hing, while in a nearby town, was threatened by them, but fortunately a Catholic Mandarin in the city gave him a body guard and safely conducted him back to his mission house.

Shortly after Easter the Bishop of the French Mission and a Maryknoll Father were taken captive and their baggage stolen. Small time passed, however, before their captors received a very curt letter from the French Consul which made their release immediate and a prompt return of their stolen goods.

The various missionaries in Southern China are doing excellent work; they report that the Chinese after conversion make excellent and exemplary Catholics.

On returning to Hongkong I spent some days in visiting the sick and making arrangements for the instruction of Protestants who wished to become Catholics. On Sunday, April 27th, I boarded the S. S. President Cleveland and started back for the Philippines. As I sat on the deck watching the flying fish of the China Sea, and looking back towards the coasts of the vast country I was leaving, I could not help but feel grateful for the opportunity that brought me to labor a month in the missions of China.

RICHARD B. SCHMITT, S. J.

## CZECH MISSIONARIES

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Amidst the companionship of my books and papers here in Prague, I found a few nut-brown records, dating from the year 1656 to 1760, giving flashes only of information about Czech Jesuit missionaries in the Two Americas in the Philippine Islands, de Los Ladrones, Japan, India and China.

The prospective missionaries, we are told, were set apart "to study the languages of the savages, become acquainted with their life and customs, practice missionary virtues and hardships, in a word, everything that was useful in the missionary field came into their course."

The first Czech Jesuit to sail for America was Father Valentine Stansel. For many years he taught mathematics in the schools of Prague. Father Bernard Diestl, who had just returned from China, wanted to take Father Stansel labored there till he was eighty years old, otherwise. After a short stay in Rome, where he was held for mathematical discussion with Father Hircher, he received orders to sail for Brazil in the year 1656. Father Stansel labored there till he was eighty years, never however forgetting his mathematics, for periodically he sent manuscripts to Bohemia for publication. Soon after, Father John Ginsel followed his worthy brother to the missions.

From Mexico, Father Richter, under the date April 16, 1691, earnestly pleads for assistance. "I humbly ask you in the name of the living God and for the sake of these starving souls, send me more irreproachable men." By the year 1695, forty names of Czech missionaries are recorded. "A special selection must be made," writes Father Ginsel from Brazil, April 14, 1695. "Every one is not fit for such strenuous work, nor is ordinary virtue sufficient. The American herbs, vegetables, roots, agaric meal and ptarmigan are a rough delicacy for the European palate and stomach."

Father Wenceslaus Christman had his heart set on the missions in India. Knowing that there was a goodly number of Mohammedans and Jews in those quarters

he zealously spent his free moments in the study of Hebrew. Later he taught Hebrew in the University of Prague. "Man proposes, but God disposes!" After his third probation, a request came from Rome for more missionaries for the American field. He was the first to be chosen and instead of going to the desired East, he sailed off for the unexpected West.

In the year, 1687, the Philippine Islands claimed four Czech priests and three lay Brothers: Fathers Paul Klein, a Professor of Philosophy in Prague, John Keller, Adam Kall, Joseph Neuman, a Belgium by birth but educated in Bohemia, and Brothers Simon Boruhradsky, George Kamel and John Haller. Father Klein, after teaching theology in Manila and, in his odd moments catechizing the savages, writes as Secretary to the Provincial, Father Anthony Tuccia, of Sicily: "During our visitation we counted over 70,000 Christians scattered over the Islands, thirty-one priests and three lay brothers. Philippine Islands are named after Philip II. They are about equally distant from Mexico, Japan and China. The first Bishop here was Dominic de Salazar, a Dominican, who with the able assistance of two Dominicans and three Jesuits began his labors in Manila." In another note, July 15, 1696, Father Klein states: "Fathers Keller and Kall with Brother Haller are skillful laborers in the vineyard of the Lord. Father Kall has two missions under his care numbering about 1,000 souls each. He speaks their language 'de Bisagao' fluently. It differs a great deal from that spoken in Manila. At present he is making progress in Chinese. Brother Kamel has established a large apothecary shop in Manila, where he is also acting as doctor with wonderful results."

Born in Bohemia in the year 1645, Father Augustine Strobach, as a missionary spent some time in Mexico, in the Philippine Islands and in the Islands of de Los Ladrones, where an insurrection broke out against the Spanish Government, during which he was cruelly murdered. For nearly twenty years Father John Tilpe traversed many of the Islands around de Los Ladrones. Having a retentive memory, he easily learnt the numerous dialects of the savages. In the year 1684 Fathers George Brandt, George Burger and Andrew Puppetius bade a lasting farewell to their native Bohemia. Father Brandt burned himself out with his energy and fiery

zeal in the missionary field. Father Burger was appointed Professor of Theology in Lima, later Superior and finally visitor of these missions. Speaking of the strenuous labors of a Superior, he writes: "Superiors here are guardian angels with wings as well as with hands." After the noble example of his brother, Joseph, Father John K. Neuman spent many years saving souls among the Indians. While Joseph labored in Mexico, John, with Henry Korudl and J. Jahn, exerted themselves in Paraguay.

Missionaries representing fifty-nine nationalities sailed from Europe October 4, 1693—some destined for Peru, others for Quito and Rio Grande. Among that number were seven Czech Jesuits: Fathers Albert Bukovsky, Mark Zourek, Wenceslaus Breier, Elias Seighardt, Francis Vydra, Michael Schabel and Brother John Kelner, infirmarian.

From Chile one of the missionaries remarks: "It is never cold here in Chile. The soil is extremely fertile and productive. Milk, wool, honey, wheat and wine are abundant. Thunder and lightning and typhoons are unknown. An occasional earthquake visits us to shake up the community. Effeminacy is cultivated to the detriment of manliness." "The cannibals," writes another father, "feast their victim and when he is sufficiently fat and strong bind and lead him to the 'open-air-banquet-hall.' There a wreath of berries is placed upon his head, and during the dancing and whoops the 'kazik' crowns the poor unfortunate fellow with a sharp-pointed club. Suddenly all turn butchers and cooks, and with great glee tear their victim into hashy bits and throw them into a boiling caldron half filled with bread. Only the nose and lips are torn from the head, the rest is discarded; then dinner is ready, all squat around the pot and partake with relish. Missionaries are too lean and mortified looking, they tell us, for their feasts, not appetizing enough." "They are coarse and cruel," says Father Vieira, "ungrateful, unmanly, fickle, spiteful and slow of comprehension. As soon as a missionary departs, the Indians, in most part, fall back again into their original savagery." A word from Father Henry Richter: "They can't be trusted, these savages. The missionary upon his arrival receives a glorious ovation. The whole tribe comes to meet him

in procession, brings him gifts—this is like a bright morn and noon, soon to be followed by a dark, bitter night." After twelve years of faithful service, Father Richter, the shepherd, was murdered by his sheep.

The province annals record Father Samuel Fritz's exodus thus: "He departed for America, November, 1683." Father Fritz, born not far from Prague, spent a most interesting period of missionary life in Brazil. "It is three years now and no one has heard a word about Father Fritz," writes Father Visitor, "he departed looking for ploughshares, rakes and shovels and never returned! We think that he has either been devoured by tigers, or made a healthy feast at one of the open air banquets, or perhaps he may have starved to death in some deserted spot." Prayers for the repose of his soul were offered up throughout the mission. One day a travel-stained figure, with unkempt hair, a long beard and shabby costume strolled to Lima. It was Father Fritz. For two years he was imprisoned as a spy, for he could in no way prove his identity. Noting his saintly life, the officials of the prison ordered his release . . . . On his way home he preached the word of God to many tribes, receiving the name: "son of Mary." for he constantly spoke of love and tender devotion to the Son of Mary. After a complete rest he set off from Lima to his mission, St. Joachim, where he built a church, he himself being the architect, builder, carpenter, brick layer and painter. Before his death, he furnished the mission with a complete set of vestments, a monstrance, a ciborium and two chalices.

Then follows a catalogue of names of Jesuit missionary Fathers, dating from 1691 to 1760, from the Czech province, laboring either in Mexico, Cuba, California, Rio Colorado, San Pedro, Peru and through other parts of South America. Five Bohemian Jesuits departed for China between the years 1707 to 1755: Fathers John Gruber, John Holfer, Leopold Lebstan, Charles Slavicek and John Walter. The Indian missions record Fathers Daniel Janske, 1691, and Francis Paravicinus, 1684. Japan has Father John Hoppe, 1740, on its roll of honor.

The above is only a hurried survey of the labors of the Czech missionaries in foreign lands. The Jesuit Fathers here in the new Provinces of Czecho-slovakia are searching for documents, records, letters and refer-

ences with a view of publishing a "History of the Czech Missionaries Abroad."

GODFREY KASPAR, S. J.

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**THE RETURN OF THE LIGHT BRIGADE\***

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The brave warriors of the Light Brigade with their gallant leader, the Rev. Raglan Phillips, have returned to headquarters at Thompson Town in the Mocho Mountains for a well-earned rest, after their strenuous three months' campaign of "healing and bringing salvation," of "pouring gallons after gallons of cotton-seed oil," and of "distributing the annointed handkerchiefs in thousands," in the western part of the island of Jamaica, British West Indies.

Triumphant, it seems, was the march of the "Light Brigade." Hundreds confessed their sins and received the "spirit"—thousands of handkerchiefs were distributed—the lukewarm began once again to tread closely the paths of salvation, the good were made better, in one word, a general spiritual awakening was experienced all along the line of march of the Light Brigade. Triumphant as was the spiritual advance, rumor has it that it was also a very successful financial campaign, as thousands of annointed handkerchiefs were sold at a shilling apiece, the collections were exceedingly great, and the good-will offerings, prompted by receiving the "spirit" netted no paltry sum.

It was my good fortune to have an interview with a young dusky maiden who had been healed. I was on a tour of the Catholic missions in these parts with the Alpha Band of Kingston, which was giving concerts at the different centres. Seated on the porch at Montego Bay, wearing a light duster and with a handkerchief around my neck, I was reading the breviary. Suddenly a voice broke the stillness. I turned round and there stood before me this young lady, unkempt, with hair disheveled, and ragged in appearance.

"What do you wish?" I asked her.

"Me want pair of boots," was the reply.

"Don't you wish something to eat?" I continued.

"Me don't want food," she answered. "Massa God sends the ravens to feed me."

"Why don't Massa God send the ravens with a pair of boots?" I asked, but no reply to the question was forthcoming.

Then she said again, "Me want boots."

Father Tibbitts came on the scene.

"What do you want?" he said.

"Me want boots," again she repeated.

Going into the house, Father Tibbitts found an old pair of shoes, which on his return he gave to her. Quickly our young lady sped away, but soon returned.

"Me don't want boots again," and saying this, she put them on the porch.

I surmised that this young lady had got religion badly at a "Healing Meeting," and soon we were engaged in a conversation.

"What him handkerchief do roun' your neck?" she asked.

"Me have got sore throat," I replied. "Me have gone to the doctors, them can do me no good."

"Come healing meeting with me—him sore throat would no more business with you," she added.

I replied, "Me don't believe in healing meeting. Them don't cure you—them take your money."

Just then a gust of wind send her straw hat hurling through the air, and lo and behold!—there was a "healing handkerchief" on her head.

"What him handkerchief for on your head?" I enquired.

"Him healing handkerchief—sir—him cure me," was her answer.

"How him cure you?" I asked.

Then she said, "Me poor sufferer from headaches from child. Duppy (that is a ghost) was on me. Duppy him bothered me day and night. Me could not sleep—me could not eat—me sorrow for years. Then healing meeting came and me gone there. Them prayed over me. Them annointed me. Them give me healing handkerchief. Me got faith and now no more headaches. Come healing meeting with me tomorrow and sore throat him gone," she said.

"No, I don't business with healing meeting. You give me healing handkerchief. Me put on throat—if him throat be healed, me go healing meeting with you," again I replied.

"Him handkerchief won't do you good—you have not



faith," was her answer. She then left, promising to call in the morning and bring me to the meeting. The morrow came, but my young friend never put in an appearance, thinking, no doubt, that I was numbered among the lost because I did not go to the healing meeting.

On another occasion I was on a visit to the Rev. Ferdinand Wheeler, in Savanna-La-Mar, where a healing campaign was about to begin in the Salvation Army Hall, which was but a short distance from the Rectory. The Rev. Blue Brigade, true to form, had traversed the country round about some weeks previous, making known the advent of the Light Brigade, calling sinners to be saved, and urging the halt and blind, the deaf and dumb to come and be anointed in the miraculous cotton seed oil. Soon the pilgrims began to pour into Savanna-La-Mar, and the stage was set for Rev. Raglan Phillips and his Light Brigade to start the glorious campaign of healing. They did not have to wait long for subjects, for the deafest man in Savanna-La-Mar came to be cured of his deafness. The healing brigade evidently began to work their wondrous power on him at once, for if they cured him of his deafness their reputation was established and Savanna-La-Mar was theirs. The healing meetings were in session but two days, when the report that this man was cured of his deafness, spread like wild-fire through the town. No one would believe it. No one did believe it and no one does, for he is still as deaf as a post, though thoroughly convinced that he is thoroughly cured. Several persons who were interested in his cure, tested his hearing. They yelled as loudly as they could: "Where is the Post Office?" but no answer came to their questioning. He then would draw from his pocket a healing handkerchief, rub his ear and motion to them to speak again. This time they would yell even louder: "Where is the market?" and still no reply came. There was but one conclusion to be drawn, namely: that he is another poor victim of the healing meeting. These two cures illustrate to a nicety, how easy it is to dupe the benighted blacks. Give them an anointed handkerchief, pour cottonseed oil on their heads, call on them to "claim your healing," bring the "spirit" into them, add to this

loud shouting and louder singing, and the negroes get salvation good and proper.

An incident connected with one of the healing meetings clearly shows how dreadfully easy it is to excite the negroes and work on their sentimental natures. At this meeting in question a new manifestation of the "spirit" revealed itself. Some of the black ladies got religion so hard at the meeting that they came back the next night and made a bon-fire of their organdie dresses and tall top boots of their own volition. An organdie dress and a pair of tall top boots in the country parts stamps a black lassie of some importance, especially as most country women go to church in a plain gingham dress, and barefooted. Evidently the ladies experienced a real conversion, and the "spirit" must have been mighty strong to produce this effect, but when this spiritual effervescence has died away, when Sunday comes and the black ladies will have no organdie dress to wear and no boots to put on, then it is a certainty that they will use the healing handkerchiefs to wipe away the useless burning tears, and sigh for the dresses that are no more.

So great was the success of the Rev. Raglan Phillips in these parts that he had to rush to the headquarters in the Mocho Mountains for help in the glorious work. On his return the great Evangelist brought with him Sister Isabelle Coore to take up the work at the different missions while he hastened on to the next town to inaugurate the campaign of healing. Sister Isabelle followed him in his march, anointing the handkerchiefs and urging the sick to "claim their healing." One evening while Sister Isabelle was holding a meeting at a town called Bluefields, a gentleman of color named Edward Dennis, threw consternation into the meeting by a desire to address the large gathering. Evidently he saw that the Rev. Phillips and the Sister Isabelle were gathering in the shillings too fast, and doubtless he wanted to get in on the spoils. Sister Isabelle would not let him speak, but Edward vociferously insisted on speaking, as he had a vision from the Lord who commanded him to tell it to the assembled audience.

Edward's vision was thus. One evening while he was asleep, he saw an Angel dressed in leggings, having an axe in his hand with which he started to cut a tree, and the angel cut the tree and stopped when it was

about to fall down on the ground. Another angel, dressed in white, having on a long flowing gown, stepped forward and prevented the angel in the leggings from cutting down the tree. Then the angel in leggings said to Edward: "I want you to go and warn the people and tell them that the end of the world is near. And to help you in the work, you must take Charles Valentine and his sister, Maude Valentine, and Mary Gordon and form yourselves into a 'Praying Band,' thus preaching the gospel and healing the sick, which I give you power to do, and you must take St. Luke, Chapter Ninth and Ezekiel, Thirty-third Chapter, and especially the ninth verse, for your guidance." "I cannot preach a sermon," said Edward to the large audience, (and all the while Sister Isabelle was wondering when and where the story of Edward's vision would end), "but God has sent me a watchman along with Charles, Mary and Maud, to warn the people that the end of the world is at hand, as the angel who prevented the other angel in leggings from cutting down the tree, represented Jesus Christ pleading for His people, which is the tree, I saw in my vision. This is the warning—that Christ is soon coming. He has told me to have power to cast out devils and heal the sick. This is why we are called the 'Praying Band,' and success is bound to follow us."

No doubt by this time Sister Isabella was frantic. Unquestionably she would have liked to deny Edward's vision. The situation was critical—either she or Edward was to take charge of the healing mission hereafter. If Edward—then it was her move in a closer chase of the Rev. Raglan Phillips—if she herself, then Edward's vision must be explained away. Sister Isabelle did not dare to deny Edward's vision, but one of her healing associates made bold to address the crowded church. He commenced his exordium by saying that Edward Dennis had no vision, and this was as far as he got. Edward jumped up (his warm African blood was now boiling within him), and spoke thus:

"The Lord appeared to me and to show my power right now with the Lord, a flaming sword will come down upon this man for his unbelief in my vision, and consume him immediately."

The whole hall was terrified and shrieks and shouts filled the air. and pandemonium reigned supreme, When

quiet was finally restored Sister Isabella had departed for other fields of labor, and Edward Dennis was hailed with cheers as the leader of the "Praying Band."

Some nights later Edward Dennis had another vision from the angel in leggings, which led to the appointment of Charles Valentine, Maud Valentine and Mary Gordon as members of the "Praying Band." The angel appeared a second time, rebuking him for acting wrongly in appointing Mary Gordon and said that the appointment should be given to Bessie Anglin instead. (A short residence in Jamaica would make this change understood). Consequently, Edward discharged Mary Gordon on the ground that her qualifications did not merit her selection and Bessie Anglin was appointed under the instruction of the angel to fill the vacancy.

The Praying Band at once started their campaign, consisting of six persons, two men and four women, and these do identically the same work as the Light Brigade and effect the same wondrous cures, with the added feature of warning all people to prepare for the blast of Angel Gabriel's trumpet, which is soon to be heard in Jamaica.

The Praying Band tried to cure a blind man. The members poured oil on his head, rubbed his eyes with anointed handkerchiefs, urged him to "claim his healing," but the darkness of night fell not from his eyes, and of course his lack of faith was the great hindrance to his cure. The blind man was told to go home and get faith and come back the next evening. He came back at the appointed time chock full of faith, but the "Praying Band" had gone to other fields of labor, due most likely to instruction from the angel in leggings, who must have advised them to begin anew their healing campaign in towns far away from the scene of the fiasco.

As I write these few words on the Light Brigade and its rival, the "Praying Band," there lies before me on the desk one of the healing handkerchiefs. It is a plain piece of the cheapest white cloth, (eleven by twelve inches) and its value is not even a penny, but the Rev. Raglan Phillips charges a shilling each for them, and so you can readily see wherein is the profit. The center of the handkerchief is stained with cottonseed oil and this doubtless has enhanced the value so much. Stamped on the handkerchief in blue print are these words: "Do

you believe in God's three SHALLS? Is any sick among you? Let him call for the Elders of the Church and let them pray over him, anointing him with oil in the name of the Lord and the prayer of the faith SHALL save the sick and the Lord SHALL raise him up and if he have committed sins, they SHALL be forgiven him. (James 5: 14-15)." These anointed handkerchiefs have been distributed in thousands. The school children in preparing their lessons for the morrow, rub their heads with them, and the school matter is quickly mastered, and the peasant going to market rubs the donkey's legs and he develops the speed of a race-horse. I have not tried as yet the wondrous powers of my anointed handkerchief, and even if I did, it would be valueless in its magic powers, because I have not faith, which is the first, last and only essential for a cure.

The Rev. Raglan Phillips and the Light Brigade are now resting in the Mocho Mountains. When their strength has been renewed for another vigorous campaign, more cottonseed oil will be procured, more anointed handkerchiefs will be distributed and best of all, more shillings will go into their pockets. Jamaica is just one soft mark for an evangelist and the Get-Rich-Quick-Wallingfords have nothing on Lord Edward and the Rev. Raglan Phillips, the Light Brigade and the Praying Band when it comes to taking in easy money.

DANIEL I. CRONIN, S. J.

Kingston, Jamaica.

## BOOKS OF INTEREST TO OURS

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*Epitome Theologiae Moralis Universae Excerpta e Summa Theologiae Moralis: P. H. Noldin, S. J. A. Carolo Telsch.*  
New York: Pustet Co.

This work is a book of nearly 600 pages. Yet the paper is so fine and at the same time so excellent that its bulk is no larger than a *Horae Divinae*. It is an epitome of Father Noldin's *Moral Theology*. The volume is a very convenient one for pastors and others. It can easily be packed in one's satchel and has two excellent indexes. One gives all the Canons of the New Code referred to in the work; the other is a complete alphabetical index of the subjects treated.

*Historical Terms and Facts. A Reference Book for Students of History. By Francis S. Betten, S. J.* Boston: Allyn and Bacon. \$1.00.

Father Betten has done a good work for teachers and students of history. The purpose of the volume is to explain briefly the various terms and facts which in the current history text-books can only be touched upon, while a fuller explanation would be desirable. Take, for example, the term "Ecclesiastical Architecture." Under this term are explained the meaning of the phrase and the various styles of architecture which are classified thereunder. The book is a very handy one for quick and ready reference. It is, however, by no means exhaustive, as a number of topics have been omitted. But if this modest venture proves welcome, and it should prove very welcome, the author intends to issue a larger edition.

*Thy Kingdom Cometh. Morsels from the King's Table. By J. E. Moffatt, S. J.* New York: Benziger Brothers. 30 cents.

This booklet of 64 pages is intended to further a deeper appreciation for the real presence of Our Lord in the Blessed Sacrament. They serve their purpose well either as subjects of meditation or a few moments of spiritual reading.

*Points of Church Law, Mysticism and Morality. By T. Slater, S. J.* New York: P. J. Kenedy and Sons. \$1.75. Postage 15 cents extra.

Many books have been published explaining the New Code of Canon Law for religious and the clergy. But this work is the first of its kind that we have seen explaining the points of the New Code as affecting laymen. Added to this there are some fine chapters on Mysticism and Morality.

The author sets forth his purpose in the preface. "The Canon Law of the Church affects Catholic laymen as well as the clergy. It lays down his spiritual duties and rights, and no serious Catholic laymen is indifferent to them. He should be acquainted with them and with the changes which have been made by the New Code of Canon Law. With a view to helping the laymen to gain the necessary knowledge of the law of the Church on such points as specially affect himself, I have selected a number

of subjects and stated the law of the Church bearing on them as briefly and as clearly as I could." Take a glance at some of the contents to see how practical and useful this work is: "Fasting and Abstinence," "Parish Duties and Rights," "The New Code and Civil Law," "Ministration of the Sacraments and Non-Catholics," "Societies—Secret and Others," "Catholics and the Sex Problem."

*Kelly. A Novel. By Martin J. Scott, S. J.* New York: Benziger Brothers. \$1.50.

"Kelly" is Father Scott's latest novel. Its theme is American industrial life. It has been described as "an illuminating portrayal of the spirit which must animate both capital and labor if peace is to prevail. The dramatic possibilities of this subject have been little appreciated. Father Scott, staging his story in a mill town, draws his characters from the factory. It is, first of all, an honest, satisfying, love story. It brings a boy and a girl from poverty through various intensely exciting interruptions and adventures to the point where, with his future assured, he puts the ring on her finger. The quick succession of incidents, of plots and counterplots, with victory first on one side and then on the other, harmonize perfectly with the author's plea for industrial harmony. 'The general practice of fraternalism,' says Father John A. Ryan, D. D., 'as exemplified in this story, would bring about an unmeasurable improvement in the spirit of the relations between capital and labor.'"

*Christ or Chaos. By Martin J. Scott, S. J.,* New York: P. J. Kenedy and Sons. Cloth, \$1.25. Paper, 25c.

Father Scott calls this work the A B C of the Christian religion. And it is, so well is it done. Beginning with the short essays on evolution, Darwinism, and miracles, the author divides the volume into three parts. Each chapter in each part is strengthened by comprehensive and conclusive non-Catholic testimonies in favor of the supremacy of Catholicism. Part I consists of thirty-one chapters, establishing the infallibility of the Church of Christ; Part II, in twenty-seven sections, clarifies the essential points in Catholic doctrine; Part III contains more than a score of most interesting and edifying statements by prominent converts to the Church of Rome. Each chapter is short, the style terse and clear, and the type is a delight to the eye. An excellent book in every respect. This is the sixth volume in Father Scott's Library of Popular Apologetics. A writer in the "Ava Maria," issue of August 16, 1924, speaks thus of this series: "In reading the books written by the Rev. Martin Scott, S. J., one gets the impression of great intellectual humility and the conviction that in this rare virtue lies the secret of his power to reach aloft and bring down exalted truths, and present them in such a form that a child might understand them. At any rate, such a theory squares with what has been promised to minds that humble themselves before the Source of Truth. Whether Father Scott speaks of God or eternity, of man, his nature and eternal destiny, of sin and death and judgment, or of the secret and mysterious movements in the human soul, as he does in his latest book, "Man" (Macmillan Company), he writes in such a way that 'he who runs may read,' and, we may add, understand as never before. To inculcate in

the general reader a fruitful knowledge of the eternal truths seems to be our author's special and chosen work; and the work itself shows throughout the hand of a master craftsman."

*Periodica de Re Cononica et Morali. Tomus XIII Fasc. 1, Maji 1924; Fasc. 2, 1 Aug., 1924. Arthurus Vermeersch, S. J. Bruges, Beyaert; Barcelona, Puertaferri, Eug. Subirana; Rome (19), Via del Seminario, 120.*

These first two numbers of the 13th volume of the *Periodica et Monumenta* contain valuable dissertations on important subjects as the following: the title of *Ordinary* and the corresponding office—the right of pastors concerning the use of the superfluous revenues of their benefice—the propagation and development of the religious state—the saying Mass for an intention for which the donor has not yet applied to a priest.

*Quaranta Giorni frai Briganti. Mario Grimaldi, S. J. Venezia: Le Missioni della Compagnia di Gesu. 1924.*

This little book, "Forty Days Among Brigands," contains the diary in which Father Grimaldi, a Missionary in China, describes his adventures during the forty days of his captivity from the first of November, 1922, the day when he was captured, until the 10th of December, when he was let free. Every page tells of some interesting incident. These incidents follow one another without interruption to the end of the booklet, which describes the liberation of the writer and his return among his brethren and the faithful members of his flock.



## OBITUARY

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### FATHER JOHN F. QUIRK

Father John F. Quirk was born in Boston, July 23, 1859, of Catholic parents, to whom the service of God was the highest aim and only happiness. John was a serious boy—more serious as boy and man than most of us—but all the same he was a real boy, with a boy's uprightness in his piety and play. Somehow he was straight in everything; and this might have seemed to those who did not know him well, narrowness. But young John's narrowness was in truth merely a boy's generosity, making him forego for God's sake many a little boyish trick that appeared to him not quite in keeping with his ideals.

He went to Boston College at an early age and there fell under the influence of Father Fulton, the then Rector. Father Fulton filled the picture of that institution at the time and gave it a proper setting for the present day High School and College. He was Boston College, its heart and its soul; and the boys of his time were nearly all formed by him; in the class-room, in the daily school routine, but above all in catechetical instructions he moulded College and pupils alike to his own high ends. We can easily understand, then, how far-reaching was his powerful influence over John Quirk. The poet's dictum was Father Fulton's ideal, not to excel others, but to excel, because that became Catholic boys and young men. This ideal was John's from his College days to his grave. It led him out from a home he loved tenderly to the Society which he entered at Frederick with six others from Boston College, August 5, 1876.

As a novice his observance was as perfect as one could expect, but it was a serious observance; the visible novice was hardly within his range of ambition, for it was not in his character. The Society and its life entranced him, and all his years in it were but years of love and service.

As a Scholastic in his studies the same high norm of his boyhood was set to all his work; he really sought excellence, because he believed it the only right thing for a Jesuit to do, so he was ever on the quest of the highest for God. Looking back we can recall his extraordinarily perfect custody of the eyes. His whole exterior was modeled on the rules of modesty; his look, his gait, his carriage being but the expression of a soul seeking the best, as was a Jesuit's duty. An effect of this mental attitude was seen in his speech. He was ever on the lookout for the choicest word in conversation. Speech, too, was a trying-out ground for excellence. The More Perfect was John Quirk's hourly intent and contention. This is the selfdenial of St. Ignatius, when it is done for God. It is the *quantum fieri potest*, which never got out of his thought.

This studied bearing gave him the appearance of stiffness,

of formality, at times, too, of aloofness; it followed him all his life long and showed itself in his walk, in the glance and sudden lowering of his eyes, in his choice, at times odd, of words, in his script, in his neatness, in his life-long restraint—his defects were those of his virtues. He was misunderstood by some, sometimes made the object of good-humored banter, or a mark for a witty shaft—and God alone knows what he must have suffered in his heart on this point, but it was the cost of the high quality of his service—*quantum fieri potest*—and he carried it off smilingly and graciously for God.

His heart was burning with love for his ideal, and it was easy to understand what influence a man of this kind must have had on boys. Whether it was that Father Quirk's pupils, during the five years of his regency at Fordham, were out of the ordinary in talent or application or character, certain it is that he left on them as well as his pupils of a later date, the lasting mark of a noble Christian gentleman. His character had its corresponding effect on their souls, and he remained their counsellor and friend to the end. Fordham owes much to the work of Father Quirk, and he loved it dearly.

In due course of time he went to study Theology at Woodstock, and his constant earnest application and self-sacrificing devotion made him a fine Theologian. He passed out into the priestly field thoroughly equipped with literary, philosophical and theological lore; he had a superb voice that made his high Mass a thing to delight in, even from a musical standpoint. He had studied the art of speaking, and became a restrained, possibly a too restrained preacher. He loved the beauty of God's house and all its sacred rites, but above all his heart was priestly, prepared by sacrifice for the work of God that might be allotted to him.

During the remaining years of his life from the Summer of 1892 till his death, Father Quirk performed the usual offices of a Jesuit Priest, as Confessor, Preacher, Professor, Prefect of Study, Minister and Rector. While Rector of Loyola he celebrated the jubilees of the College and the Church with great success; he did much to solidify the studies and to strengthen the organizations of the church. He became a close friend of His Eminence, Cardinal Gibbons, who esteemed him highly. Possibly Father Quirk, as a Superior, was too formal for some, but no Rector ever ruled a house that loved the Society more or held his subjects in greater esteem. In speaking of them he had only praise.

He himself was well-nigh a living daily image of Our Ruler. True it is, that he found it hard to mix with men in great numbers, but to the end he fought against his natural reserve, studied the art of conversation, learned how to tell a joke effectively, briefly, kept up the same energetic life-work daily, so as to make himself a first-class community man. He succeeded so well that during the last years of his life there was little, if any, of his oldtime stiffness or reserve.

His poverty was extraordinary. One day Father McQuillan, then Minister of Boston College, took a visiting Father into Father Quirk's room and said: "Where can you find a greater poverty?" There were not a half dozen books in the room—it was the same with his wardrobe, which was almost as scantily

furnished with clothes. And, of course, everything was in order. It was the same old test, to excel for our Lord's sake, to give everything for love.

Not less noticeable was his devotion to work. He rarely allowed himself a relaxation and only when necessity required it.

His life's endeavor was to be perfectly religious, according to the measure of grace given to him.

Like all men of his character, he was deeply affectionate, easily touched to charity; he would go out of his way to say a kindly word and perform a kindly office.

In the same way his seriousness was seasoned by a generous cheerfulness that grew with his growth, and he really made heroic efforts to bring it into his every day life.

Father Quirk, after completing his Theology, taught Rhetoric at Fordham for three years; was Prefect of Studies for six years, three at Fordham and three at Boston College; taught Philosophy for ten years; one at Gonzaga while he was Minister, one at Philadelphia, one at Boston, and seven at Georgetown; he was Minister for two years; one at Gonzaga and one at Georgetown, and Rector of Loyola College for six years; Spiritual Father at Yonkers for one year; Confessor at Holy Cross for one year, and one year an invalid at Poughkeepsie, N. Y. The mere recital of these principal activities show how full of service his life was; years they were of generous work, mostly hidden from the eyes of men, all preparing him for the *Sume et Suscipe* of the holocaust of his powers during the last year at Poughkeepsie, when memory, intellect and will, senses, too, were thrown into the refining furnace of suffering, and he went into eternity, November the nineteenth, 1922, worn out, spent, broken for God.

He had carried his cross lovingly for forty-six years in the Society, it was meet that he should die on that cross, bereft of everything, save the grace and love of God. It was a gloriosum certamen, a life the Society may well glory in. R. I. P.

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### FATHER SALVATORE PERSONE.

Father Salvatore Personé, one of the pioneers of the late New Mexico-Colorado Mission, was buried on January 2, 1923, at Trinidad, Colorado. He had just completed his eighty-ninth year. Although he had suffered during the last eighteen years from an attack of sciatica which had little by little deprived him of the use of his limbs, he kept his cheerful spirit to the end. In spite of the fatigue, he had insisted on saying Mass every day until he could no longer stand, and then had made use of the privilege granted him by the Holy See to say it while seated. It was only toward the end that he was obliged to be satisfied with communion.

His long life was filled with good deeds and work for God. On horseback at first, then in a buggy, he covered the vast territory assigned to him. He made friends everywhere he went; and how solid and lasting these friendships were, was proved in after years not only by the many letters he received but by the frequent visits of former parishioners, who never passed through Trinidad without calling upon him. No word of criticism was

ever heard from outsiders against Father Personé. Yet he had preached the eternal truths without mincing matters. In the fulfilment of his duties as the minister of God, he had been obliged to condemn many old customs, and to insist on law and order; but his words had left no sting. Almost all his life since coming to America he had borne, with no apparent sign of worry, the responsibilities of superior. Power sat easily on his shoulders. This quality was perhaps a trace of his noble origin; for his father, Don Gaetano, was Count of Bergamasco, and his mother, Dona Rachel, belonged to the family of the Marquis of Capece.

At Ostuni, in the province of Lecce, Italy, on the eve of Christmas, 1833, Salvatore Personé was born, the last of a family of seven boys and one girl. Of the boys, three became religious: Raphael, a Theatine; Carlos and Salvatore, Jesuits. Salvatore's early student days were passed at Lecce, in the Jesuit college. There he distinguished himself in the various branches of study, and by a quick intelligence united to a retentive memory, he acquired a mental equipment which stood him in good stead all his life.

At twenty he determined to follow the insistent call of God, and in spite of some opposition he accompanied his brother Carlos (two years older than himself) to Naples, where he entered the novitiate on November 14, 1853. There he met for the first time Father D. Pantanella, who was bidellus, and Father Pasquale Tommasini, now eighty-seven, who is still living in El Paso.

From the juniorate, where he had the great classical scholar, Father Polcari, as a teacher, he was called to supply in the college of Potenza. Shortly afterward, when an earthquake destroyed the building, he was transferred to Reggio in Calabria, where he taught grammar. Father F. X. Tommasini, S. J., now of Pueblo, Colo., was a student of his at that time. Father Personé, in addition to his teaching, began even at that time to preach in the different churches, the Cathedral included. His natural eloquence and fine appearance, the more striking on account of his youthful countenance, drew large congregations.

His work in Italy ended, for the time, two years later, when Garibaldi in 1860 invaded Naples, and in the name of liberty expelled the Jesuits from the kingdom. Most of the dispersed members of the province finally reached France, and the scholastics continued their studies at Vals, the Collegium Maximum of the province of Toulouse. Salvatore in a short time mastered French remarkably well; so that even as a student he accompanied the eminent moralist, Father Gury, to give missions in the surrounding towns.

After his ordination, June 14, 1865, he gave many missions and retreats, sometimes two at a time, in different convents. He worked in different Colleges, taught theology in the seminaries of Mende and Montauban, and then began his third year of probation. But almost at the beginning it was interrupted by orders to embark for America in company with Father Sabetti and three brothers. Skirting the west coast of France, (the Franco-Prussian War was raging), and proceeding cautiously from town to town, they finally reached Brest, whence they sailed for the United States. In Frederick, Maryland, he finished the third year of his probation, and then continued his journey west-

ward to the scene of his fifty years' labor. Finally, after journeying partly by stagecoach and other primitive conveyances, he reached Albuquerque, New Mexico, the then headquarters of the mission.

It was there, on November 26, 1871, that he took his last vows. The next four years we find him in Conejos, Colorado, the first Jesuit there, in circumstances often precarious. He found some of his subjects rather stubborn; but he showed his mettle, and, though always kind, showed them that he was fearless. He did not merely destroy, however. In the place of celebrations that were demoralizing, he substituted others which were more magnificent but innocent, and which attracted and pleased his people no less. He was kept very busy covering his extensive district, and met with a number of dangerous, sometimes nearly fatal, situations, which made his life anything but humdrum and monotonous.

Recalled to Las Vegas, New Mexico, where the *Revista Catolica* had been started, he became superior of the residence. Thence as from a center, he covered most of New Mexico in his apostolic excursions, preaching missions in almost every settlement of the territory. Even old Mexico heard more than once his eloquent voice. When the Las Vegas college was opened, he became its first rector, November 4, 1878. The office was far from being a sinecure. Besides providing for his numerous religious family when the means of communication and transportation were meager, to say the least, he had quite frequently to take the place of the teachers who were on occasions prevented by other occupations from attending to their classes. Yet in spite of these difficulties all went well; the college developed and prospered, the boys were numerous, high standards of study were maintained; and the town was proud of its seat of learning.

In 1883 Father Persone handed his presidency to Father Pantanella while he returned to Albuquerque as superior. This arrangement, however, did not last long. Towards the end of 1884 Father Pantanella was entrusted with the work of opening a new college at Morrison, near Denver; and Father Persone came back to Las Vegas and remained there until the Las Vegas and Morrison colleges were merged into the Sacred Heart College (now Regis College) of Denver. He then became first president of the new establishment, and had once more to face the difficulties inherent in every new undertaking; and again God crowned his labors with success.

From 1892 to 1902 Father Persone was superior at Trinidad, Colorado. He erected the church tower, improved the building and enclosed the grounds with a neat iron fence. His spiritual work was mostly of a missionary kind, but plentiful and exhausting.

In 1902 he was recalled to Italy and named rector of Lecce, his Alma Mater. There it was that he suffered the first attack of inflammatory rheumatism, an ailment from which he never recovered. On the advice of doctors he returned to America, the land he loved. For some time he ruled in Las Vegas, until in 1908 he once more assumed the direction of Trinidad residence. It was at that time that the new house, so much admired

by present-day visitors, was built to replace the crumbling adobe shack. It was blessed by the Bishop of Denver on February 11, 1912.

Father Persone was now an old man of eighty; he had well earned the relief which came with the removal of his burden as superior. Although he found great difficulty in moving about, and suffered almost constantly from sciatica, he remained clear, bright and cheerful in mind, and continued to be the life of the community recreations as long as it was at all possible for him to attend them. Then began the tedious days of sitting in his room, waiting, waiting. The door, however, was always open. How he brightened up when the fathers, returning from their missions, would come in and narrate their experiences! Visitors, too, would frequently drop in; and then old memories were revived, and old songs sung once more to the delight of both the kindly old man and his visitors. Once in a while he would still accompany the fathers on the occasion of some paternal feast, and would himself give the panegyric in a voice that belied his age. In Pueblo, with the assistance of another father, he preached the main sermons of the mission.

Paralytic strokes now came in rather quick succession, and sapped his waning strength. Then followed long sojourns in the hospital. He had to be helped like a child; and this must have been a torturing experience. His memory became impaired; his eyes grew weak; his voice lost its ring. Finally, on December 20, 1922, he had for the last time to return to the hospital, from which his soul took its flight to God at 3 A. M. on December 30, 1922.

At the funeral, January 2, 1923, where the Very Reverend Vicar-General of the diocese presided, not only Catholics, but Protestants and even a number of Jews, among whom he had made many friends, testified by their presence to the great respect and love they felt toward Father Persone. R. I. P.

—*Missouri Province News Letter.*

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### FATHER ALOYSIUS T. HIGGINS.

The Rev. Aloysius T. Higgins, S. J., who died on December 21st, 1923, at St. Joseph's Sanatorium, Kingston, Jamaica, British West Indies, was born in Roxbury, Mass., on June 8th, 1882. After finishing his early education in the schools of the district, he entered Boston College High School and on the completion of his Freshman year joined the Society of Jesus on August 15th, 1900.

His early religious life was spent in Frederick, Md., and at Poughkeepsie, New York, where he pursued his classical studies. In June, 1905, Fr. Higgins entered Woodstock College, Woodstock, Md., to study Philosophy and Science. After three years of these higher studies, Fr. Higgins taught for five years at Loyola College, Baltimore, Md., where he endeared himself to a host of students by his kindly disposition, lovable character and unassuming ways. In August, 1913, Fr. Higgins returned to Woodstock College, Md., to follow the course in Moral and Dogmatic Theology, and was ordained to the Priesthood by the

late Cardinal Gibbons on June 28th, 1916. In September, 1917, he was sent again to Poughkeepsie to make his third year of probation, and in the following year was appointed to the position of Prefect of Discipline at St. Francis Xavier College, New York City, which he filled with great tact and executive ability. On September 28th, 1919, Fr. Higgins arrived in Kingston, Jamaica, and was at once assigned to the Parish of St. Ann in Kingston. He was Pastor of this church until his sad death on Friday, December 21st, 1923. During his years as Pastor he was a veritable Apostle of souls, and was tireless in his energy, self-sacrificing to the extreme, devoted to his flock, and beloved by all the parishioners. Fr. Higgins was a pulpit orator of no little distinction, and his sermons and instructions breathed the love of God which filled his own great heart.

The valiant soldier of God is dead. His voice is still, his kindly and cheerful countenance will be seen no more, his hands will never again be raised in benediction over his parishioners of St. Ann's Church, but good Father Higgins still lives. He was their priest, friend and counsellor, and the Angel of Death who carried his noble soul to the throne of God to receive the crown of eternal life, left them the fond memory of a holy and devoted priest of God, who gave the best years of his priestly life to the people of St. Ann's Parish, whom he loved in life and who shall never forget the kindness, love and noble self-sacrifice of their dear Pastor, Father Higgins. R. I. P.

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### FATHER JOHN JUTZ.

The life of Father Jutz, who died at the venerable age of 86 years, is remarkable enough to deserve an honorable place in the annals of the Society. He was born at Frastanz near Feldkirch, Austria, October 26, 1838, of good Catholic parents as the oldest of eight children. The circumstances in which he grew up allowed him only six years of rudimentary instruction in a school having but one class and induced his father to disregard John's desire for the priesthood in the hope of enjoying some day his son's help in supporting his large family. Accordingly, in order to comply with his father's wish, John, when twelve years old, learned the molder's trade, and worked as apprentice and journeyman molder for 15 years, becoming after the death of his father the mainstay of his mother.

In the meantime some of his brothers and sisters had become old enough to be able to support the family so that John was relieved of this duty. But thinking himself too old for a long course of studies, he decided to marry. All the preparations had been made for this purpose, the furniture for his intended new home was bought, the wedding-day near, when his bride, a virtuous maiden, was after a short sickness, summoned by God.

This sudden turn of events was regarded by John as providential. During a retreat for teachers (though without any preparation for the office of instructor John had, at the request of the superintendent of the village school, devoted himself for six months to the teaching of the children of Halden, a hamlet near Frastanz), the former longing for the altar reawakened

in John. At the advice of Father Piscalar, S. J., he resolved to make his classical studies with the small boys at the Stella Matutina in Feldkirch. It was a trying enterprise. Twice each day he went the long way between Frastanz and Feldkirch on foot; he earned his fare by tutoring, and his own tuition by molding during the long vacations. A fair success smiled on him. After four years of hard work the Director of Stella Matutina, which just then had been given to a body of secular teachers, offered him a place in a Normal School at Vienna. But the enticing words of the director, "After two years you will be headmaster," did not affect him. John asked for admission into the Society of Jesus, and on September 30th, 1869, entered the novitiate of the German Jesuits in Gorheim.

During the Franco-German war in 1870 he was at the service of the dysenteric soldiers and performed for them acts of charity most repugnant to nature until, through overexertion, he became affected with typhus and then contracted smallpox. However, he completely recovered from both diseases and grew healthier and stronger than he was before. After the war, being banished from Germany by the law proscribing the Jesuits, he went, with his fellow religious, into exile, to Holland for the study of philosophy, and to England for his theology and last probation. He was raised to the priesthood in Portico, near Liverpool, August 29, 1878.

At the end of his tertianship Father Jutz offered himself for the African missions, an idea which he had cherished since the days of his novitiate. But he was sent, with eleven other fathers, to America. He landed in Boston on the 4th of July, 1880, and soon continued his journey through Buffalo to Prairie du Chien, Wisconsin. Here he pronounced his last vows as Spiritual Coadjutor on February 2, 1881, and served as Minister and Procurator of the new College of the Sacred Heart, and a year as Assistant Parish Priest at St. Gabriel's.

Now the time had come for him to begin his work among the Indians. He was sent with Brother Nunlist to the Shoshonies and Arapahoes of Wyoming and departed for his mission by way of Omaha, Neb., where he was presented by Father Lessmann, who accompanied him, to the Right Reverend James O'Connor, Bishop of Omaha, to whose jurisdiction Wyoming belonged. Having received the blessing of both his religious Superiors and the Right Reverend Bishop, he proceeded to Lander, the capital of Wyoming, where he hoped to be able to take possession of a boarding school built by the Government for the Indian children; for this was, to all appearances, the condition under which Father Lessmann had accepted the missionary field of Wyoming from Bishop O'Connor, who was thought to have made all necessary arrangements with the Government. But on arriving in Lander City, Father Jutz learned that the school had just been given by the Government to an Episcopalian minister. This news was a cold welcome for the enthusiastic missionary. But he did not think of returning or going home. He bought a pony, a tent and a few boards, packed his belongings on a wagon, rode to the mission and pitched his tent among the Arapahoes. He began his missionary activities the next morning by offering the holy Sacrifice of the Mass, at



which Chief Black Coal, seated on the ground with his two wives and two children, was present. After many hardships he succeeded, with the financial aid of the Bishop, his Superiors and Mother Katherine M. Drexel (the foundress of the Sisters of the Most Blessed Sacrament), in building a house near Lander. It was the beginning of St. Stephen's Mission. Father Jutz had, in addition to his redskins, the care of whites in the neighborhood, a burden too heavy for the shoulders of one man. Accordingly, at his suggestion, Father John Aschenbrenner, who subsequently became famous as a missionary preacher in German, was sent to Lander. Here Father Brenner, as he called himself while in America, labored successfully for a year as parish priest and teacher; in fact, he was liked by everyone, till a dispute he had with a prominent citizen gave offense, and his sermon on concubinage greatly exasperated the soldiers of the neighboring fort. As a result, Father Brenner's recall became imperative. Father Lessman now resolved not to replace Father Brenner, and in the face of the most vehement opposition on the part of the Bishop, also withdrew Father Jutz. However, the General of the Society placated the Bishop by transferring the mission to the Missouri Province. The pioneer, who had founded St. Stephen's at the price of so many sacrifices, left Wyoming with Brother Nunlist, December 12, 1886.

Soon after he was sent to the Rosebud Agency in South Dakota to found St. Francis Mission for the Sioux Indians. Here, on a waterless spot, a frame structure two stories high had been built to serve as a boarding school in which the fathers and brothers and sisters, together with the boys and girls, were to live and sleep, and where the children were to attend school. These unsatisfactory conditions were reported by Father Jutz to the charitable foundress, Mother Drexel, who knew nothing about them, and were brought to the attention of the Reverend Director of the Catholic Indian Mission Bureau—it was in March 1887. Father Jutz was removed, for the time being, from the superiorship of the mission. However, he remained there until the summer of that year, lending a helping hand in the erection of the needed additional buildings and the digging of a deep water well.

The Pine Ridge Reservation of the Sioux Indians in South Dakota was his third and last field of labor among the Indians. Here he began the Holy Rosary Mission, which likewise honors Mother Drexel as its Foundress, and for four years fostered with solicitous care its first material and spiritual development. Having, through the influence of a Government official, secured from White Cow Killer the most beautiful site in that region, he first lived with Brother Nunlist in a loghouse till they had set up a frame structure, in which he with three brothers passed the winter. Even the sturdy Father, Henry Behrens, who was at that time Superior of the Buffalo Mission, after a cold fall-night passed in this house, wondered how it would be possible to live in it through a Dakota winter. But they did live through the winter and remained healthy, too. In the meantime the large school building that was to give better protection to the

Fathers and Brothers was near completion. The school was opened in September, 1888, with 151 pupils, and like the school in St. Francis Mission, flourished under the direction of the Sisters of Heythuisen. At that time the Mission commanded the service of two fathers, ten or twelve brothers, two servants and twelve sisters. "Our first contract with the Government which gave us food and clothing for the pupils was soon exchanged for another one that paid \$107.00 for each child, a sum that had to suffice for the support of both the pupils and the whole mission staff." "In a Government school," Father Jutz writes, "the staff alone would have cost five or six thousand dollars; but we were forced to add a considerable sum to what we received in order to pay all the bills. We, however, did not want to make money, but to train our Indian pupils and make good Catholics and useful men of them." The success of our school was acknowledged. "A Government Agent and other gentlemen openly said that the work done by our pupils would do honor to any school in the civilized world, and an army surgeon who had visited many Indian schools, after a thorough inspection of our building, said he had not found any Indian school in a better condition."

It was on this reservation of Pine Ridge that an incident occurred in 1890 which showed both the influence of the Blackrobe and the fickleness of the Indian. The Sioux, dissatisfied with the treatment they were receiving at the hands of unscrupulously greedy Government agents, had resolved to throw off the hated yoke of the white man. Their delegation to a certain Utah Indian, who pretended to be the Messiah of the red race, received from this "savior" and brought back the "Message of the Great Spirit," that a certain round or Ghost Dance, accompanied by the words "Ate ehe yelo, So thou hast said it, Father," would secure the coveted liberation and the return of their former life. The intention of the Sioux to follow the suggestion of their Messiah reached the ears of Father Jutz; but all his remonstrances with the chiefs to prevent or at least to put an end to the dances were of no avail.

The United States Government, hearing of this mad dance, ordered the garrison of Fort Nebrara and other soldiers to break up the dance and send the Indians back to their camps. General Brooke, who was in command of the soldiers, accepted Father Jutz's offer of mediation, and the two chiefs, Redcloud and Two-strike, consenting to the proposal of "Iron Eye," as the blackrobe was called on account of his glasses, sent a delegation of forty to General Brooke. The result of this meeting was so satisfactory to both parties that the General said to Father Jutz: "If I should have any more trouble with the Indians, I will call upon you first."

But the general was unable to keep his word. In relating what happened we follow Father Jutz's own written notes, most of which were published in the *Katholische Missionen*, 1891, and (done into English by Father George Krim, S. J.) in the *Canisius Monthly*, 1918-19, where they are concluded with the words "This is the real and true account of the sad episode of Wounded Knee in 1890." To proceed: Shortbull, a medicine-man, who had not taken part in the delegation of

forty, spread distrust among the Indians and induced a good number of them to break the word they had given the general. While the chiefs that were peacefully inclined pitched their camps near the Agency of the Government, as the general had wished, the "Hostiles" refused and remained behind. At this juncture Father Jutz offered, as on a previous occasion, his services to mediate. But General Brooke showed him a dispatch recently received from Washington reprimanding the general and telling him "it seemed that the management of the affair had been transferred to someone else." Accordingly, he declined to accept the Father's offer; but trying his own luck, he really, after some fruitless attempts, succeeded in changing the minds of the hostiles. They yielded and were already marching to the General's headquarters, when an unfortunate occurrence rendered the general's success completely naught.

Chief Bigfoot, coming with his braves from the North in order to effect a union with the Rosebud Indians, had missed his way and was forced to pitch his camp on the Wounded Knee Creek, where he was soon surrounded by Brooke's soldiers, who had orders to send him home. But before the Indians could be informed of this intention, an unfortunate shot, fired by an unknown person (no one wanted to know with certainty whether it came from an Indian or a soldier, and those who did know had every reason to keep it secret) became the signal for a fierce battle, in which almost all the 200 Indians of Bigfoot's following were either killed or wounded. This sad event, which took place on December 29, 1890, greatly irritated all the Indians, even those of Pine Ridge. While many of them fled, others shot at the Agency and, during the following night, they burned down the houses of the white enemy all around the mission, leaving, however, the mission itself undisturbed.

These conflagrations were clearly observed from the Agency, and believing that the Mission buildings, too, were on fire, General Brooke at once despatched a division of horse to save what could be saved. They came tearing at full gallop and shouting, "All alive yet?" alighted at the Mission. Father Jutz had not yet finished his welcoming answer, when shots were heard coming from the direction of what proved to be an Indian lurking place. In no time the soldiers were back on their steeds and dashing in the direction of the shots. They had not made more than a mile when they hit upon the Indians who were hidden in the bushes that covered the elevations on both sides of the road, and at once returned their fire. This fight could be observed from the Mission. It became plain that the Indians were gaining, and at noon the soldiers were hard pressed by their foes. Seeing this, Father Jutz despatched a rider to inform General Brooke of the perilous pass of the soldiers. Without delay a squadron of negroes came at a gallop and relieved the soldiers' embarrassment. The exchange of shots, however, continued until 4 P. M., when it suddenly ceased. The Indians were returning to their camps, and the soldiers to the Agency. One dead and two wounded soldiers were carried to the Mission, but it remained unknown whether the Indians had any dead or wounded. Though the Sisters offered their further services, the soldiers did not care to remain at the Mission.

Thus, without any protection and almost on the battlefield of contending forces, the Mission remained unharmed. Now telegrams arrived from Buffalo and Washington giving orders to take measures assuring the safety of the sisters, and a convent in Omaha was offered the sisters as an asylum. The superioress, however, resolved to remain, and her example was followed by all the other sisters; for "they knew themselves safe under the protection of the Queen of the Holy Rosary." In the course of these days General Miles, the commander-in-chief of the troops, came to the Agency and ordered General Brooke to attack the enemy in the rear. When this was successfully accomplished, the Indians marched to the Agency, where they were disarmed and sent, by bands, to Rosebud. It was the end of the war.

A comparison of the preceding report with the most extensive report of Mr. James Mooney in his work, "The Ghost Dance Religion and the Sioux Outbreak of 1890," which fills a large part of the second folio volume of the "14th annual report of the Bureau of Ethnology, 1892-1893, Washington, 1896," shows that the two authors generally agree on the fact; they mention. A few differences, however, are noticed. Mooney has no word about Father Jutz's second offer of mediation and the General's declining answer that was inspired by the reprimand in the telegram from Washington that "it seemed the management of the affair had been transferred to someone else." Father Jutz himself, probably from a delicate regard for the General, who was most devoted to him, writing about the episode in the "Katholischen Missionen" and the "Canisius Monthly," only hints at that part of the telegram as an opinion, but does not mention the exact words as a fact. Besides, while according to Father Jutz no one wanted to know who fired the fatal shot that occasioned the Wounded Knee Battle, Mooney places the responsibility for it on an Indian who was influenced by the medicine-man Yellowbird, though he is unable to give his name. It is, finally, amazing that Mooney does not record the service by which Father Jutz, during the so-called Mission Fight (it took place near the Mission) on the day after the battle of Wounded Knee, saved the lives of or at least preserved from capture the soldiers who had been almost surrounded by the Indians. These omissions amaze, because Mooney not only impresses one as a truth-loving man, but on all other occasions mentions Father Jutz's name most honorably; for instance, crediting him with the successful first mediation, expressly remarking that no Christian Indians took part in the disturbance, that Father Jutz, with the sisters, though surrounded by wild Indians and cut off from the Government soldiers, bravely persevered at his post caring for the children, the refugees and the wounded, that the Indians, as he was assured by one of their race, were attached to Father Jutz, and "that he was a brave man, braver than any Indian." It probably was the humility of the Father that, while Mr. Mooney was investigating the events of 1890, concealed from him his own praiseworthy actions whenever he was able to conceal them.

In 1891 the superiors of Pine Ridge and Rosebud changed places, Father Florentinus Digmann coming to Pine Ridge

and Father Jutz returning to St. Francis Mission. During this period of office he built a new house for the fathers, brothers and boys, and had two additional wells dug, one for the Indians, the other for the Mission garden. Again, from 1894 to 1896 we find him in the Holy Rosary Mission: it was the end of his activity in Dakota. He was replaced by Father Aloysius Bosch, who spoke the Sioux language more fluently than his predecessor.

But the call to Boston, Mass., which made him Rector of the German Holy Trinity parish, was a greater honor for him. At that time the question was to preserve the care of souls in the only German parish of the large city of Boston for the Buffalo Mission. Boston was and had tried to remain entirely under the jurisdiction of the New York Province, and the Provincial of that Province had decided to give up the German parish if no suitable priests could be found for it. Accordingly, Father Van Rossum, the Superior of the Buffalo Mission, made an effort to secure a superior for the parish. "I am thinking of you," he wrote to Father Jutz; "it would, of course, mean the loss of one priest for the Dakota Mission, and it is very hard for me to make the sacrifice for the Residence in Boston; but it would reflect on the German Province if things should not go well there." And so Father Jutz was chosen to fill that place.

In Boston a large part of his time belonged to the children; but his zeal brought blessings to all. He built the Lourdes grotto, before which so many thousand souls have received light and consolation; he erected the beautiful communion railing, and the marble altar is dedicated to his memory; he rebuilt the casino and founded the St. Anthony Sinking Fund which brought in thousands of dollars annually and even now is doing much good. The parishioners of Holy Trinity esteemed and loved their Rector. "The reason for this attachment," writes the Boston "Monatsbote" in May, 1924, "was the holiness of his life, his great willingness to make sacrifices, and the simple, unaffected cordiality with which he treated all alike; his was a thoroughly honest and upright soul that embraced all with true Christian charity and was loved in return. Even long after his departure from Boston the public mention of his name brought almost peals of applause."

Father Jutz left Boston in the summer of 1906 in order to begin his new work as chaplain of the City Hospital and the Men's Prison on Blackwell's Island in New York. Here he soon became painfully conscious of his faulty pronunciation of the English language. "This morning at mass the people laughed," he complained to Miss Evelyn Dwyer, the directress of his choir. "And, really," this lady writes, "his pronunciation was incomprehensible, though his grammar was better than mine." "Will you be so kind as to help me." he asked this self-sacrificing person, probably the only one under the circumstances who was able to help him. And she did help him. "Within a month," she writes, "his prayers and sermons could be understood." During that summer many of his former parishioners visited him. "I appreciate their loyalty," he told Miss Dwyer, "but now that I am on this island, I will devote

myself body and soul to the work at hand; I am not as clever and cultured as other Jesuits: you must not expect great things of me, but only good will; yet I will put myself entirely at your service." This resolution he faithfully carried out, devoting his time to the care of the thousand prisoners and the almost equally great number of patients under his charge. He took special care of the emergency patients that, according to custom, were brought to his hospital on three days of the week. According to Miss Dwyer, "Father Jutz kept a list of all arriving patients and interviewed all without exception," and in his own notes he resolved: "I will visit each hall at least every other day." His zeal was visibly blessed by God. "His presence," Miss Dwyer writes, "seemed to give a general air of resignation around the hospital. Many told me they felt happy in their sufferings. One pitifully afflicted creature, blind and deformed, said to me: "When Father Jutz puts his hand upon my head—and he does this every day—I can get through the day wonderfully."

Miss Dwyer relates a few facts that serve to show Father Jutz' character: "He made religion a desirable thing; for he was so cheerful and kind, so helping and reasonable. There was an attendant there who had brought a niece from Ireland, who was nearly of age, and had secured for her the position of a guardian. But she satisfied so little that the authorities were going to send her home. Seeing this, Father Jutz came forward and assumed responsibility for the girl, representing that in other regards she was doing well and should not be upset. He bought her clothes and other things and sought pleasures for her 'as God willed that good people should have good times.'" Another example: "On Friday nights during lent, when we had the Stations, Father Jutz served us singers with tea and cake, which he had personally procured in the city, while he himself ate bread so stale it was impossible to bite it. When we objected to eating the good things, he said: 'I must have a heart of flesh and blood for others, but of steel for myself; look at my presumption in trying to imitate Christ.'" A third example: "He had told us to put any questions or make any objections to anything. Now after his beautiful discourse on religious life some of us objected: 'But there are sisters who complain about their superioresses, others who favor the rich, and others who do not impress the children with whom they come into contact.' 'What you say is true,' he answered, 'just as there was a Judas among the twelve apostles; if, therefore, there is one bad sister among twelve, we cannot complain; but, believe me, it is better to be than not to be in religion, for there is nothing in life except the salvation of your soul.'" "He did not permit us to visit the prison," Miss Dwyer continues, "but I know that he took good care of the prisoners; he wrote letters to the judges and had personal interviews with them to have fines added to sentences remitted. He did everything for patients and prisoners, mending their braces, buying them fine combs, giving his food to them, and settling 'their disputes from the warden down. He constantly preached, 'Until you lose God, not all is lost,' and a prayer he generally recommended was, 'Sweet Jesus, be to me my Savior, and not my Judge.' He was regarded by all as a saint. After this

lapse of years he is fresh in my mind, which proves the impression he made on me."

The month of February, 1910, brought Father Jutz to Buffalo, New York, where, until 1919, his chief care was the Good Shepherd Home, which at that time was the refuge of good as well as of fallen girls, of girls that were to be preserved from sin and of women that were withdrawn from vice. The Mother Superior of the institution writes: "Father Jutz never lost an opportunity to help all the inmates of our home. He cared with fatherly love and compassion for those poor souls whom the world despises, instructing, catechizing and preparing them for the reception of the sacraments, and found special pleasure in the class of the younger girls of good morals. Our baptismal register shows his great zeal. But how many he has brought to God will be known only in eternity. His love was requited by all. On the occasion of his golden jubilee, when we, nuns and others, presented him some little gift to show our appreciation for his services, his surprise and pleasure were truly touching; like a child he thanked us in warm words and concluded with the remark: 'Soon I shall no longer be able to see you; my work is done here.' And it was so. The world may think little of his work in our lowly spot; but who can say what great things he has accomplished for the interests of Him who came into this world to save just such lost sheep as find their refuge with us? Certainly our Convent will hold his memory in reverence and ever pay him the tribute of prayer." During all these years of his chaplaincy in the Good Shepherd's he had a confessional in St. Michael's parish church, where before Sundays and feast days he listened to his penitents from half-past one until after six, and from half-past seven till after ten or eleven o'clock, rarely less than eight hours. And from 1917 to 1919 he had the additional duties of the spiritual father of the community.

Though his wiry constitution seemed to need no recreation and rarely had any, a slight fit of apoplexy on February 25, 1917, showed him that he had overtaxed his strength. "You very badly want rest," the doctor told him; "you have worked too much." "For that sin I have not made an act of contrition yet," was his prompt reply, and soon he was at his work again. He actually succeeded in extorting four more years of service from his body, till, in 1922, his hearing got considerably worse. Still, his penitents appeared not to mind that great inconvenience. But, at last, when after a long and strenuous day's work, he left the confessional, he had the painful conviction that his hearing was so badly impaired that he could no longer dare enter the confessional. He, therefore, confined himself to hearing confessions in his room.

In his declining years his kidneys failed more and more to function properly, and on January 27, 1924, it became necessary to bring him into the hospital in order to ensure for him that regular attendance which he could not receive at home. He had been there only a day or two when through an unfortunate fall upon the floor of his room he suffered an incurable fracture of the left hip, which caused him most intense pain almost continually. But he suffered without complaining, with

a patience that was noticed by everyone. "For an old man," a nurse remarked, "he is extraordinarily patient." And to his last moments he showed a delicate and sincere gratitude for the smallest services. Though it was painful for him not to be allowed, in spite of his repeated requests, to die in a religious house, he gladly submitted to this last disposition of his superiors that was enjoined by necessity. The chaplain of the hospital, one of Ours, remarked that seeing an example of such virtue, everyone regarded Father Jutz as a saint, and the nurses requested the favor to enter his room and do him a service.

"I am ready," he often repeated during the last years; and those who were acquainted with him knew that he was telling the truth. Father Jutz certainly was ready. The tranquility and joy that transfigured his countenance during the last days of suffering were the image of a soul that awaited her Judge with confidence. He went home, slumbering placidly, March 21, 1924.

We cannot attempt to penetrate his interior life, but we are able to get a few glimpses of it. Father Jutz first of all was an obedient religious who, above all, did not swerve from the duties of common life whenever he could, and he adhered to his resolution "to choose in everything what is more conformable to poverty." As to chastity, he had learned to love this virtue in his young years while he was reading a booklet on S. Aloysius. One never saw him idle. Self-conquest and mortification have a prominent place in his written resolutions as well as in their faithful execution. When, for instance, the caller, on going the round in the morning, came near his room, the sound of a discipline regularly told him that Father Jutz had awakened from his sleep. That he loved prayer is evident from his visible devotion at the altar, his often repeated recital of the Holy Rosary, and his frequent and long presence in the chapel either adoring the Holy Eucharist or making the stations of the Cross. He had resolved "to pay particular honor to St. Joseph." And his love of the Sacred Heart appears from a prayer found, written by him, in his breviary. "Grant me the grace to have my dwelling in Thy Sacred Heart: there I will live all the days of my life; there I will breathe my last. Erect Thou Thy dwelling in my heart that thus we may remain united interiorly, till some day I may be allowed to praise and love and possess Thee in heaven above for all eternity, where I will sing the infinite mercies of Thy Sacred Heart. Amen."

As Superior, Father Jutz did not always satisfy everyone. One might say, of course, that it is impossible, especially for a superior, to please all; yet, has not every superior, also as superior, his shortcomings? "He wanted to have everything just so," was the judgment of Father Jutz in a certain circle; others resented that he showed too little regard for the wishes of his community in the bill of fare. Others, finally, thought he was somewhat narrow-minded. These strictures probably contain some grains of truth and point to the sources of faults with which he had to struggle, especially a certain stubborn narrowmindedness. Without doubt, Father Jutz had his faults; but whenever he recognized them, he perseveringly tried to overcome them. "Where is my love for God," he has in his notes, "if



I offend Him with the least deliberate sin?" And the small number of these faults, together with the visible endeavor to avoid them entirely, prove that his sincere efforts were crowned with success.

But he had a higher aim: "My daily resolution shall be, 'I will become a saint today;' for if I can lead a holy life for one day, I shall be able to become a saint." And it may be asserted with confidence that he faithfully co-operated with God's loving Providence, that without ceasing both offered him the occasions and the grace to carry out his noble resolution. The yoke of hard work that he bore so willingly from his youth; the virtues that he practiced so earnestly; the numerous sacrifices that he made so joyfully during his long life; the painful disappointments and great corporal sufferings which he bore so patiently with truly Christian resignation and love—all these trials were a scorching fire that purified his soul, detached it from earthly desires and united it with God.

Zeal for souls was one of his principal virtues. "Why have I become a priest and a Jesuit?" he writes in his notes. "Was it not for this purpose, to lead many souls to God?" This aim was constantly before his eyes—during the long and laborious wrestling with his studies and while he served the diseased soldiers; while he sustained the privations of the years of storm and stress in Wyoming and Dakota, and during his exhausting labors in the hospital and the confessional. It was for the salvation of souls that, above all, he strove to lead a holy life. "Of what avail are all my labors and prayers," he writes, "unless I am united to my Savior by the bonds of the most intimate friendship? Only the saints are able to do something great for souls." This love appears also in his great kindheartedness. "He was always ready to help and to advise," are the words of his fellow missionary; "and therefore he won the hearts of all, wherever he was; many years after he had left Dakota the Indians still talked of him; and even now they inquire after him." His fellow religious, too, received their share of his brotherly kindness. For, wherever he was, he was hailed as the universal helper in need; thus, blunt razors, torn rosaries and other damaged things were brought to him for their prompt repair. A word sufficed to secure his services for the performance of any inconvenient duty. With similar love he helped the sick and the poor.

He did not strive for the applause of the world. Indeed, following his resolution "to choose what is in keeping with humility," he offered himself for the unpretentious apostolate among the Negroes in Africa. Though this wish of his was not fulfilled, the work of his whole life, if you except his years in Boston, was hidden from the gaze of the world. He, likewise, wanted to keep silent about himself; and, in fact, one rarely heard him talk of his own affairs. If, nevertheless, he published reports about his work, they had been suggested by others and were written in the spirit of obedience to show gratitude towards the benefactors of the Indian missions. The same humility prompted him to be simple and unassuming in his exterior and to consider no work below his dignity. To quote that faithful laybrother, who worked with him in the

missions: "He willingly assisted me in shingling roofs and building chimneys, in baking bricks and digging wells." And we may well suppose with his fellow missionary "that his guardian angel could relate much that Father Jutz' humility has buried in silence."

It was especially during the long years of his laborious apostolate that Father Jutz acquired that uncommon patience which was noticed by everyone who had to deal with him. Referring to a time that is almost two score years past, that same lay-brother whom we have mentioned repeatedly, writes: "Never did a word of complaint pass his lips, though we often barely had what was absolutely necessary for the sustenance of our lives." And his fellow laborer in the vineyard of the Lord, speaking of about the same time, writes: "In spite of his 47 years and his hard hearing, he had the perseverance to learn the language of the Indians sufficiently to get along with them." He showed a similar patient persistence when after that humiliation on Blackwell's Island he endeavored to acquire a tolerable pronunciation of English so difficult to his untrained tongue, and when, in defiance of his 80 years, he faithfully prepared, memorized and delivered domestic exhortations and other English talks—mental exertions impossible for him without uncounted acts of self-conquest for the love of God. And one should think that a well-nigh perfect patience was required for those endless hours he was seated in the confessional, trying with never flagging kindness and without the aid of a quick ear, to dispose for absolution, among others, uncouth or discouraged and weak-willed penitents. For many years—we almost forgot to mention this fact—he had patiently borne the inconvenience of having lost his left eye; though daily conversing with him for years, one had to be told by others to learn of this misfortune; and, when in addition to it, his hearing began to vanish completely, taking away from him his last consolation of being able to hear confessions and making it almost necessary for him to read the lips of those with whom he wished to converse, his patience did not give, but grew. But the last weeks of his sojourn in this vale of trials had raised the resignation and love with which he bore his intense sufferings to such a degree of perfection that, according to the chaplain of the hospital, this extraordinary patience was actually regarded as his purgatory, after which, at the moment of his decease, heaven would open to him.

We cannot wonder that so virtuous a man was highly esteemed from his youth and that his prayers were requested by high and low. R. I. P.

F. J. BUNSE, S. J.

## V A R I A

**THE AURIESVILLE SHRINE.** *Visit by a Newspaper Reporter*—Auriesville is not a big place; if the truth must be known, it harbors scarcely more than twenty-five families, and as these families have little to do with my narrative, I pass them by with a mere mention. It is a little place, and yet, despite its littleness, its name is known far and wide. For a few months every year it springs into the local limelight, attracts considerable attention during the summer, and when the cold winds begin to blow, for some reason or other, subsides again like nature, to await the coming of another spring. No mere pleasure resort this, yet hither come people at times by the thousands. Not broadly advertised for any salubrious air or medicated waters, yet hundreds come to it for relief and cure of bodily ailments and spiritual worries. It is indeed a wonderful place.

With a little time on my hands, I resolved to take a spin up that way and see what it was all about. Being more or less of a "busy" man, my instinct told me to get to my destination by the shortest way. But, oh, what a mistake! It was all plain sailing along the state highway until I came to a sign post at Tribes Hill that told me to turn to the left for the shrine. That was where I made my mistake. The shrine by way of Fonda is a longer journey, but it is safer and more pleasant.

Arrived at the shrine grounds, I parked little Henry—it is still new, despite its summer adventures—beneath an old shelter where also there was a "tin Lizzie," the shrine car, old and the worse for wear. Never having been at the shrine in September, I was not prepared to find the place so attractive in the golden autumn sunlight. The effect produced on me, and everyone knows I am not given over much to sentimentality, was immediate and wonderful.

Of course, the shrine of Our Lady of Martyrs is a religious place and it is not long before you experience the supermundane atmosphere. An invisible influence impels you along a tree-shaded walk and although you stop now and then to examine the new stations of the cross that were erected during the summer, you finally gravitate towards the open-air chapel. All paths seem to lead to this chapel and do not be surprised if you stand, as many another must have stood, entranced at the portals by the sight of hundreds of lights burning before the altar of Our Lady of Martyrs. I was all alone. Not a sound smote the stillness of the air, if you except the occasional chirrup of some belated bird of passage, or the slight murmur of the leaves when some unfamiliar wind rustled through the neighboring trees. Yet I did not feel alone, for all about me were the spirits of the thousands who had come here to pray hardly a month ago.

To the east I wandered and there I saw carpenters at work on one of the buildings which reminded me of the White House grounds at Washington. A sign tells the visitor this is called the chapel of the Pieta because it shelters an exquisite statue of the Blessed Mother holding on her knee the body of the dead Christ. This statue is a copy of the design of Achterman in the Munster Cathedral and is carved in marble after the same model.

From this coign of vantage I looked about me in all directions and found everywhere something to arrest the eye and engage the attention. To the north and below me at the foot of the hill the Mohawk Valley stretched east and west as far as the eye could see and in the center, like glistening silver, the silent, meandering Mohawk River flowed, with now and then the silence broken by the hardly perceptible chug, chug, of some passing motor-boat on its way towards the sea. To the south and all around me was the evidence of many years of labor converting a farm land into an earthly paradise.

At the east and through the trees my eyes alighted on a nondescript kind of building and thither I wended my way, only to find with every step the shack took on something of the character of a residence. It had a porch and an open door and, nothing daunted, I mounted the steps to inspect two signs. One read, "Private," the other "Cloister." At my feet was a handbell, but before I could stoop down and ring it to see what would happen, I heard footsteps and saw approaching a black-robed priest. I had to do or say something to cover up my inquisitiveness, so I chose to say I was just browsing about and interested in learning something about the shrine and its meaning. The priest happened to be the father in charge of the shrine. He told me to take a rocker, excused himself, saying he would return in a few minutes and then went off in the direction of the chapel. Soon I heard the Angelus ring from the bell in the tower near the chapel. The father was ringing it.

On his return to the porch the father told me the bell rings three times at appointed hours every day, and if the neighbors do not hear it, they will think the father has gone away. By some in the vicinity time is kept by the ringing of the Angelus. Asked if he did not feel lonely living all by himself, he said the surroundings were so beautiful he couldn't feel alone. Besides, he had so much to do in thinking about the past summer and what he could do to prepare for the next that he had no time to be lonely. Moreover, a Jesuit must be ready to live under all sorts of conditions and alone, or with many different kinds of people. I feared I might be detaining him from his dinner, but he replied that his wants are very few. "I take a good meal down at the Shrine Hotel every night and for the rest I do my own little cooking myself here in the house."

This gave me an opening and I asked the father if he would have leisure enough to tell me all about the shrine and its purposes and of the cures I had heard spoken of as taking place at the shrine. He began by telling me all about Father Jogues and the others who are venerated at Auriesville and the reason for the veneration. The Indian maiden, Kateri Tekakwitha,

also came in for her share in the story. I never knew that Auriesville had such meaning for Catholics. After a little while it suddenly dawned on me that we were traveling all over the grounds and stopping here and there wherever history or tradition had left a mark. Even the ravine and Goupil Creek were on the program. It was a treat to go about with such a capable guide, who seemed to know all about his subject. It was like listening to a history professor enthused over the subject of his lecture. When we came back to the porch I was certainly tired and welcomed a further invitation to occupy a rocker again. Here, mindful that history is always in the making, I asked the father to tell me about the practical management of the shrine and from the way he talked I could see that he had thought long and deeply and even recently on the charge committed to his care by the society of which he is a member.

Speaking of the past, he said that the financial statements for every year showed it to have been a constant struggle for the father in charge of the shrine to try to make both ends meet. At certain times it was impossible and the generous aid of personal friends had to be enlisted to tide over difficulties. In proof of this he instanced the large sum of money that had been expended in early years in building up the shrine and particularly in building the approach to the ravine. The water system, too, which is a God-send to the people who visit the shrine was another heavy expense that had to be begged for. Everything, however, had been well spent, but the consequence is that when the present director took charge two years ago, he was presented with a thirty thousand dollar debt. During the past two years he has not only paid the interest regularly, but has also managed to pay off two thousand dollars of the debt. He is fully determined not to let the debt increase.

"The future," he said, "is full of problems and perplexities. On the one hand, here are so many things to be done immediately and so little means to do them that all my surplus proceeds could be spent at once on needed repairs to the old buildings. On the other hand, I see so many improvements that could be introduced to make the place more attractive that I am of two minds, whether to spend the money I have on repairs or give it up to improvements. Sometimes I compromise and do a little of both. Rome was not built in a day. With a little patience and by doing them one by one, all things will be accomplished in time."

Asked about the immediate and pressing needs of the shrine, the father said: "You have only to look about you. Everyone who comes here thinks this is a beautiful place, one of the most attractive in the country. And so it is. But when you live here summer after summer, you come to notice the defects and the imperfections and you know what remedy ought to be applied. Take for example the open-air chapel. It will accommodate about eight hundred persons, but on a pilgrimage Sunday over a thousand will crowd into it and another thousand or more will be kneeling outside and trying to look in. On some Sundays of August as many as four or five thousand people will hear mass at different times in that chapel. The roof has to be repaired every year, and as for the floor, a

new one is needed, You saw the backless benches probably as old as the chapel itself. I marvel at the patience shown by the people who use them. They consider this inconvenience a little thing, because they know that every true pilgrimage is attended by some inconvenience, either from themselves or from their circumstances. The remedy for this condition of affairs is a new and more commodious chapel. For it I have a little sum put away, but it is so small that building operations are for the present not to be considered.

"Next, there is need of a new shelter for the pilgrims in case of rain. The present one is quite dilapidated, and, as you will notice, crowded with farm products and machinery. Those things do not belong in that place, but we have to put something there in order to keep the people out, lest perhaps some misfortune should come upon them. New and more commodious rest houses should be provided for the convenience of visitors; they should be nearer the shrine proper. All the roads throughout the grounds are in a run-down condition and need several carloads of stone dust to bring them back into shape. A better residence should be provided for the fathers who spend the summer at the shrine, or at least the present one should be painted up a bit, as well for the general appearance of the shrine, as also to provide better conveniences for the fathers. This item, however, does not cause me much concern. The convenience of the fathers is about the last thing that will engage my attention. I could go on with the list of needs, but I fear this would only weary you, as it sometimes wearies me to think of them and be unable to cope with them."

My next query was on the plans the father director had in mind and about how much money he would like to have on hand to spend on the place. "I could spend any amount of money in developing the shrine and thus make it the most attractive place of its kind in the whole United States, to say nothing of New York. However, as I have no hope of ever receiving an unlimited supply of money for my disposal, my desires and plans are quite modest. With a hundred thousand dollars I could work marvels, but even this sum to me is fantastic and unreal. Twenty-five thousand dollars seems reasonable and obtainable.

"The first thing to be done would be to have some competent landscape gardener and architect map out our grounds in a manner suitable to our purposes. (You do not know any such who is willing to do this work merely for the sake of making a great name for himself, do you? It would be a wonderful advertisement.) Then during the course of future years we could work little by little on the execution of these plans. Up to the present, everything has been done for the time being, but after forty years of experiment, things ought to take on the character of permanence.

"I am not asking anybody to pay my past debts, because I am trying to save a little every year to pay the interest and lower the principal. But I should like all visitors to the shrine to help me with my present needs and keep me from going into heavier debt. If we could get a little ahead of our necessary expenses so as to be able to set aside a little every year we could

begin to make greater progress. You see on all sides of the shrine proper land which belongs to the shrine and on which the shrine pays taxes. All this land was acquired with the view of securing privacy and such seclusion as the religious character of the place requires. We want to keep away from the neighborhood of the shrine hucksters and venders of all kinds, who, if allowed, would convert the neighborhood into a commercial venture. Now it seems to me that this land which we already possess, most of it paid for by private individuals and donated to the shrine, could be made more productive and so yield greater returns to help meet the expense of maintaining the shrine. With our present facilities we are hardly able to meet our current expenses. For the past two years we have been developing the land into high grade farming, but we lack what is considered most essential to a successful farm and that is a first-class dairy. If we could have such a thing, I am sure we could advance materially the agricultural propriety of Montgomery county. On this point you must understand me clearly. Farms and a dairy have absolutely nothing to do as such with the maintenance of a shrine for religious purposes. Nor are commercial enterprises a suitable occupation for the clergy to be engaged in. It would be better if the shrine were self-supporting, but as it is not, it would seem to be the part of good management to try to make use of all available means at hand. Moreover, it would be a pity to let these farms run down and be neglected when they could be producing food for the consumer.

“My shrine superintendent and many others have been trying to get me to open a campaign for needed funds. To this, following in the footsteps of my predecessors, I am utterly opposed. Apart from the statement of our needs in the little magazine, “The Pilgrim of Our Lady of Martyrs,” which goes to all parts of this country, and the little we say to pilgrims on the Sundays of August, we never make any general appeal for money. We realize that church support from the pilgrims is due first and foremost to the churches and pastors of the localities from which the pilgrims come and if they have afterwards anything to spare for Auriesville we are glad to accept it.

“However, when I consider all that the shrine has done for the moral and material advancement of Montgomery and surrounding counties, and when I consider how much more it is willing to do, if possible, I begin to think some co-operation, or show of appreciation, on the part of the citizens of the counties mentioned would not be altogether out of place. During the forty years of its existence the shrine must have spent in Montgomery county alone upwards of two hundred thousand dollars for its ordinary expenses. It has brought to the shrine in the month of August alone every year an average of about ten thousand persons who would probably not have come in the county except for the presence of the shrine in it. It furnishes an out-door center for all who choose to come, without any question of religious beliefs, and permits them to stay during the day as long as they wish, provided nothing is done to detract from the sacred character of the place. Nearly every improvement that has been made in our neighborhood owes its

introduction to the zeal of the father who happened to be in charge of the shrine at the time. On the other hand, there is no evidence that the citizens as such of any county have ever gone out of their way to do anything for, or co-operate with, the shrine. Here and there at times there has been unwarranted and adverse criticism. I should not expect, or want, them to do anything at all for the religious side of the shrine interests, but there is a vast number of little things they should do that would be of advantage both to the shrine and to the community in general, irrespective of religious beliefs. Auriesville could be made the show-place of the county.

"I have often thought that if the boards of trade, chambers of commerce, automobile associations, Rotary and Kiwanis clubs of Montgomery and surrounding counties could be brought to look upon the nearness of the shrine as a business asset to the community at large, they would not be slow to recognize their opportunities and would be willing to lend a hand to the material development of the shrine. This thought carries the more weight with me when I reflect that one of the purposes for which the shrine was opened, namely, the beatification of the heroic men who lived at Auriesville among savages and gave their lives as witnesses for the faith they professed, is so near to attainment. When this decision of our Holy Father is made, as we have every reason to expect, in the near future, there will be no telling of the vast number of visitors to the shrine that can reasonably be expected.

"But now it is growing late, I am sure you must be tired of all my tale and, besides, it is now time for me to read my office. Good-bye, and when you hear of anyone who has some money to give away, put a good word in for the shrine at Auriesville."

So I left the father and I came away from the land of the American martyrs much impressed.

BALTIMORE. *Golden Jubilee of Brother John H. Hammill*—On September 7 Brother Hammill celebrated his fifty years as a Lay Brother in the Society of Jesus, having entered the Novitiate August 19, 1874. The Jubilarian was born in Alexandria, Va., July 15, 1851, where he was a Sanctuary boy in our church of St. Mary's. He came to Baltimore in 1873, and with the exception of some years passed in Woodstock College, Holy Cross College, Troy and Philadelphia, he has spent his life of devoted service to His Lord and Master here in Baltimore. His duties have not brought him much before the people, but few in our community are busier than the good Brother. His work is done in obscurity and silence, but in God's own time, the world will know "who is who" in God's church. Then many whose light shone brightly before the world, will not be noticed, and those who worked and suffered unknown, will shine like the stars of heaven. Yes, the Lord has said it: "Blessed are they that humble themselves, for they shall be exalted."

*Tribute to Father Ayd*—Before leaving for his new post in Fordham University, prisoners at the Penitentiary on July 31 gave to Father Ayd a silver watch and fob as a token of their appreciation of his services as chaplain. Father Ayd has been a visitor at the Penitentiary during the last six years and for three years has been the official chaplain.



**BRITISH HONDURAS.** *Bishop Murphy's Arrival*—Sunday, May 4, 1924, will always be a memorable day to the inhabitants of Belize. Those who have been here a long time all agree that the reception prepared for Bishop Murphy was the most solemn demonstration that the town has ever seen. The United Fruit Co., at the request of the prominent men of the town, sent one of its finest passenger boats out of its regular route to land him here on a Sunday morning. The agent of a big mahogany company loaned the best-equipped boat in town so that Ours and the reception committee could go out to the big steamer and bring his Lordship ashore. Several other boats went out with bands playing and flags flying to act as escort.

Arrived at the shore, the bishop, clothed in purple soutane, and wearing the Cappa Magna and purple biretta, was cheered by the great throng of people assembled at Fort George, and welcomed by the executive committee. He was then conducted to a waiting auto, and from here viewed a procession made up of the school children and the various sodalities and parish organizations, each preceded by a line of mounted marshals and a band. After the acolytes passed, the car carrying his Lordship, Rev. Father Superior (Father Kammerer) and Father Kempfues, joined the procession, followed by autos with the Fathers, Scholastics and Brothers from the Cathedral and the College, and (as the local paper put it) one priest from each of the country districts.

All along the line of march Venetian poles had been set up, with streamers hung from one to another, and at intervals appropriate signs of welcome were strung across the streets. The outside of the cathedral was elaborately decorated with palms and colored pennants and prettily designed arches. While the Bishop vested for Mass, the congregation, admitted by ticket, packed the cathedral. The Governor, the Heads of the Government departments, and most of the foreign consuls were present. On Sunday and Monday night the front of the cathedral was decorated with hundreds of electric lights. On Monday night a public reception was held, at which a young lawyer, a graduate of St. John's, made the address of welcome. The Bishop, after thanking the people for the warm welcome they had given him, dwelt at length on the work which Ours have done and are doing for the spiritual good of the people by their ministrations and the Catholic education given at the college and in the primary schools.—*R. C. H.*

**BUFFALO.** *Golden Jubilee of Father Ludwig Bonvin*—On Thursday, October 16, 1924, Father Ludwig Bonvin of Canisius High School celebrated the Golden Jubilee of his entrance into religion. The event was observed in church and hall with elaborate and appropriate ceremonies. Flowers and flags, festoons and drapery, golden mottoes in letters of gold, poetry and oratory, vocal and instrumental music, lay and cleric, friends and brethren—all united to honor the occasion. The Jubilarian sang the Mass, and the Bishop presided in the sanctuary. The students occupied the side aisles, and the center was filled with jubilant friends from far and near. The cathedral choir sang a mass composed by the Jubilarian himself, to wit, the "Festive

Mass in Honor of St. Ignatius." The offertory piece was also one of his compositions, *Jesu Dulcis Memoria*. In the evening there was a Jubilee banquet, at which Father Cohausz, the Rector of St. Ann's, presided. There were several speeches, the most noteworthy of which was delivered by the Jubilarian. Father Faber, S. J., read a congratulatory ode in German. The local papers gave unusual prominence to the celebration, and the National Catholic News Service broadcasted the event throughout the United States and Canada.

And rightly so, for the central figure is a musician not merely of national, but also of international repute. He is known throughout the Catholic world not only for his own compositions, but also for his valuable contributions to the literature of music; and his services have been recognized by an Honorary Doctorate from the University of Wuerzburg and by special congratulations from Pius X. His articles on sacred music have been published in half a dozen European languages, and they were not translated either; for Father Bonvin is a remarkable linguist. He writes and speaks three languages with ease and correctness—German, French and English—and he has a lesser acquaintance with several others. And yet with all his linguistic and musical studies, he is a man of childlike simplicity.

His sacred music is manifold. He has written six Masses, many offertories, motets, hymns and some organ compositions. Besides that, he has compiled three hymn books, which have been favorably received by Catholic musicians. "Hosanna" contains the best and only the best popular melodies. The music is ecclesiastical in character, the language is poetic, and the text suits the melody. He has thus remedied a common defect caused by a lack of correspondence between music and words. In old music he has published practical editions of the Vatican Gregorian melodies, following the principle of the original rhythm, with its various and proportional note values. On that point he differs from the interpretation of Gregorian chant as given by *Solosmes*; namely, that all Gregorian notes are equal in duration. Father Bonvin maintains that such an interpretation constitutes an unnatural exception to the general laws of music and the universal practice of mankind. For several years he has engaged in controversy on that subject in ecclesiastical and musical periodicals; and, according to competent authorities, he has won a decided victory.

Another subject on which he has written extensively is the question of *mixed choirs*; that is, whether female voices are unsuited to Gregorian rhythm and whether they are excluded by the *Motu Proprio* of Pius X. He holds that the document in question contains no new legislation on the subject; that it has reference to the sanctuary choir, which is often called the *liturgical choir* or the *choir of the levites*; and that women have always been debarred from singing in the sanctuary. Rome approved his stand, and the Bishop rejoiced because he had thus rid him of an anxious conscience and solved a difficult problem. To form a choir of male voices exclusively was in many parishes not only difficult, but impossible. Some of the American Bishops have written personal letters to Father Bonvin to thank him for the services thus rendered.

It may not be generally known that our Jubilarian has edited and published two musical compositions by St. Francis Borgia, a Mass and an oratorio. The former is a *Missa Octavi Toni* for four mixed voices. The latter is a short oratorio entitled "The Resurrection of Our Lord."

This sketch is not the place to enumerate and evaluate the numerous musical compositions, both sacred and profane, of Father Bonvin. Let me merely cite the opinion of two competent critics. J. G. E. Stohle says: "Bonvin is a prominent and noble composer; his technique is excellent; in his music situations and moods are faithfully depicted; everything is new and original without being studied or labored."

Joseph Otten writes: "Bonvin's songs are on a level with what is best in the song literature of the present day. Bonvin could not be commonplace, even if he wanted to be. He has intense sentiment without the danger of ever becoming sentimental."

Some two hundred years ago the Bonvin family migrated from Italy to Switzerland. At that time the form of the name was Bonivini. But Father Bonvin is more like a German or an Englishman than he is like an Italian. His mother was German, being a Miss Maria Raimer from Munich. He belonged to a musical family, and the different members used to give concerts in vacation with young Ludwig as leader. His father was a physician and had a beautiful tenor voice, which he used freely for recreation or charity. Ludwig studied medicine for a year or two and law for another year, but the Lord had something in store for him even more sacred than the noble art of the physician. He entered the Society of Jesus in Exaten, Holland, October 16, 1874. After the usual philosophical and theological studies he was ordained a priest in Ditton Hall, England, August 30, 1885. He came to Buffalo in 1887, and he has been at Canisius College and High School ever since. From 1887 to 1905 he directed the College Choir, and from 1888 to 1907 he had charge of the Canisius College Orchestra. Under his able direction, Choir and Orchestra displayed the skill and acquired the reputation of professional musicians. He devoted his free time to musical compositions, and his published works number about 150.

The many friends of Father Bonvin presented him at the banquet with a purse of \$500, which he gratefully accepted on the understanding that he would be allowed to send it to his suffering countrymen in Germany.

CALIFORNIA PROVINCE. HILLYARD. *Mt. St. Michael's. Laymen's Retreat*—During July, in the absence of the scholastics at their villa in Idaho, the house was given over to the use of a Laymen's Retreat conducted by Father T. J. Murphy, S. J., of Seattle. Over 100 men from Spokane and immediate vicinity made the exercises.

SANTA CLARA. *Laymen's Retreat*—Four very successful retreats under the auspices of the Catholic Laymen's League were given during the summer months at the University of Santa Clara by Rev. William I. Lonergan, S. J. A total of 183 men in all made the retreat, an increase of ten over last year's total. There was an especially large representation from Los

Angeles this year. The men were from every class and profession and came from long distances to make the exercises. The territory from which the majority were drawn was from Shasta on the north to the Imperial Valley on the south, and as far east as Salt Lake, with a few representatives from the middle west, and one from Alaska.

CANADA. *A New Province*—By a decree of Very Rev. Father General, taking effect on the Feast of the Sacred Heart, Ours in Canada have been divided into two provinces, one for the English speaking members and one for the French. Rev. Father P. J. M. Fillion is Provincial of the former, and Rev. Father A. Boncompain is Provincial of the latter.

CZECHO-SLOVAKIA. MOUNT HOSTYN. *Distinguished Visitors*—To the delightful surprise of the Rev. Father Superior, J. Stryhal, S. J., and of all the pilgrims, the newly appointed Archbishop of Olomouc, Leopold Precan, visited this popular place of pilgrimage this past summer, as an humble pilgrim. Father Superior met his Grace most warmly and expressed his wish that Our Lady of Mount Hostyn may shower abundant graces upon this distinguished pilgrim, and requested that the pilgrims present offer their prayers for their saintly guide and pastor. In response, the Archbishop gave a short sketch of the places of pilgrimage he has visited from his boyhood, "but Mount Hostyn," he said, "is nearest to my heart. I assure you, dear pilgrims, that I'll do my utmost to follow my predecessor of happy memory in love and tender devotion for our Lady of Mount Hostyn. Here and now I place my entire diocese under the loving care of the Blessed Virgin Mary."

After these few words, a boy dressed in Moravian attire, smilingly approached the Archbishop and presented him with a little bread and salt. His Grace partook most thankfully, thus becoming a member of this sacred household. This thousand-year-old custom is performed only when distinguished guests make formal visits, entitling them to the hospitality of the home.

After imparting his Apostolic Blessing to the pilgrims, he bade farewell to Mount Hostyn, deeply impressed with his visit, promising to come again at the first opportunity.

*The Papal Nuncio Visits Mount Hostyn*—A few weeks later, during the month of August, 1924, another distinguished visitor in the person of His Excellency, Mgr. Marmaggi, Papal Nuncio to Prague, visited this sacred spot. During his visit His Excellency blessed an aureole for the statue of our Lady of Mount Hostyn. It was a glorious moment when the Nuncio with his own hands placed the aureole over our Lady's statue. Immediately the statue was flooded with brilliant lights and the pilgrims crowding the large church began to sing that inspiring hymn, "Tisickrat Pozdravujeme Tebe"—"Dear Mother, thousand times we salute Thee." Then the litany of our Lady was recited, followed by Benediction of the Most Blessed Sacrament.

In the evening an academy was rendered by the choral society, "Omladina." At the close the Nuncio spoke in the most glowing terms of the deep and child-like faith he has witnessed at Mount Hostyn, especially among the priests leading their faithful flocks to the feet of the Most Blessed Mother of God. "The

Holy Father will be delighted," he continued, "to hear what devout priests I have found here in the Moravian part of the Republic." Then, turning to the Jesuits present, he said: "Rejoice and thank God that he entrusted such a sacred treasure to your care. Be grateful that He has allowed you to work here, where you can increase the love of God, spread the devotion to the Blessed Virgin Mary and save innumerable souls. I must depart from you, dear pilgrims, but within my heart I'll carry away the love of all of you, young and old." Then, turning to the interpreter, he requested that the good pilgrims salute the Blessed Virgin Mary—"Evviva Maria!" In thundering tones all the pilgrims cried out: "Evviva Maria! Evviva Maria! Evviva Maria!" and at the suggestion of the interpreter they added: "Evviva Papa! Evviva Nuncio!" The Nuncio's address was interpreted by the University Professor, Dr. Kolisek. The academy closed with the singing of the Papal Hymn.

*Our Novitiates*—This summer we opened another novitiate at the historic place of pilgrimage and congress centre, Velehrad. Formerly both Bohemian as well as Slovak novices made their noviceship at Trnava. Hereafter, following out Father General's suggestion, the Bohemian novices, 15 in all, are to make their first two years of probation at Velehrad, and the Slovak novices, 12 in all, at Trnava, in the old novitiate. This makes 21 scholastic novices and 7 novice brothers in this our young and growing vice-province. Four scholastics are completing their classical studies at the Archbishop's Gymnasium in Prague.

*A New Apostolic School*—A new Apostolic school has been opened, the second in the vice-province, for Slovak students only, at Ruzomberk. Its purpose is to protect and spread the faith among the Slav people by training and educating boys for the missionary and apostolic life. Graduates are at liberty to enter any Order they choose, provided that that Order has missionary labors as one of its ends and aims, according to their constitutions.

*Unpublished Sermons of Blessed Edmund Campion*—As is well known, Blessed Edmund Campion, whom also the Bohemians claim as their own, for he spent nearly his entire religious life in their midst, made his novitiate at Brno, a five-hour run by train southeast of Prague. He was martyred in England two years after he left Prague. There is an excellent painting here in Prague in the Jesuit Church of St. Ignatius, depicting the blessed's vision, life and death. This painting is an interesting study, for it recalls the revelation Bl. Edmund Campion received while still a first-year novice at Brno, that he was to receive a martyr's crown. Campion is kneeling on the ground with his arms outstretched and eyes raised aloft glancing at the word *Maria*, for it was from the Blessed Virgin Mary that he received this consoling news of the martyr's crown. Round his neck is a rope and within his heart a dagger, showing the fulfillment of the prophecy. Beside him is his biretta and an open book with the words *Decem Rationes* written over its pages.

In his second-year novitiate Bl. Edmund taught Rhetoric at the Clementinum, a Jesuit University in Prague. Later as a priest he lectured and preached, and soon became an orator of note. Recently one of the Jesuit Fathers, now stationed in

Prague, unearthed a collection of manuscripts comprising a course of sermons for every Sunday in the year and for a few of the more important feasts. This collection was found in a Museum in Tesin (Teschinium) in Silesia, now a part of Poland. It was brought to Tesin a few years after the suppression of the society by Father Leopoldus Sersnik (Scherchnik), a Jesuit of the dispersed society. While at Prague he was appointed assistant librarian of the University library, formerly the Jesuit library at the Clementinum built in 1677. Through his personal efforts and interest many valuable manuscripts regarding the Society of Jesus were preserved from destruction. After some years he departed to his native town of Tesin, where he was appointed assistant professor and later prefect of studies in the government school, formerly a Jesuit College. Father Sersnik died in the year the society was restored, venerable in years and noted for sanctity of life.

This collection of manuscripts, a volume about an inch thick, with pages a little larger than our standard typewriting paper, is marked: *V-8, Concionalis ex concionibus a R. P. Edmundo Campiono, S. J., pronunciatibus collectum, A. D. 1557.* Following the sermons are annotations on parts of Cicero's speeches, Campion's own. On the very last few pages are a number of poems. As far as is known, this collection of sermons has never been published, not even referred to by any of his biographers. Word regarding this course of sermons has been sent to England to those interested in Campion's life.

ENGLAND. LONDON. FARM STREET. *Afternoon Reunions for Converts*—Everyone is well aware how utterly lost the average convert is on reception into the Church. With the 120 converts who are annually received at Farm Street the difficulty is a serious one. It has now been met by a series of afternoon reunions where Catholics of long-standing do all in their power to form acquaintances and provoke friendships. The work, thanks to the loyal co-operation of the laity, has succeeded beyond all expectation; and we learn that the Cathedral Administrator has done the same in the large Westminster parish. Let us hope that Spanish Place and the Oratory will quickly follow suit. No work can be too great for these poor social pariahs. We may add that Cardinal Bourne has been present twice lately at Mount Street, and that His Eminence expressed the greatest pleasure at the welcome which was being accorded especially to convert parsons.

*The Month. A Catholic Champion of Sixty Years*—By its July issue, the *Month*, a publication of the English Jesuits, commemorates the start of its sixty-first year. With pardonable pride, because of the impersonal character of the press, and in lieu "of a fanfare from the outside," the editor anticipates our words of congratulation for the jubilarian, as he speaks a bit about the purpose and ideal the *Month* has kept in view during more than half a century. These terms explain, though not by ordinary financial standards, the success of this leading English Catholic periodical. Had the *Month* been published for gain, or even as a means of livelihood for an editor and his staff, "it might not now be enjoying so long a retrospect or have the heart to face the future undismayed." Any news-

paper man, familiar with the costs of editing and publication will confirm this judgment. The *Month* is Catholic, and it is a distinctly "class" journal, two facts which set quick bounds to its reading public and its advertising patronage. In spite of these limits it continues a robust existence, offering each month invaluable service in the interpretation of Catholic thought. Cardinal Newman stood close by at its birth, troubled with certain anxieties about its future, but it is certain he would be well satisfied today with the spiritual and intellectual balance of sixty years.—*America*.

LONDON. *German Missionaries to Return*—Missionaries of German and other former enemy nationality are to return to their spheres of work lying within the administration of the British Colonial Office, according to an official announcement made by this department in Whitehall.

The procedure to be adopted by the Colonial Office will be not to discriminate between German and any other foreigners who wish to take up missionary, educational or philanthropic work in territory administered under the Colonial Office. Catholic and non-Catholic missionaries alike will be able to avail themselves of this removal of the ban which has been in existence for about ten years.

The concession, however, is only in force where the territory is administered by the Colonial Office. The British Dominions and India have their own regulations in the matter, which the Colonial Office has no power to over-ride. But it is expected that these Governments will be influenced by the new ruling. Under the new provision German and other former enemy missionary organizations, as corporate societies, will resume their work with exactly the same amount of freedom as is enjoyed by any other non-British society.

GEORGETOWN. *Father Edmund Walsh Lectures Before the Institute of Politics in Williamstown, Mass., on Russia*—The following is taken from the *Transcript*, Boston, Aug. 23: "The ideal presentation of the Russian problem should be neither pro-Bolshevik nor anti-Bolshevik. It should be American." These words were the keynote of a remarkably cogent address delivered here today by Rev. Edmund A. Walsh, regent of the School of Foreign Service in Georgetown University and through the last two years in charge of Catholic relief work in Russia, co-operating with the A. R. A. "With malice toward none, with charity for all men, and with a great desire to assist in binding up the wounds of the Russian people," Father Walsh said in summarizing argument, "I still feel—and I believe that such is the mature judgment of a large body of American citizens whose patriotism I defy any man to challenge—that no rapprochement is possible until the Soviet Government, of its own initiative, introduces such reasonable modifications into its customary procedure as will enable American statesmanship to respond to invitations for recognition while remaining true to its sworn domestic obligations as well as to its known and demonstrated sentiments of friendship for the Russian people."

By this declaration of principles Father Walsh cut straight through the heart and center of the intensive debate on Russian relations which has formed, by all odds, the most interesting feature of this third week of the Institute of Politics session.

On the one hand he gave recognition and indorsement to the favorable picture of many constructive aspects of the newly developing life of the Russian people, drawn here during the week by Colonel William N. Haskell and by Arthur Ruhl, as against the more pessimistic view taken by John Spargo and by Dr. Boris, A. Bakhmeteff, chairman of the conference. On the other hand, Father Walsh brought the full force of his argumentative power to support of the position that American recognition of Russia is not now possible or desirable.

*Six Georgetown Men at The Hague Academy*—Georgetown University is sending more students to attend the Academy of International Law at the famous Palace of Peace at The Hague this summer than all other American educational institutions combined. Six of the ten students from America to take the course at the international academy are enrolled in the Georgetown School of Foreign Service.

The six men, all of whom are war veterans, are: Donald C. Barber, Elyria, Ohio; Warren Patterson, Pottsville, Pa.; M. J. Shea, Oak Park, Ill.; Henry Gorman, Naugatuck, Conn.; Connie R. Herron, Ottawa, Kan., and James T. Gilmartin, Dublin, Ireland. They were picked because of their high standing in their classes. Inasmuch as all the lectures will be in French, they must know that language.

Upon the completion of their studies, the six young men will revisit the battlefields of Europe, and then will make a tour of England, France, Belgium, Italy and possibly Germany, returning to Washington to resume their studies before October 1. Dr. James Brown Scott, a member of the Georgetown Foreign Service School, who is attending the London meeting of the American Bar Association, will later join the group at The Hague.

For four summers, Georgetown has sent small groups of students of this school to foreign countries, for studies that constitute a sort of post graduate work, for which credit is given. Venezuela, Spain and France and Poland have been visited by these groups.

*New Seismograph*—The New York Sun makes note of the installation at Georgetown University of "the finest seismograph on this side of the Atlantic." It is known as the Galitzin vertical seismograph. American Jesuit colleges have particularly interested themselves in seismographic work, and of the past record of Georgetown University in this particular field the Washington News dispatch says:

"In recent years Georgetown Observatory has given to the world first news of many earthquakes and its recording of the Tokio disaster was the first intimation the American press received of that catastrophe. Now, the observatory is in a position to render more complete and dependable services in recording even the most distant vibrations."

The special features ascribed to the new instrument are magnetic registration and photographic recording, whereby the element of friction in other types of machines is entirely eliminated. As a consequence the new seismograph, which has just been imported from England, will record tremors that could not be noticed by other machines and will further make possible a more accurate interpretation of seismic disturbances.



*Fr. Tondorf Lectures*—At the 900th meeting of the Cosmos Club in Washington, Fr. Tondorf lectured on "*The Seismograph and Its Interpretation.*"

MISSOURI PROVINCE. CINCINNATI. *St. Xavier College. New Residence Hall and Dining Room.*—The finishing touches on Elet Hall had scarcely been made when the incoming students from all parts of the Cincinnati section were on hand to occupy their quarters for the ensuing year. With its beautiful Tudor Gothic exterior and modern homelike appointments, Elet Hall fills a long-felt want at St. Xavier. Ample room is afforded 100 student guests, with accommodations for recreation, study and social activities and a temporary chapel where daily Mass, a long-forgotten privilege, has been resumed. The interior represents the latest development in the line of hotel construction and tasty decoration. Heat is supplied by a battery of oil-burning boilers with automatic control, while hot water for toilet purposes is furnished from a recently improved gas heater. The formal opening ceremonies took place Oct. 4.

*A Donation*—The grand sum of \$50,000 was donated by a person who wishes his name kept unknown. \$25,000 was given to the College at once and the \$25,000 remaining will be collected at our wish. This money was freely given and can be used for any purpose the College may wish. It is expected it will be used in the building program to be started next Spring. The College is in need of a Chapel, a Library, a Class Building and Gymnasium.

*College Recognized*—St. Xavier College has been admitted into the Ohio College Association, State educational society for the standardization of college work and interchange of ideas. Most of the State and secular colleges and universities of the State belong to this association. Three members of the examining board visited us some time ago and praised our curriculum and equipment. Fathers Kister and O'Callaghan went to Columbus on the occasion of our reception into the Association.

DENVER. *Retreat for Laymen*—Rev. Father Kelley was honor guest at the commencement exercises of both Denver University and the University of Colorado, and at the latter institution was one of the principal speakers of the evening. Such recognition, together with many other recent marks of esteem, is very encouraging evidence on the part of the leading secular educators of the State for more amicable relations with us in the future.

The ever popular Thursday-to-Monday retreats for laymen at Regis began this year in mid-July. Rev. Wm. F. Robinson, S. J., conducted the first series of exercises commencing on July 10. Rev. Leo M. Krenz, S. J., of the Chicago faculty, and Rev. Chas. A. McDonnell, S. J., pastor of Sacred Heart Church, Denver, conducted the two following series, which began July 24 and August 25, respectively.

The intensive advertising campaign inaugurated with the beginning of the mid-year term has extended far beyond the borders of Colorado and has assumed a western and even national character. A complete canvass, by letter, follow-up incentive questionnaires, and pamphlets of pertinent Regis facts, is making a wide appeal to the Catholics of western Nebraska, Wyoming, New Mexico, Utah and Arizona. A system of pro-

gressive circularization of the midwestern and eastern states has likewise been put into effect.

*Regis Villa*—The forty-acre tract of ground given to Regis College some years ago by the Couzens family was christened "Maryvale" this summer. The villa is located about seventy miles west of Denver, near the town of Frazer, Colorado, on the western slope of the Continental Divide. Besides the scholastics from Regis there were five of the St. Mary's faculty, one from Rockhurst and one from Creighton University assigned to Maryvale. A hot-water plant was installed this summer and the erection of a cozy three-room cabin was begun.

KANSAS. ST. MARY'S COLLEGE. *Laymen's Retreats*—Four laymen's retreats were conducted this summer at St. Mary's by Fr. Kuhlman with an attendance of 192, and one at the Immaculate Conception Academy, Hastings, Neb., to 72 retreatants. The newly consecrated Bishop of Lincoln, Rt. Rev. F. J. Beckman, came to the retreat to encourage the movement by his presence. He gave one of the meditations to the men and solemnized benediction.

In the past sixteen years the total number of retreatants at St. Mary's has risen above thirty-five hundred. This means, however, that about seventeen hundred individuals have attended, for about half return, some regularly, each year. Thirteen states of the Union are represented in the attendance, but most come from Kansas and Missouri, the three or four adjoining states furnishing a small percentage, and more distant states contributing by reason of individual circumstances. As far as known, the average distance traveled by each retreatant is greater than elsewhere.

It is owing to the initiative of Fr. Kuhlman, or to the retreatants inspired by him, that retreats were started at Hays, Kan., by the Capuchins, at Atchison by the Benedictines, at Wichita by the Redemptorists, at Louisville, Ky., by the Trappists, at Shawnee, Okla., by the Benedictines, and at Hastings, Neb., by the Jesuits. Thus Mr. Benedict Elder, who had made a retreat at St. Mary's, while a resident of Oklahoma, returned to his native state of Kentucky and there, with the assistance of Mr. John Cassilly, brother of Fr. Cassilly, started a movement which led to laymen's retreats, held in the Gethsemane Abbey. By a strange coincidence the Retreat Master at Gethsemane has been Fr. John Baptist, a Jesuit for thirty years in Canada, who used his privilege of entering the Trappists.

Not only have the retreats resulted in a practical desire on the part of the men to make Catholic principles an actual force, but they have helped spread Catholic papers, leaflets and books, since at the retreat they see how these are used and how many are published.

An encouraging feature is the increasing number of younger men attending.

MILWAUKEE. MARQUETTE UNIVERSITY. *Laymen's Retreats*—This year four instead of the usual two laymen's retreats were conducted at Beulah and St. Francis Seminary by members of the Marquette community. The first retreats, under the direction of Fathers Magee and Frumveller, were held on August 30, 31 and September 1; the second group, conducted by Fathers Mullens and Lomasney, on September 6, 7 and 8.

The new Law School was dedicated on August 27.

The total enrollment in the Summer School was 602, the largest number since its establishment. Of this number 167 were nuns, 143 school teachers and the remainder students.

*The Marquette Hospital College*—Marquette University, Milwaukee, took another step of importance in medical and hospital circles in the country when the Marquette Hospital College was started October 1. The new college, and its allied courses, are the outgrowth of a movement for the progressive betterment of hospitals. The general outline of the schools will be those suggested by the committee on hospital education of the Rockefeller Foundation. Marquette University, in starting a hospital college, is probably the first of its kind in the world.

*PRAIRIE DU CHIEN. Campion College. Laymen's Retreats.*—One hundred and twenty-one men attended the two retreats for men held at Campion this summer. The other activities at the school during the summer made it advisable to have all the men come during two retreats instead of three, as formerly was the case. There were eighty-eight men making the exercises of the second retreat. Of these one was a Mason. The Mayor of La Crosse attended the first few exercises of the first retreat but was obliged to leave early because of a reception held at La Crosse. During this retreat, a man, formerly a Knight of Pythias, made his first communion at Campion. He is fifty-six years old. Several, said to have been away from the sacraments for very many years, went to confession and communion. Retreat clubs in various cities for the purpose of promoting interest in the work was suggested, and Madison, Wis., with a delegation of twenty-five at the second retreat, had its "Campion Retreat Club of Madison" organized before the men left for home.

*The New Chapel*—The work on the new chapel is progressing rapidly. The fact that there has been little rain during the past month has made it possible for the bricklayers to lose but very little time. The interior of Kostka and Campion Halls and of the Infirmary has been renovated to a considerable degree during the past month or two. The men who attended the last two laymen's retreats are donating a hundred-dollar statue for the renovated shrine in the retreatant's park.

*Campion Exhibit at Wisconsin State Fair.*—Among the many efforts made by the faculty during the past summer to bring Campion to the attention of the public, with a view to the building up of the school, was the exhibit at the Wisconsin State Fair at Milwaukee. The spacious structure reserved in previous years for the auto exhibit was turned over to schools and colleges. The building is a great improvement over the allotment of former years. Through some misunderstanding, many schools and colleges were not represented. Campion College was among the few colleges that presented advanced courses. Marquette University and Wisconsin University held the limelight, the former, especially, offering a large and varied display to the visitors at the Fair. Many were attracted to the Campion booth by numerous groups of splendid views reflecting the Prairie du Chien landscape.

ST. LOUIS. *The University. Radio Lectures.* A series of radio lectures on the Catholic Church was delivered by the Theologians of St. Louis University, over the University's broadcasting station during the months of March, April and May, on Sunday afternoons, at 2 P. M.

The purpose of the radio pulpit was to explain in a simple, unscholastic way the nature, purpose and practices of the Church to those seeking information on such questions without inviting controversy with any sect or form of doctrine. Questions were invited from the listeners, and those received were answered on the last Sunday of the month by Father Daniel Lord. Matters of a personal nature requiring fuller explanation were taken care of by Father Richard Brown.

This novel way of reaching backward Catholics, as well as inquiring non-Catholics, owes its origin to Father Richard Brown, whose inspiration led to the experiment. In the space of three months the reports that have come to the University, and the comments of the daily newspapers unquestionably prove the practical benefits of putting radio to such a use.

All lectures were well written and ably delivered. They were not only enthusiastically received, but were generously reported by the daily papers. Much fruit undoubtedly has resulted. One unfortunate marriage of twenty years' standing has been validated, and happiness brought to a home because the parties concerned listened to one of the lectures. Another gratifying result was the return to the Sacraments of one who had been away for years. Of course, the full extent of the good done cannot be measured.

*Thursday Villa.*—The beautiful summer "Outing Farm" of Christ Church Cathedral (Episcopal) has been engaged for a Thursday Villa for the Theologians and Philosophers. The Farm is situated on the Meramec River, about eighteen miles south of St. Louis, and is well suited for our needs. What the scholastics appreciate most are the large, well-screened pavilion, refectory and kitchen, with cooking utensils and dishes of all sorts and sizes, the boats, swimming and, most of all, the privacy. A large motor-bus is used to transport the men to the Villa from the end of the Bellefontaine car line.

NEW ORLEANS PROVINCE. EL PASO. *Death of Father Pascal Tommasini.*—The oldest surviving pioneer of the Jesuit New Mexico and Colorado Mission, now united with the Missouri and New Orleans Provinces, Father Pascal Tommasini, S. J., died April 7, at El Paso, Texas, in the residence of the Sacred Heart Church, at the age of eighty-eight. In him the Society of Jesus has lost one of its veteran missionaries, who for fifty years scoured indefatigably those vast regions where communications were at the time extremely difficult and trying. His blessed memory will last among the new generations, who are already reaping the fruit of the seed he has sown with such fatigue and hardship, the work of heroes who not only preserved the ancient Faith, but made it progress to the extent of making those regions true bulwarks of Catholicity.

*New Provincial.*—On Sunday, May 11, Reverend Father Joseph

E. Piet was installed as provincial of the California Province.

**SHREVEPORT.** *New Property.*—St. John's Church and College of Shreveport, La., has recently purchased four and three-quarter acres for a new church and college. The property is situated in the best residential district of Shreveport.

**NEW YORK.** *Sale of the Novitiate Property at Yonkers.*—On June 14, the property called Woodstock-on-Hudson, was sold at public auction. The sale was quite satisfactory. This property had been vacant since the removal of the Novitiate to Shadowbrook, Mass.

**BROOKLYN.** *St. Ignatius Church. Triduum in Honor of Bl. Bellarmine.*—The date selected for the celebration of the beatification of Robert Bellarmine was September 17, the anniversary of his death. The people were prepared for it by several articles in our church bulletin on the life of the newly beatified and on the process of beatification. The celebration itself took the form of a Triduum which was begun on September 15. The Mass of Blessed Bellarmine was sung for the first time on Saturday, September 15; and at 8 P. M. of the same day there was a sermon by Father Thomas E. Murphy, on the "Times in Which Bellarmine Lived," followed by Benediction of the Blessed Sacrament. On September 16, Sunday, Father Terence J. Boyle preached a panegyric on Bellarmine at the 11 o'clock High Mass; in the evening Father Francis R. Donovan preached on "Bellarmine's Work," and the sermon was followed by Benediction. On Monday, September 17, the new Mass of Blessed Bellarmine was sung for the third time at 9 A. M., and there was a sermon at 8 P. M. by Father John B. Kelleher on "Bellarmine's Beatification," followed by Solemn Benediction and the chanting of the "Te Deum." Father Thomas Campbell's brief sketch of Robert Bellarmine, published by Father John J. Wynne, was distributed to the people during and before the triduum. All the exercises were well attended and large numbers received Holy Communion to gain the plenary indulgence.

*Boys' Scout Work.*—Report of Father Dominic Cirigliano, S. J., Chaplain of the Boy Scouts on the Kenowake Lakes, and of the Camps on Lake Tiorati, Lake Stahahe and Central Valley for the Summer of 1924.

N. B. This report does not include strictly Jewish or Protestant Camps, but only those in which Catholics were found.

Total number attending Camps.....	11,694
Total number of Catholics attending Camps....	5,333
Total number of Confessions heard.....	3,728
Total number of Communions distributed.....	8,750
Total number of First Communicants....	46
Total number Anointed.....	4

Those attending Camps were divided as follows:

*Boy Scout Camps on Kenowake Lakes:*

Total in Camps.....	4,651
Total number of Catholics in these Camps.....	1,420

*Girl Scout Camps in Central Valley:*

Total number in Camps.....	2,560
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Total number of Catholics in these Camps.....	876
<i>Boys' Institutional Camps on Lake Stahahe:</i>	
Total number in Camps.....	2,600
Total number of Catholics in these Camps.....	1,693
<i>Private and other Camps on Lake Tiorati:</i>	
Total number in Camps.....	1,883
Total number of Catholics in these Camps.....	1,344
HENCE GRAND TOTAL FOR 1924:	
Number Attending Camps.....	11,694
Number Catholics Attending Camps.....	5,333

*St. Francis Xavier's College. Honoring Bl. Bellarmine*—On November the 15th, 16th and 17th, 1923, there was held each evening in the church a Triduum at 8 P. M., in honor of the recently Beatified Blessed Robert Bellarmine, of the Society of Jesus. The exercises consisted of special prayers, sermon on some phase of Bellarmine's life and Benediction of the Most Blessed Sacrament. On Sunday, November the 18th, at 11 A. M. there was a Solemn High Mass of Thanksgiving, and a splendid panegyric of Blessed Robert was given by the Rev. John E. McQuade, S. J. The choir, under the direction of Father Young and the organist, Mr. Yon, rendered a program of special music. During the Triduum and at the Mass a beautiful picture of Blessed Robert was exposed for Veneration by the faithful.

*NORWAY. Anti-Jesuit Legislation to be Abolished.*—The old prohibitions against religious Orders are gradually breaking down and the members of various Orders and congregations are slowly establishing themselves again in Norway. Among the latest to enter the country were the Dominican friars. The main question under discussion now is abolition of the proscription still in force against the Jesuits. It is founded on paragraph II of the Ecclesiastical Constitution of 1624. A bill making possible the return of the Jesuits will probably be submitted to Parliament in the near future. Special legislative action is required in this matter in as far as the Jesuits are specifically mentioned as excluded from Norway. Recounting the progress of recent events the *English Catholic News Service* writes:

As far back as 1921 the Department for Ecclesiastical Affairs sounded out the heads of the State Church. A questionnaire was sent to the Lutheran Bishops and to the professorial corps of the primary and secondary faculties of theology, as to the opportunities of doing away with this proscription of the Jesuits. Of the six Bishops, four replied in favor of abolition. There was one objection from the highest faculties, and one dissident among the professors of the secondary faculties. From these quarters, then, the objection to the return of the Jesuits is not formidable.

The usual tactics of bigotry have in the meantime been tried out in Norway, and the bogus "Jesuit oath" has been made to do service, here as elsewhere, in the campaign of defamation against the Society of Jesus.—*America.*

*PHILADELPHIA. The New St. Joseph's College High School Building*—The much looked for addition to St. Joseph's College

High School, in the shape of the last unit of the group of buildings forming the quadrangle, has been realized by the construction on Thompson Street of a three-story and basement wing, extending westward 196 feet from 17th Street, of a width of 55 feet.

The general arrangement of the floor plan consists of a series of rooms on the north and south sides of the building with a 10-foot corridor between, connecting at the eastern end with the corridor of the present 17th Street College Building. There is a 36-foot space at the western end, between the Rectory and new building, with a driveway to give access to the courtyard.

The main entrance to the building is in the center of the Thompson Street facade, having an imposing stone portal surmounted with a stone medallion carved with the College Seal. The entrance vestibule has marble wainscoting and terrazzo floor. Two fire-proof stairways are located at either extremity of the building, the western one being a fire tower, which extends from the basement to the outdoor Gymnasium on the roof. The eastern stairway, in addition to serving the main floors of the building, connects with mezzanine locker rooms situated between the first and second, and second and third stories, thus affording, with the locker room on each floor ample space to accommodate the students using this wing.

The first floor contains nine class-rooms, capable of accommodating forty students each, also the President's Office, Professors' Room and Treasurer's Office, together with a large locker room as mentioned above.

The second floor contains ten class-rooms with locker and Professors' Rooms the same as on the first floor.

The third floor is entirely devoted to the Science Department. On this floor are located, on the north side of the building, the Chemical Laboratory and Lecture Room with a Chemical Store-room between, also the Physics Laboratory and Physics Lecture Room, while on the south side is a large Biological Laboratory and Lecture Room with Storeroom between. In addition to these there is a large room for Astronomy, Geology, etc., and locker room.

All the equipment on this floor is of the latest improved type.

In the basement, at the eastern end, is located a large swimming pool, 60 feet long and 25 feet wide, the length being that required by the Regulations of the Amateur Athletic Association for official meets. The maximum depth is 8 feet 6 inches and the minimum 3 feet 6 inches.

The construction of the pool and its equipment follows the best modern practice. The water used in the pool is filtered and sterilized, and in cold weather heated to the requisite temperature. An electrically driven pump keeps clear sterile water constantly running through the pool.

The natatorium has the walls and floors lined with ceramic tile, while the pool itself is similarly lined and provided with the usual combination scum gutter and handhold formed in tile in the top of the pool.

On the south side of the basement, adjacent to the pool, is located a large dressing and locker room, with shower room adjoining, so arranged that access to the pool for bathers will be through the shower room only.

A large recreation room and toilet room takes up the remaining portion of the basement.

An unusual feature of the building will be an outdoor Roof Gymnasium occupying the full area of the building, surrounded by a parapet wall 12 feet high, and covered over with a wire netting, so arranged as to give a clear height of 16 feet in the middle half of the area for a basketball cage.

The Roof Gymnasium will be available for running and other outdoor sports, including hand-ball.

The building has been constructed with what is known as a "reinforced concrete cage," with exterior walls of brick, with granite base and stone trimmings to match the previous building in appearance, and is of fire-resisting construction throughout.

*The Laying of the Corner-stone of the New High School Building*—Persons passing along the streets in the neighborhood of Eighteenth and Thompson Streets have their attention arrested by a mass of buildings which, whatever may be thought of certain of its architectural features, is truly impressive, and in many cases provocative of inquiry. The four sides of the lot, purchased by the venerable Father Villiger in 1865, are now completely covered by academical structures, originally contemplated by the founder, and now brought to entire realization by the completion of a new building, which will be very appropriately named Villiger Hall. A mural tablet in his honor, bearing the names of the chief contributors to the work, will be erected on one of the corridors, and, also, we hope, a marble bust of Father Villiger, serving as a perpetual reminder of one to whom city and college are so deeply indebted.

The extension of the College and High School Building had been much thought of for many a year, but the recent needs of the High School have made it imperative. The providential elimination of the usual difficulties and delays incident to such construction made the erection of the building, for all immediate practical purposes, a matter of six months' work!

An immense quadrangle is still left, which is none too large for recreational purposes.

As the drive of over a year ago was for the benefit of the College proper, to be established later at Overbrook, the building of the new High School was made possible only by a loan.

The laying of the corner-stone took place, when the building was nearly completed, on the afternoon of Sunday, November 18, 1923. At the southwest corner of the High School a stand had been erected, from which the speakers on the occasion addressed a great multitude of spectators assembled on the sidewalks. Much state and solemnity was added to the ceremony by the presence of a large delegation from the Alumni Sodality and another from the Knights of Columbus, the latter in regalia. The officiating prelate was the Right Reverend Daniel J. Gerecke, the newly consecrated Bishop of Tucson, who had labored as a priest in the Philippines, and immediately before his consecration had been Rector of the Cathedral. An eloquent discourse was delivered by the Hon. Joseph P. Gaffney, the recently appointed City Solicitor, and a dedicatory ode recited by Clare Gerald Fenerty, A. B., LL. B.



This culmination of the labors of the Founder, and his energetic successors was felt by all present to be a great landmark in the history of the school since its re-opening in 1889, and, indeed, in the history of education in the city of Philadelphia.

The open-air exercises were followed by a banquet in the Fathers' refectory.

*Triduum Commemorating the Beatification of Cardinal Bellarmine*—Those who are familiar with Catholic life and devotion at the *Gesu* will not be surprised to learn of the enthusiasm manifested by our parishioners on the occasion of the Triduum held in honor of Blessed Robert Bellarmine on the 19th, 20th and 21st of November, 1923. The name of Bellarmine, it is true, was not calculated to evoke at once the devotion usually awakened by such names as Ignatius, Xavier and Aloysius. The earthly remains of the great saint and scholar had lain for centuries in their resting-place in the *Gesu* in Rome, without attracting much attention except from the scholar and the special student of history, whilst to the faithful at large, at least here in America, he was scarcely known. Hence, the necessity of heralding the Triduum by some notices of the life and labors of Bellarmine in successive numbers of the parish *Bulletin*. This was enough for our people, who so much cherish the names of saints and scholars associated with the history of the Society.

The devotion covered the three days usually allowed such celebrations, and the Triduum found the church filled as it usually is on such occasions. Exposed for veneration before the Blessed Virgin's Altar was a portrait in oils of the newly Beatified, copied from a traditional engraving. The preacher of the Triduum was Rev. Daniel J. Quinn, S. J.

On the last evening of the Triduum the function was honored by the presence of His Eminence, Cardinal Dougherty, who, we know, brought his heart with him to this celebration of a great name which he had learned to revere in the Eternal City. The grand procession, in which the Cardinal was conducted from the College entrance of the Church up the main aisle to the sanctuary, was rendered all the grander by the magnificent setting given to all such pageants by the beauty and grandeur of the Church itself.

ROME. *Pius XI Grants Plenary Indulgence for the Feast of St. Ignatius*—The Holy Father has just granted to the Jesuit Churches of the world the extraordinary privilege of the "Toties Quoties" indulgence, which may be gained in honor of St. Ignatius from midday, July 30, to midnight of July 31, the feast of the saint.

So important did the Very Reverend Father General of the Jesuit Order consider the granting of the favor, that he cabled news of it to every Jesuit house in the world, pronouncing it the greatest honor that has ever been accorded the sainted founder of the Society of Jesus.

The Toties Quoties indulgence provides that a plenary indulgence may be gained for every visit to a Jesuit Church during the hours stated, provided the other necessary conditions of

Confession and Communion and prayers for the Holy Father's intention are compiled with.

*The Biblical Commission and Biblical Institute*—The Biblical Commission was founded by Leo XIII in 1902 for the encouragement of Biblical studies, with power of granting degrees, and for authoritative interpretation of Sacred Scripture. A home for the study of Biblical learning was founded by Pius X in the Biblical Institute, which has flourished and progressed, with its courses and lectures, its library and its collections, during the intervening years. It has naturally, however, been frequented only by those intent on such special studies. It has always been in the hands of the Company of Jesus. The Cardinals of the Commission are Their Eminences Van Rossum, Merry del Val, Billot, Gasquet, and Ehrle; the Secretary is Mgr. Janusens; and there is a long and learned list of Consultors. The *Motu Proprio* of His Holiness, enlarges the scope of the Commission and Institute. It enacts: (1) that academic degrees gained from the Commission or Institute are canonically equal to those conferred in a pontifical university in theology or canon law; (2) that benefices part of the canonical office of which is the expounding of Sacred Scripture to the people will only be conferred on such as, together with the other requisites; hold the laureate or licentiate in Sacred Scripture; (3) that none may teach Sacred Scripture in seminaries unless he has followed the course and gained degrees of the Commission and Institute; the baccalaureate of the Institute, after a course of one year or two, will entitle to teach Sacred Scripture and to the benefices previously mentioned, preference being always given to such as have gained the laureate or licentiate; (4) that Superiors of Religious Orders and congregations are to send to Rome to follow the course of the Institute such of their members who are most fit for those studies after having taken their degrees in theology at Rome or elsewhere; (5) Bishops should do the same, and it will be very pleasing to the Holy Father if they can arrange for foundations from the interest of which one or two students may be maintained at Rome while they are studying to gain the degrees of the Institutes; the Holy Father notes that there are places in Rome where they may live (among which the Beda seems to jump to the eye); (6) His Holiness sets an example with a foundation of 200,000 lire for burses for two priests, charging the S. Congregation of Studies with it, and that S. Congregation is charged with carrying out everything indicated in the *Motu Proprio*.—*Tablet*, May 24.

*The "Missiones"*—Some will have seen the highly-decorative cover of *Missiones S. J.*, published by a Father of the Turin Province. In a circular, which has just reached us, the Editor asks all our Foreign Missioners to contribute, promising 100 lire for five pages of typed matter with accompanying photographs. The publication is in Italian, but MSS. may be sent in English, French, German, Spanish, Portuguese or Dutch.

The circular goes on to explain the kind of "copy" which the editor desires:

"Possunt autem agere de omnibus rebus, quae admirationem movent et pietatem fovent; v. g. de historia alicuius stationis

missionariae, de moribus alicuius regionis, de diis, de templis, de opere protestantium, de conversione aliqua vel conversionibus quae sint mirabiles, de scholis et de profectu puerorum vel in pietate vel in scientia, de rebus etiam scientificis, de vita et periculis missionarii, etc., de iis omnibus quae tam gratas reddebant et reddunt litteras edificantes nostras."—LL. NN.

*The Mission Congress in 1925, Via S. Nicola da Tolentino 8—Romae 15 Augusti 1924.*

Ad Patres quorum interesse potest Conferentia Missionalis Romae tempore Expositionis a Nostris celebranda.

Rde. in Xto. Pater,

In primis Rm Pem Aemilium Mattern, Assistentem Americae, fuisse ab A. R. P. Generali renuntiatum Praesidem futurae Conferentiae Missionalis laetus cum Va Ra communico; hoc enim clare ostendit quantopere Pater Noster exoptet ut illa nostra Conferentia magnum habeat splendorem maximosque afferat fructus.

P. Ae. Mattern, ut alia omittam, idiomate Anglico, Gallico et Germanico omnino pollet, ac proinde quacumque ex his linguis Va Ra ad illum de rebus ad Conferentiam pertinentibus scribere poterit. Poterit praeterea de ea cum P. E. Goulet, Secretario Missionum et mecum agere, cum ambo illius auxiliarii simus in Conferentia praeparanda. Illud moneo ut si de aliis rebus Va Ra eodem tempore scribat, id in folio separato faciat.

Grati erimus si Va Ra de rebus in Conferentia tractandis, et de ordine in ipsa servando suum iudicium exprimere velit. De amplitudine conferentiae aliqua tantum innui ad finem meae epistolae die 8 Decembris 1923 datae, quam in "Acta Romana" V. R. videre potest; illa vero bene consideranda sunt antequam programma definitivum conficiatur.

Acceptis responsionibus, etiam a longinquis Missionibus, P. Mattern, omnibus perpensis, Conferentiae materiam, ordinem ac veluti organizationem definire, et totam rem cum omnibus Patribus, etiam in Provinciis commorantibus, quorum interest, communicare per litteras poterit; ipse enim plenam huius Conferentiae directionem assumit.

Haec Conferentia habenda erit eodem circiter tempore ac Congressus generalis omnium Missionum, nempe immediate ante vel post illum; ita ut unum Romanum iter sufficiat etiam pro illis Patribus, qui duos Coetus frequentare debebunt. De Congressu illo generali hoc unum huc usque scitur, definitum esse illum habitum iri; sed quando et quomodo, res est adhuc discernenda.

Tantum addam, ut huic parvae epistolae finem imponam, utilitatem Congressus et Conferentiae Missionalis ex eo evidenter erui, quod sunt media omnino naturalia et opportuna ut Missionarii maiores ex Expositione fructus ad labores apostolicos in dies perficiendos hauriant: quod quidem unus est ex duobus praecipuis finibus a Summo Pontifice intentis, sicut ipse mihi in privata Audientia dignatus est declarare. Alter vero finis respicit fideles omnes, qui hac Expositionis occasione maiorem Missionum notitiam et amorem obtinere poterunt.

Commendo me Rae Vae ss. SS. et OO.

Vae Rae servus in Xto.,

Richardus Cirera S. I.

*Cardinal Ehrle Honored on His Eightieth Birthday*—On October 18, Cardinal Ehrle celebrated his eightieth birthday. His many friends took this occasion to honor him with a "*Melanges*" in five volumes. All the subjects treated in these volumes touch upon the studies published by the Cardinal or upon the offices he has filled with so much distinction. This commemorative presentation is printed in the principal modern languages.

*The Gregorian University*—Among the alumni of the Gregorian University there are 23 Cardinals, not counting our present Holy Father, Pius XI, and 300 Bishops. At the organization of the alumni the presidency was offered to Cardinal Besleti. In an audience with the Pope at this time, Pius XI said to Cardinal Besleti: "I hear that you have been offered the presidency of the Alumni Association of the Gregorian. Well, I wish you would accept it."

SPAIN. *Visit of V. R. Father General to Spain, August and September, 1924*—Father General had been wanting to visit Spain for several years past, but notwithstanding many urgent invitations, one of which had been extended by the King himself on the occasion of his visit to Rome last winter, excess of work always kept him back. During the past summer, his Paternity was particularly occupied with the work of getting out the new Epitome of the Institute, and there were very little grounds for expecting a visit from him at this time. Proof, however, that his Paternity was seriously considering the matter was evinced by the many rumors of his coming that were current here in Spain. Yet hopes gradually dwindled away, and when Father Arregui, who was still in Rome working on the new Epitome, wrote that a visit was only "tenuiter probabile," all rumors ceased. It was a great surprise, therefore, when a letter, under date of July 27, announced his Paternity's arrival at Lourdes a short time before. His Paternity's physician had prescribed a visit to Switzerland, but as Ours are under government ban in those parts and only a few scattered Fathers are tolerated there, Comillas was chosen instead. The plan was to rest for three weeks at Comillas, as prescribed by the doctor, and then to pay a visit to the principal houses in Spain.

Father General arrived at the Spanish border on July 20. At Irun, the first town on the Spanish side, Father General was met by the Cardinal of Burgos, and by the ecclesiastical, civil and military authorities of those parts, accompanied by some 50 autos from San Sebastian. After a little demonstration by the children and the usual formalities, the entire party moved on to San Sebastian. Here, on the way to our residence, the procession was welcomed by a veritable sea of people, who crowded the streets to see the General as he passed. The trip from San Sebastian to Loyola was like nothing so much as a triumphal march, which was quite in order in that section, for it is not only the most Catholic part of Spain, but the native territory of St. Ignatius. Azcoitia, the native town of the Loyola family, and Azpeitia, the birthplace of St. Ignatius, rivalled to outdo one another in honoring the successor of our holy founder. A triumphal arch at the entrance of Azpeitia had the inscription: "To our adopted son, the successor of St. Ignatius." Here Father General and his company got out of the auto, and pre-

ceded by the famous town-band and all the towns-people, proceeded on foot to the principal church to visit the baptismal font of St. Ignatius. The procession then passed on through the town with the band playing and the people singing the march of the Society. It was late when they arrived at Azcoitia, and Father General went straightway to Loyola, returning the following day to give solemn benediction.

Few particulars of what happened at Loyola reached us at Ona. It was reported that his Paternity went through the ordinary routine of a hurried visitation, which, however, did not prevent him from descending to such details as asking to see the discipline of one of the novices, and requesting a look at the commentary of the rules as used in the novitiate. The Feast of our Holy Father must have been celebrated with redoubled fervor this year with St. Ignatius' successor there present to witness it. The day was signalized by the creation of the new Spanish Province of Andalusia, just as his Paternity's visit to Santander was followed by the erection of a new professed house for the Province of Leon.

From Loyola his Paternity set out for the Pontifical University of Comillas. First, however, he paid a short visit to the king and royal family at their summer home in Santander. He was tendered a banquet, after which he had an hour of private conversation with his majesty. What passed between them was not made public; but a few items leaked out through the kindness of the Spanish Assistant. He told us, for instance, that the king asked how many Jesuits there were in the world at present. Father General: "About 18,000." King: "And where are the most of them?" Father General: "In the United States." King: "And why precisely in the United States?" Father General: "Because they enjoy very great liberty there." King: "And do we not give you liberty here in Spain?" His Paternity's answer to this question was not made public; but as a matter of fact, Catholic education in Spain is not in a favorable condition, being completely monopolized by the government, which, up to the present regime of Primo de Rivera, was notoriously corrupt and anti-Catholic. Even now, the king and Rivera are practically helpless to ameliorate the condition of the Catholic school, though the number of government schools in comparison to private schools is practically negligible. The system is the result of 100 years of misgovernment. Every Catholic is forced to use the government text-books; and they are poor text-books, whether considered religiously or pedagogically. The State has, moreover, assumed the exclusive right to examine the pupils, so that at the end of every year all the teachers have to tramp to the place appointed with all their pupils and there listen while the State examiners quizz their proteges. Many of the examiners are wretchedly partial to pupils coming from government schools and pass or fail the aspirants in the most arbitrary manner. To send one's child to the Catholic schools means, in some places, that failure at the end of the year is a foregone conclusion. The position in which this puts a Catholic parent is too evident to require further explanation. Parochial schools, of course, are unknown in Spain.

They are supplied by the common schools, supposedly Catholic, but many of them almost as irreligious as our average public school in the United States.

To return to our account. While Father General and the king were engaged in conversation, some of the grandees present gathered around the Spanish Assistant to question him on the inner workings of the Society. They wanted to know all about the way in which a general congregation is carried on, how Father General is elected, if the various governments have any say in the election, who handles the Spanish affairs in the Curia, who elects the Spanish Assistant, etc., etc. Father Assistant not only answered their questions, but told them that they could read in any good library the whole history of the congregations from the beginning to the end. They seemed rather surprised at the Father's willingness to give such intimate information. They then asked how it was that Father General never visited Spain like the generals of other religious orders. This last scruple was quickly dispelled by a description of our system of correspondence between superiors and the Curia, and the method of sending Visitors. This explained Father General's sources of information about affairs in all parts of the world. The king himself acknowledged that Father General knew more about Spain than he did.

At Comillas, his Paternity stayed until September 1. Everybody was charmed with his affability and kindness, an impression that was considerably deepened by the fact that before departing, his Paternity went to the room of every individual in the community to bid him goodbye. From Comillas he went to Bilbao for a stay of four days. After Bilbao came Ona.

Accompanied by the Spanish Assistant and the Rector of Ona, who had gone to Bilbao to meet him, his Paternity arrived at the College at 8 o'clock in the evening. The community had been waiting for him at the door since 6:15, as a telegram had announced that he would arrive sometime between 6 and 7. But engine trouble had detained them at a long, steep grade near Orduna. Although the community numbered some 200, Father General began by embracing each member in turn right down to two Coadjutor-brother postulants, who happened to be in the house at the time. His Paternity is quite delicate, and he might easily have excused himself from such an ordeal, hard enough for even a well man, but he went through the line with a zest that drew forth remarks of admiration from a number of the community. The embrace over, he made a short address in Ciceronian Latin, which he spoke as though it were his native tongue, announcing the reasons for his coming, asking our prayers for the success of his visit, and putting himself at the service of all who cared to visit him during his short stay of four days. Then he turned quickly and mounted the stairs with surprising agility.

On September 5, having said Mass for the theologians and breakfasted, his Paternity made an inspection of the house. In the afternoon he took a stroll through the premises, ending with an inspection of the farm. The rest of the day was spent in resting and giving audiences. For reasons of health, his Paternity always takes supper in his room at 7 o'clock, one hour

before the community. Though he was profiting much by his stay, he was still anything but strong; he told the theologians, however, at general recreation, that he was always weak, so much so that when Father Beckx, later General, received him into the Society, the Father doubted whether the Polish Provincial would accept him. As the routine of his office is exceptionally wearing, his Paternity asked us to pray that he be able to keep working until God should say "Enough." He made special mention of the "immense pile of letters" that require his attention daily. Father Martin, his Paternity remarked, used to console himself with the reflection that in heaven there would be no letters to answer.

On September 6, his Paternity spent most of the day working in his room and receiving visits. A Bishop from South America on his way back from Rome, hearing that Father General was here, made a special trip to Ona to beg him to send some of our Fathers to open a college in his diocese. He himself promised to build them a college immediately. He is only one of the many whom Father General was forced to refuse on account of lack of subjects. Here is one reason why we should pray for vocations.

On September 7, Father General said Mass in the parish church. He spent most of the morning in his room. He came to dinner with the theologians. There was no *Deo gratias* at table, except during the last ten minutes, when a little wine and coffee were served. At 5 P. M. he came to the theologians' reading room for general recreation. Of course, he had to speak in Latin; for here his German, French, Italian availed him nothing. He understands Spanish and English quite well, but he has no facility in speaking either. Latin, however, was no obstacle to the interest attaching to his Paternity's remarks, for he gave us news from all parts of the world, and an especially graphic description of the state of affairs in Russia. His Paternity spoke with praise of the work of Father Edmund Walsh, and said that the Pope was highly impressed with his conduct of the Papal Mission. As soon as conditions permit, said his Paternity, the Pope will send a group of Benedictine Fathers into Russia for the purpose of founding churches of the oriental rite. The Redemptorists have a flourishing novitiate of the oriental rite, and his Paternity, also, expects soon to be able to establish a similar novitiate. Several Fathers have already been appointed to this work.

The great prosperity of the Society in the United States is of special consolation to our Father General. He is especially pleased at the number of vocations we get from our colleges. Boston College came in for special mention not only for the number of vocations supplied to the Society but also for the number supplied to the diocesan clergy. Speaking of California, his Paternity said that in proportion to the number of Catholics in that State, the number of vocations was considerable. He wishes the mission spirit to be fostered and spread more and more everywhere in our colleges.

Of the Pope's confidence in and love for the Society, Father General told us many touching instances. He referred, for example, to the recent *motu proprio* concerning the biblical institute

in Rome, (in which His Holiness wishes all students of Sacred Scripture to be formed), and to the Pope's desire to entrust to the Society as many seminaries as possible. His Holiness has also expressed a desire to entrust to our Fathers the direction of the Catholic University of Poland.

In touching on the many requests for Jesuits sent in to him from Bishops in every quarter of the world, his Paternity, while expressing himself as delighted at the confidence placed in the Society, somewhat sadly admitted that Ours did not always correspond to the high hopes entertained by others in their learning and virtue. He then made a fervent appeal for diligence in studies and insisted on the importance of going deep, even at the expense of covering less positive matter. A broad knowledge, he said, can easily be acquired later with a little good will, whereas a habitual lack of depth can never be repaired. His Paternity took occasion here to remark enthusiastically on the re-awakening of classical studies which has been taking place throughout the world. The United States was again mentioned with honor, taking rank with France and Italy in this respect.

On September 8, Father General said Mass for both the theologians and the philosophers combined. At dinner, *Deo gratias* was given, and towards the end of the meal, his Paternity was honored in several effusions of prose and poetry. At 5 o'clock Solemn Benediction was given by his Paternity. Immediately after Benediction a picture was taken, the photographer experiencing no little difficulty in getting the large community properly grouped. This over, his Paternity called a teachers' meeting which lasted a rather long while.

His Paternity left Ona at 9 o'clock on the following morning, September 9. The community gathered at the front door to see him off, and there, in a short address of farewell, heard him express his satisfaction at the spirit of good will that reigned among us. He exhorted everyone to keep their fervor in promoting God's greater glory and ended by giving the Papal Blessing. His Paternity left a deep impression upon our community here and it was with the highest admiration for his talents, his learning, his charity and other virtues that we bade him godspeed on his way to Burgos.

*VALLADOLID. An Ascetical Exhibition.*—In connection with the Ascetical Week that will be celebrated in Valladolid from October 23 to 30, in commemoration of the tercentenary of the death of Ven. Luis de la Puente, S. J., there will be held an interesting exhibition of books and other objects relating to the famous Jesuit, whose meditations have been printed in every modern language, and are much used by many Anglicans as well as by Catholics.

The exhibition will be in two sections: the first consisting of the works and other objects relating to the great Jesuit; the second section will be entirely ascetical.

Both sections will comprise various groups: pictures and illustrations, maps, manuscripts and printed works, relics.

In the second section will be included historical works on Asceticism and Mysticism; ascetical works in general; the exercises of St. Ignatius and commentaries thereon; ascetical



works for seminarians, for young people, men and women, and religious of both sexes.

**WESTON.** When the *Woodstock Letters* last mentioned the work on the new scholasticate they left the steam shovel voraciously excavating and compressed air-drills industriously boring into the stone ledge which delayed the foundation work for so many weeks. Today, November, the whole building is under roof.

**The Villa.** This past summer the scholastics spent their vacation at Keyser Island, in the latter part of June and the early days of July. They left in time to make room for the teachers from the colleges.

Weston has much to be thankful for. Her benefactors have been mindful of her during the past few months and many gifts of money and books call for sincere prayers that God will reward their generosity. Father Devlin and Father Stinson sent us more than a thousand books in May; later Holy Cross presented several hundred and in early July, Mrs. Hussey added an equal number to our infant library.

On the feast of St. Ignatius a new Ostensorium, the gift of Miss Mary Richards in memory of her brother, J. Havens Richards, S. J., was used for the first time. Friends are already looking forward to the furnishing of our new building, and Mrs. McGrath, of Brooklyn, has given 500 dollars to equip one of the rooms. Miss Dunn, of the same city, has contributed 50 dollars to help furnish a new chapel.

**Lectures.** On June 8th, Father Kimball, at the invitation of the director of the Sodality, gave a talk on this important work. He treated the question practically and spoke of the place of the Sodality in college life, the obstacles to be met, the manner of conducting meetings, winning new sodalists, etc. Father Kimball's advice will no doubt prove of great help in future work of this kind.

On July 15th, Father Louis Gallagher spoke to the Fathers, Scholastics and Brothers on his experiences in Russia. The Reverend Lecturer's vivid narration and the exceptional set of slides with which he illustrated his talk made the evening extremely interesting.

**New Scholastics.** On July 16th, Weston opened her doors to welcome the first year philosophers. Poughkeepsie sent us 33 and Stockbridge 2.

**Faculty Changes.** It is an ill wind that blows nobody good and Woodstock's loss has given Weston three of the Collegium Maximum's professors. Father Callahan is teaching Philosophy, Father John Brosnan, Chemistry and Experimental Psychology and Father Henry Brock, Physics. Weston has made some compensation by giving Woodstock the new Sub-Minister, Father Mahoney. Father Conway will replace Father Mahoney at Fairview. Father Keyes has left us to teach Junior at B. C., and Father Gallagher has joined the Mission band.

**Summer Courses.** August was a period of hard work in Oratory and Modern Languages. Father Keon came from Boston College and kept the philosophers running scales and practising gestures and speaking pieces. Father Leavy gave a course in French and Father Lopez one in Spanish. This is the

first year in which professors have taught Modern Languages in our Summer Course.

*Blessed Robert Bellarmine.* Circumstances restricted us in our desire to commemorate more worthily the great dignity conferred upon our illustrious brother in Christ, Blessed Robert Bellarmine. Nevertheless our celebration of the great event well befitted a new scholasticate, which in these years of its infancy, is struggling ahead to the day when its efforts will be crowned by the success of its new building enterprise. We held a triduum of benedictions previously to the anniversary of Blessed Bellarmine's death, together with Benediction on the anniversary itself. Besides, a holiday was declared in his honor. Recently, too, when we received a relic of Blessed Bellarmine through the kindness of Rev. Father Provincial, we had a public veneration of the relic in the chapel.

WORCESTER. HOLY CROSS COLLEGE. *Triduum in Honor of Bl. Bellarmine.*—On Wednesday, November 21, 1923 a Triduum of Benedictions of the Most Blessed Sacrament was begun in this college in the Student's Chapel. There are more than seven hundred students here as boarders, so that until the new chapel is ready we have two Benedictions daily on such occasions, as the present chapel does not hold all at once. The students were encouraged to receive Holy Communion during the triduum and on each day there were many communicants. The Triduum closed on Friday with Solemn Benediction and the Te Deum. Each night at Benediction appropriate prayers were recited in honor of him for whom the triduum was made, the Blessed Robert Cardinal Bellarmine.

*Ministeria of California Province, July 1, 1923, to July 1, 1924*—Baptisms: Infant, 12,356; adult, 418. Confessions, 635,432. Communions, 1,283,684. Marriages: Blessed, 784; revalidated, 151. Last Sacraments, 4,043. Prepared for First Communion, 2,836. Sermons and Conferences, 12,915. Catecheses, 15,815. Spiritual Exercises: Public, 198; private, 43. Visits to Sick, 13,879; Visits to Jails, 284; Visits to Hospitals, 7,603. Sodality Members, 7,177. Members of the League of the Sacred Heart, 13,100. Prepared for Confirmation, 2,059.

MARYLAND-NEW YORK PROVINCE. *Jubilarians of 1925*—Members of the Maryland-New York Province who will celebrate their golden jubilee during the coming year are as follows: Fr. William H. Walsh, July 30; Fr. William J. Quigley, July 30; Fr. Joseph M. Woods, August 6; Fr. Thomas E. Murphy, August 13; Fr. Patrick H. Casey, August 18; Fr. Aloysius P. Brosnan, August 31; Fr. Thomas I. Gasson, November 17, and Br. Francis F. Bowes, December 20.

HOME NEWS. *The Ordinations*—The yearly ordinations took place, as usual, in Dahlgren Chapel at Georgetown University on June 23, 24 and 25. On these dates, respectively, Archbishop Curley of Baltimore raised the following candidates to the subdiaconate, diaconate and holy priesthood: Joseph K. Countie, David A. Daly, John A. Daly, Rudolph J. Eichhorn, Thomas F. Gallagher, James H. Kearney, Francis E. Low, John E. Lyons, Daniel P. Mahoney, John V. Matthews, Joseph Monaghan, John G. Moran, Thomas J. Murray, Thomas I. O'Malley, James V.

C'Neil, William Ruggeri, John F. Shea, John P. Smith, Joseph J. Sullivan, Julius Vertiz and Leo M. Weber.

*Woodstock Faculty for 1924-1925*—Reverend Father Peter A. Lutz, Rector; Father Paul R. Conniff, Minister; Father Timothy B. Barrett, Spiritual Father; Father Edward C. Phillips, Prefect of Studies; Father Michael J. O'Shea, Procurator; Father George W. Wall, Pastor of St. Alphonsus' Church; Father James B. Mahoney, Assistant Minister. For Theology: Father Henry T. Casten, Dogma (morning); Father Vincent A. McCormick, Dogma (evening); Father James F. Dawson, Dogma (Minor Course); Father John J. Lunny, Moral; Father John T. Langan, Fundamental Theology (morning); Father Charles G. Herzog, Fundamental Theology (evening); Father Edwin D. Sanders, Sacred Scripture (New Testament); Father William H. McClellan, Sacred Scripture (Old Testament), Hebrew; Father Hector Papi, Canon Law, Rites; Father Joseph M. Woods, Ecclesiastical History, Patrology, Sacred Archaeology, Editor WOODSTOCK LETTERS; Father Joseph W. Parsons, History of Dogma, Fundamental Theology (*De Actu Fidei*). For Philosophy: Father William J. Brosnan, Special Metaphysics in Third Year; Father Charles V. Lamb, Ethics; Father Francis E. Keenan, History of Philosophy, Sacred Oratory. For Classics and Education: Father James A. Cahill, Pedagogy, Classics, Editor TEACHERS' REVIEW. For Science: Father Edward C. Philips, Mathematics, Astronomy; Father Francis A. Tondorf, Geology.

*The Community*—This year the Community numbers 267. Of these there are 63 Fathers, 183 Scholastics and 21 Brothers. From other Provinces the distribution is as follows: California, 13; Arragon, 8; New Orleans, 5; Mexico, 3; Lower Germany, 2; Vice Province of Canada, 1, and Missouri, 1.

*The Woodstock Fund*—A report for the fiscal year, July 1, 1923, to July 1, 1924, places the sum collected at Woodstock for the Seminary Fund of the Maryland-New York Province at \$10,053. The major portion of this sum, that is to say, approximately, \$7,000, was collected since January 1, 1924.

*House Replacements and Alterations*—The transfer of Second Year Philosophy from Woodstock to Weston has been followed here by some replacements in lodging quarters as affecting the theologians and the remaining Third Year Philosophers. Holy Angels' Hall, formerly occupied by Philosophers, now houses some 25 Theologians, and the fourth floor in the northwest wing of the main building, which in recent years had been occupied by Theologians, is once more possessed by Philosophers. The latter still occupy St. Michael's Hall, and a small group on the second floor of the southwest wing still lingers in a region that was once the heart of Philosophy. Theology, of course, has advanced into every other habitable quarter. It is particularly noteworthy that the main passage on the ground floor has practically become the First Theologians' Corridor. On this floor two rooms have been reclaimed from what was formerly St. Joseph's Chapel and four rooms from what was formerly the chemistry suite. Of these latter, one has been converted into a chapel. St. Joseph's Chapel is now located in the ground-floor room adjacent to the east stairway.

*Philosophers' Academy*—The programme of the Philosophers' Academy for 1924-1925 reads as follows: Oct. 8—*"Is Civilization Worth Having?"* Mr. F. W. Anderson. Oct. 22—*"Interest in the Short Story,"* Mr. J. J. Connolly. Nov. 5—*"Man and the Theory of Evolution,"* Mr. J. A. O'Brien. Nov. 19—*"Instinct and Intelligence in the Bee,"* Mr. Kirchgessner. Dec. 17—Debate on question: *"Resolved, That Students in Our Colleges Should Be Required to Maintain An Average of Seventy-five Per Cent."* Affirmative, Messrs. C. J. Mahan and C. J. Eberle; negative Messrs. W. W. McGuinn and T. H. Quigley. Jan. 7—*"Catholic Philosophy in the Idylls of the King,"* Mr. D. F. X. Hart. Jan. 28—*"Education and Theories of Philosophy,"* Mr. J. E. Nolan. Feb. 11—*"Homer and the Bible,"* Mr. J. A. Maloney. Feb. 25—*"Modern Philosophy and the Existence of God,"* Mr. E. B. Rooney. March 11—*"Journalistic Freedom,"* Mr. J. C. Proctor.

*Theologians' Academy*—The old Theologians' Academy of compulsory universal membership has been abolished lately in favor of three distinct academies covering Scholastic Theology, Scripture and Fundamental Theology, respectively. These new academies are optional for all Theologians whose class matter corresponds to the work scheduled in each. Father Vincent A. McCormick, professor of Evening Dogma, is director of the Academy in Scholastic Theology, while Fathers Edwin D. Sanders and Charles G. Herzog, respective professors of Scripture and Fundamental Theology, are in charge of the academies dealing with their subjects. During the course of the year the following papers will be read: In Scholastic Theology—*"The Christology of St. Anselm,"* (1) *"The Person of Christ,"* Mr. Stephen F. McNamee, and (2) *"The Work of Redemptive,"* Mr. William J. McGarry. Other papers in Scholastic Theology—*"Adam, the Moral Head of the Human Race,"* Fr. John G. Moran; *"The Boyhood Knowledge of Jesus,"* Mr. John E. Grattan; *"Freedom, Obedience and Impeccability in the Death of Christ,"* Mr. William A. Carey; *"The Efficacy of Christ's Passion,"* Fr. John V. Matthews; *"The Priesthood of Christ,"* Mr. Florance M. Gillis; *"The Efficacy of Christ's Resurrection,"* Mr. Francis J. Dolan; *"The Immaculate Conception,"* Mr. Joseph P. Kelly; *"Spiritism,"* Fr. Thomas J. Murray.

In Scripture (the subject matter of the Academy is the Theology of St. Paul) — *"The Priesthood of Christ,"* Mr. Joseph S. Dinneen; *"Baptism in St. Paul,"* Fr. Paul A. McNally; *"James, the Brother of the Lord"* (Gal. 1, 18), Fr. Francis E. Low; *"The Sanctity of the Church,"* Fr. Joseph J. Sullivan; *"The Athletic Metaphor in St. Paul,"* Mr. John Keep; *"St. Paul on Original Sin,"* Mr. John A. Tobin; *"The Church, the Body of Christ,"* Mr. J. David Nugent; *"The Redemption in St. Paul,"* Mr. Robert S. Lloyd; *"The Resurrection in St. Paul,"* Mr. John H. Collins; *"St. Paul and Devotion to the Sacred Heart,"* Mr. A. Consunji.

Fundamental Theology (Selected Questions in Ecclesiology): Nov. 26—*"St. Paul and the Parousia,"* Mr. Merrick. Dec. 17—*"The Apostles and the Observance of the Jewish Rites,"* Mr. Peirce. Jan. 7—*"The Church, the Mystical Body of Christ,"*

Mr. Ray. Jan. 14—"The Action of the Church in Reference to Galileo," Mr. Hughes. Jan. 28—"Principles of Criticism of the Inquisition," Mr. Bernard Shea. Feb. 4—"The Church in the Gospel," Mr. McCullough. Feb. 18—"The Church in the Acts of the Apostles," Mr. Hamilton. Feb. 25—"St. Cyprian and the Primacy," Mr. McLaughlin. Mar. 4—"The Church in St. Ignatius of Antioch," Mr. Louis Sullivan. Mar. 11—"Honorius," Mr. Alfred Purcell. Mar. 18—"Liberius," Mr. Madden.

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## SUMMER RETREATS

Given by the Fathers of the Missouri Province  
From June 1 to October 1

To Secular Clergy					
Chicago, Ill.	3	605	Trinidad, Col.	1	35
Columbus, Ohio	2	54	Pueblo, Col.	1	15
Fargo, N. Dakota	1	105	Colorado Springs, Col.	1	40
Fort Wayne	1	200	Charity of Leavenworth:		
Grand Rapids, Mich.	2	185	Leavenworth, Kans.	2	230
Indianapolis, Ind.	1	165	Denver, Col.	1	43
Lincoln, Nebr.	1	83	Charity of Nazareth:		
Nashville, Tennessee	1	41	Nazareth, Ky.	2	348
Peoria, Ill.	1	142	Lexington, Ky.	1	87
Sioux City, Iowa	1	135	St. Vincent, Ky.	1	60
			Charity of St. Augustine:		
			Lakewood, Ohio	1	60
Religious Men			Christan Charity:		
Christian Brothers:			Detroit, Mich.	1	36
St. Paul, Minn.	1	37	Wilmette, Ill.	1	123
Holy Cross Fathers and			Normandy, Mo.	2	59
Brothers:			Le Mars, Iowa	1	33
Notre Dame, Indiana	1	100	New Elm, Minn.	1	44
Servite Fathers:			Daughters of the Immaculate		
Chicago, Ill.	1	14	Heart of Mary:		
			Cleveland, Ohio	1	30
Religious Women			Chicago, Ill.	1	30
Benedictines:			Dominicans:		
Boonville, Mo.	1	14	Grand Rapids, Mich.	1	275
Nauvoo, Ill.	1	84	Oshkosh, Wis.	1	18
Blessed Sacrament:			Franciscans:		
Winnebago, Nebr.	1	11	Carroll, Iowa	1	93
Carmelites:			La Crosse, Wis.	1	267
Bettendorf, Iowa	1	18	St. Francis and H. Rosary,		
Charity:			S. D.	2	43
Dubuque, Iowa	3	422	St. Stephen's, Wyo.	1	8
Chicago, Ill.	5	330	Good Shepherd:		
Clinton, Iowa	1	80	Chicago, Ill.	3	60
Milwaukee, Wis.	2	48	Columbus, Ohio	1	39
Rapid City, S. D.	1	14	Kansas City, Mo.	1	14
Wichita, Kansas	1	35	Milwaukee, Wis.	1	15
Des Moines, Iowa	1	116	St. Louis, Mo.	2	83
Marcus, Iowa	1	35	Good Shepherd, Magdalens:		
Council Bluffs, Iowa	1	33	Chicago, Ill.	1	65
Davenport, Iowa	1	100	Detroit, Mich.	1	57
Charity of Cincinnati:					
Mount St. Joseph, Ohio	2	496			

Indianapolis, Ind.	1	36	Notre Dame de Namur:		
St. Louis, Mo.	1	71	Reading, Ohio	1	137
Helpers of Holy Souls:			Cincinnati, Ohio	3	252
St. Louis, Mo.	1	21	Dayton, Ohio	1	68
Holy Child Jesus:			Columbus, Ohio	1	55
Cheyenne, Wyo.	1	19	Santa Clara, Cal.	1	65
Waukegan, Ill.	1	40	School Sisters of Notre Dame:		
Holy Cross:			Mankato, Minn.	3	302
Notre Dame, Ind.	2	610	Elm Grove, Wis.	2	264
Holy Family:			Prairie du Chien, Wis.	3	208
San Francisco, Cal.	1	65	Chicago, Ill.	1	230
Holy Names of Jesus and Mary:			Milwaukee, Wis.	1	150
Windsor, Ontario	1	30	Lawrence, Neb.	1	10
Humility of Mary:			Oblate Sisters of Providence:		
Canton, Ohio	1	60	Leavenworth, Kansas	1	18
Lowellville, Ohio	1	130	Poor Clares:		
Ladies of Loretto:			Omaha, Nebraska	1	26
Chicago, Ill.	2	65	Poor of St Francis:		
Sault Sainte-Marie, Mich.	1	30	Quincy, Illinois	1	12
Toronto, Ontario	1	150	Precious Blood:		
Niagara Falls, Ontario	1	94	Dayton, Ohio	3	310
Loretto:			O'Fallon, Mo.	1	55
Kansas City, Mo.	3	143	Rome City, Ind.	1	57
St. Louis, Mo.	1	4	Presentation:		
Nerinx, Ky.	1	80	Aberdeen, S. D.	1	60
Mercy:			Mitchell, S. D.	1	70
Cedar Rapids, Iowa	2	172	Dubuque, Iowa	1	142
Chicago, Ill.	4	401	Fargo, N. D.	1	70
Desplaines, Ill.	1	4	Providence:		
Springfield, Mo.	1	21	St. Mary of the Woods, Ind.	5	1182
Sioux City, Iowa	1	21	Sacred Heart:		
Joplin, Mo.	1	31	Lake Forest, Ill.	1	43
Tiffin, Ohio	1	21	St. Charles, Mo.	1	36
Omaha, Nebr.	2	121	Chicago, Ill.	1	33
Milwaukee, Wis.	2	55	St. Louis, Mo.	2	81
Webster Groves, Mo.	2	9	Cincinnati, Ohio	1	43
Toledo, Ohio	1	21	Grosse Pointe, Mich.	1	40
Des Moines, Iowa	3	101	St. Joseph, Mo.	1	35
Grand Rapids, Mich.	2	181	St. Anges:		
Ottawa, Ill.	1	51	Fond du Lac, Wis.	2	316
Council Bluffs, Iowa	1	31	St Joseph:		
Ann Harbor, Mich.	1	21	Concordia, Kan.	3	380
Iowa City, Iowa	1	21	St. Louis, Mo.	3	329
Clinton, Iowa	1	11	La Grange, Ill.	1	100
Cincinnati, Ohio	1	70	Troy, N. Y.	1	196
Lima, Ohio	1	21	Green Bay, Wis.	1	72
Rockwell City, Iowa	1	21	Superior, Wis.	1	36
Missionary Franciscans:			Mt. Washington, O.	1	30
Chicago, Ill.	1	10	Sorrowful Mother:		
Missionary Sisters of the Sacred Heart:			Mankato, Minn.	1	16
Chicago, Ill.	1	42	Ursulines:		
Denver, Col.	1	31	Aracadia, Mo.	1	34
Notre Dame:			Frontenac, Mich.	1	17
Cleveland, Ohio	2	33	Sidney, Neb.	1	16
Covington, Ky.	2	13	Alton, Ill. (30 days)	1	23
Toledo, Ohio	1	51	Alton, Ill.	1	80
			Cincinnati, O.	1	49
			Springfield, Ill.	1	44
			Louisville, Ky.	2	294
			Youngstown, O.	1	58

Cleveland, O.....	2	245	Guthrie, Oklahoma, Ladies....	1	93
Decatur, Ill.....	1	65	Blessed Sacrament:		
York, Neb.....	1	44	St. Louis, Mo., Girls.....	1	45
Nebraska City, Neb.....	1	17	Cenacle:		
Tiffin, O.....	1	35	Chicago, Ill., Girls.....	1	41
Toledo, O.....	1	178	Charity:		
Visitation:			Leavenworth, Kan., Ladies..	2	215
Rock Island, Ill.....	1	40	Colorado Springs, Col.,		
St. Louis, Mo.....	1	81	Nurses.....	1	40
Various Hospital Sisters:			Franciscans:		
Spring Bank, Wis.....	1	30	New Lexington, O., Ladies..	1	40
Laymen			Good Shepherd		
Campion College:			Detroit, Mich., Children....	1	175
Prairie du Chien, Wis.....	1	87	Columbus, O., Girls.....	1	114
Regis College:			Chicago, Ill., Girls.....	2	340
Denver, Col.....	3	65	Indianapolis, Ind., Girls.....	2	251
Spring Bank:			Kansas City, Mo., Girls.....	1	105
Okauchie, Wis.....	1	72	Mercy:		
St. Francis:			Clinton, Iowa, Nurses.....	1	20
Milwaukee, Wis.....	1	108	Notre Dame:		
St. Marys:			Mankato, Minn., Ladies.....	1	88
College, Kan.....	5	270	Reading, O., Ladies.....	1	60
St. Norbett's College:			Sacred Heart:		
De Pere, Wis.....	1	82	Cincinnati, O., Ladies.....	2	133
St. Stanislaus House:			Detroit, Mich., Ladies.....	1	250
Cleveland, O.....	6	290	Grosse Pointe, Mich., Ladies	2	245
Beulah:			Lake Forest, Ill., Ladies.....	1	120
Mukwonago, Wis.....	2	170	Omaha, Neb., Ladies.....	1	170
White House:			St. Charles, Mo., Ladies.....	3	175
St. Louis, Mo.....	12	256	St. Louis, Mo., Ladies and		
Laywomen and Girls			Teachers.....	3	705
Benedictines:			Ursulines:		
Villa Madonna, Ludlow,			Frontenac, Mich.....	1	30
Ky., Ladies.....	2	142	Pzolo, Kan., Ladies.....	1	42

SUMMARY

	Retreats	Retreatants
Secular Priests.....	14	1715
Religious Men.....	3	151
Religious Women.....	198	14521
Laymen.....	32	1400
Laywomen and Girls.....	33	3589
Total.....	278	21276

SUMMER RETREATS, 1924

Given by the Fathers of the New Orleans Province  
from June 1 to October 1

Diocesan Clergy:		New Orleans, La.....	30
Alexandria, La.....	22		83
Charleston, S. C.....	35	Brothers (of the Chr. Schools):	
New Orleans, La.....	143	Bay St. Louis, Miss. (3).....	101
Savannah, Ga.....	20	Covington, La.....	75
St. Augustine, Fla.....	31	Las Vegas, N. M. (3).....	52
		Santa Fe, N. M.....	18
	256	Brothers of the Holy Cross:	
		New Orleans, La.....	19
Seminarians:			
St. Benedict, La.....	58		265

<b>Sisters of Christian Education:</b>		<b>Sisters of Mercy:</b>	
Ashville, N. C.....	18	Atlanta, Ga.....	19
	39	Augusta, Ga.....	16
<b>Siervas de Maria:</b>		Charleston, S. C.....	71
New Orleans, La.....	33	Laredo, Tex.....	22
Kansas City, Kan.....	26	Macon, Ga.....	34
	59	Mobile, Ala. (2).....	95
<b>Sisters of Charity:</b>		Nashville, Tenn. (2).....	102
Albuquerque, N. M.....	49	New Orleans, La.....	20
Helena, Ark.....	18	Oklahoma, Okla.....	69
Las Vegas, N. M.....	15	Prescott, Ariz.....	36
Mobile, Ala.....	79	Savannah, Ga.....	24
Santa Fe, N. M.....	29	Vicksburg, Miss.....	97
	190	Victoria, Tex.....	55
			660
<b>Ladies of the Sacred Heart:</b>		<b>Franciscian Sisters:</b>	
Convent, La.....	37	Augusta, Ga.....	10
Grand Coteau, La.....	54	Purcell, Okla.....	14
New Orleans, La.....	68	Savannah, Ga.....	17
	159		41
<b>Sisters of St. Joseph:</b>		<b>Sisters of the Precious Blood:</b>	
Augusta, Ga.....	22	Phoenix, Ariz. (3).....	221
New Orleans, La.....	104	<b>Missionary Sisters of the Sacred Heart:</b>	
St. Augustine, Fla.....	36	New Orleans, La.....	44
Tuscon, Ariz.....	18	<b>Sisters of the Blessed Sacrament:</b>	
Washington, Ga.....	46	El Paso, Tex.....	13
	226	Nashville, Tenn.....	14
<b>Benedictine Sisters:</b>		New Orleans, La.....	40
Jonesboro, Ark.....	74	St. Michael's, Ariz.....	11
San Antonio, Fla.....	23	Santa Fe, N. M.....	17
Shoal Creek, Ark.....	110		95
	210	<b>Marionites of the Holy Cross:</b>	
<b>Good Shepherd Sisters:</b>		Marshall, Tex.....	14
Houston, Tex.....	11	New Orleans, La. (2).....	193
Memphis, Tenn.....	21		207
New Orleans, La.....	122		
	154	<b>Teresian Sisters:</b>	
<b>Sisters of the Incarnate Word and of the Blessed Sacrament:</b>		New Orleans, La.....	20
El Paso, Tex.....	14	<b>Sisters of Perpetual Adoration:</b>	
Houston, Tex.....	58	Birmingham, Ala.....	23
Victoria, Tex.....	53	Breaux Bridge, La.....	30
	125	Lafayette, La.....	22
		New Orleans, La.....	79
<b>Ursuline Sisters:</b>			159
Dallas, Tex.....	53	<b>Sisters of Mt. Carmel:</b>	
Galveston, Tex.....	46	New Orleans, La.....	63
Greenville, S. C.....	8	Thibodeaux, La.....	36
Laredo, Tex.....	19		104
New Orleans, La.....	63	<b>Sisters of Notre Dame:</b>	
San Antonio, Tex.....	32	Chatawa, Miss.....	46
	236	Chichuba, La.....	16
<b>Little Sisters of the Poor:</b>		New Orleans, La.....	43
Mobile, Ala.....	22		110
Nashville, Tenn.....	17		



VARIA

341

Sisters of the Incarnate Word of Charity:	Nashville, Tenn. (2).....	125
Amarillo, Tex.....	New Orleans, La.....	65
Fort Worth, Tex.....		358
Houston, Tex.....	Sisters of the Holy Name:	
San Antonio, Tex. (2).....	Key West, Fla.....	34
	Tampa, Fla.....	31
		65
Loretto Sisters:	Sisters of St. Mary:	
El Paso, Tex.....	Denison, Tex.....	18
Las Cruces, N. M.....	Victoria, Tex.....	55
Montgomery, Ala.....	Fort Worth, Tex.....	90
Santa Fe, N. M.....		163
	Sisters of St. Ludmilla:	
	Shiner, Tex.....	29
Sisters of the Immaculate Conception:	Visitation Nuns:	
New Orleans, La.....	Mobile, Ala.....	44
Sisters of St. Dominic:		
Galveston, Tex. (2).....		

LAYMEN

Augusta, Ga.....	41
Grand Coteau, La.....	93
New Orleans, La. (5).....	744
Spring Hill, Ala. (3).....	198
	1076

GIRLS ACADEMIES

Asheville, Tenn.....	184
Biloxi, Miss.....	256
Convent, La. (3).....	89
Dallas, Tex.....	385
Grand Coteau, La.....	140
Key West, Fla.....	680
Macon, Ga.....	120
Memphis, Tenn.....	166
New Orleans, La.....	964
Shreveport, La.....	89
Tampa, Fla.....	456
Vicksburg, Miss.....	286
Chatawa, Miss. (3).....	184
	3999

STUDENTS

Holy Cross College, New Orleans, La.....	134
Immaculate Conception College, New Orleans, La.....	419
Jefferson College, St. Michael's, La.....	138
Loyola University, New Orleans, La.....	314
Sacred Heart College, Tampa, Fla.....	86
Spring Hill College, Spring Hill, Ala.....	248
St. John's College, Shreveport, La.....	97
	1486

LADIES OF THE WORLD

Convent, La.....	47
Grand Coteau, La. (2).....	170
Macon, Ga.....	57
Memphis, Tenn.....	94
Mobile, Ala.....	36
New Orleans, La. (4).....	532

Oklahoma, Okla.....	68
Shreveport, La.....	24
	<hr/>
	1028

## INMATES OF THE GOOD SHEPHERD

Houston, Tex.....	54
Memphis, Tenn.....	241
New Orleans, La.....	250
	<hr/>
	545

## INMATES OF LITTLE SISTERS OF THE POOR

Mobile, Ala.....	106
Nashville, Tenn.....	110
New Orleans, La.....	151
Savannah, Ga.....	103
	<hr/>
	470

## SUMMARY OF RETREATS

	Retreats	Retreatants
Diocesan Clergy.....	6	256
Seminarians.....	2	83
Religious Men.....	7	265
Religious Women.....	95	4591
Laymen and Students.....	17	2464
Secular Ladies and Pupils.....	27	5027
Houses of Good Shepherd.....	3	545
Little Sisters of the Poor.....	4	470
	<hr/>	<hr/>
	161	13701

## SUMMER RETREATS, 1924

Given by the Fathers of the Province of Lower Canada  
from June 1 to October 1

<b>To Secular Priests</b>		<b>Sacred Heart:</b>	
Edmonton.....	1 41	Arthabaska.....	1 127
<b>Seminarians</b>		Beauport.....	1 20
Quebec.....	1 175	Granby.....	1 31
Pont Viau.....	1 15	St. Hyacinthe.....	3 334
	<hr/>	Victoriaville.....	1 220
	190		<hr/>
<b>Clerics</b>			732
<b>St. Viateur:</b>		<b>St. Gabriel:</b>	
Joliette.....	1 250	Montreal.....	1 160
Rigaud.....	1 50	Sault-au-Recollet.....	1 105
	<hr/>		<hr/>
	300		265
<b>To Brothers</b>		<b>Marists:</b>	
<b>Christian Brothers:</b>		Iberville.....	1 86
Laval-des-Rapides.....	1 400	St. Regis:	
Limoilou.....	1 150	Vauvert.....	1 37
Montreal.....	1 325	<b>To Sisters</b>	
Quebec.....	1 200	<b>Charity (Grey Nuns):</b>	
Varennas.....	1 74	Quebec.....	1 272
	<hr/>	St. Albert.....	2 88
	1149	St. Boniface.....	2 150
<b>Christian Instruction:</b>			<hr/>
Laprairie.....	2 179		510

Sacred Heart:::		
Sault-au-Recollet.....	1	85
Torresdale.....	1	53
		<hr/>
		138

St. Andrew:		
St. Adolphe.....	1	20
Ste Anne:		
Lachine.....	2	475
Victoria.....	1	50
		<hr/>
		525

St Benoit:		
Crookston.....	1	80
Ste. Chretienne:		
Salem.....	1	72
St Joseph:		
Crookston.....	1	50
Quebec.....	1	89
St. Hyacinthe.....	1	226
		<hr/>
		365

St Louis:		
Medicine Hat (25).....	1	25
St. Marthe:		
St. Hyacinthe.....	1	36
St. Mary:		
Vankleek Hill.....	1	40
Sisters of Sion:		
Kansas City.....	1	30
Marshall.....	1	22
		<hr/>
		52

Ursulines:		
Quebec.....	1	101
Rimouski.....	1	55
Roberval.....	1	60
		<hr/>
		216

To Laymen

Abord-a-Plouffe.....	20	588
Boucherville.....	19	487
Chandler.....	1	13
Lac Bouchette.....	10	148
Quebec, Manrese.....	18	348
Rigaud.....	1	40
St. Eugene.....	1	19
Ste Anne de la Pocatiere.....	1	24
Sherbrooke.....	1	19
		<hr/>
	72	1681
Sault-au-Recollet, private.....	104	104

To Women

Argyle.....	1	60
Chandler.....	1	25
Lac Bouchette.....	3	70
Memramcook.....	1	35
Montreal.....	20	593
Morinville.....	1	30
Quebec.....	14	247
Roberval.....	1	39

Daughters of Mary:		
Montreal.....	2	75
Spanish.....	1	25
		<hr/>
		100

Good Shepherd:		
Laval-des-Rapides.....	1	51
Montreal.....	1	60
St. Boniface.....	1	40
		<hr/>
		151

Holy Cross:		
Cote-des-Neiges.....	1	20
St. Laurent.....	2	345
		<hr/>
		365

Holy Ghost:		
Tupper Lake.....	1	14

Holy Names of J. and M.:		
Montreal.....	3	870
Outremont.....	2	220
Viauville.....	1	133
		<hr/>
		1223

Jesus and Mary:		
Fall River.....	1	63
Lauzon.....	1	65
Manchester.....	1	26
New York.....	1	40
Sillery.....	2	193
Windsor.....	1	135
Winnipeg.....	1	90
Woonsockett.....	1	43
		<hr/>
		655

Marie-Reparatrice:		
Montreal.....	1	75
Rois-Rivieres.....	1	30
		<hr/>
		105

Perpetual Help:		
St. Damien.....	1	140

Precious Blood:		
Montreal.....	1	50

Presentation:		
Farnham.....	1	150
Oakwood.....	1	50
St. Cesaire.....	1	140
St. Hyacinthe.....	2	640
		<hr/>
		980

Providence:		
Chandler.....	1	14
Joliette.....	1	130
Kenora.....	1	6
Longue-Pointe.....	1	120
Memramcook.....	1	55
Montreal.....	1	153
Shediac.....	1	15
		<hr/>
		493

Salem.....	1	32	Montreal.....	6	4655
St. Boniface.....	4	106	Quebec.....	1	500
St. Norbert.....	2	32	Rigaud.....	1	400
St. Pascal.....	1	16	St. Boniface.....	1	260
Sault-au-Recollet.....	1	46	St. Hubert.....	1	90
Sherbrooke.....	1	25	St. Hyacinthe.....	1	300
Spanish.....	1	14	St. Andre.....	1	150
Waterloo.....	1	28	St. Jean.....	2	1050
			Sherbrooke.....	1	400
	54	1398	Sudbury.....	1	180
To Students in Colleges, Convents and Schools			Terrebonne.....	1	300
Coaticook.....	1	200	Viauville.....	1	150
Edmonton.....	1	155	Victoriaville.....	1	450
				21	2240

## SUMMARY

	Retreats	Retreatants
Secular Priests.....	1	41
Seminarians.....	2	190
Clerics.....	2	300
Brothers.....	18	2398
Sisters.....	65	6855
Laymen.....	72	1681
Laymen, Private.....	104	104
Women.....	54	1898
Students.....	21	2240
Total.....	339	21707

STATISTICS OF OUR NOVITIATES AND SCHOLASTICATES IN  
THE UNITED STATES AND CANADA—October 10, 1924

Novitiates	Novices				Juniors		Tertians	Total
	Schol.		Coadj.		1st Yr.	2nd Yr.		
	1st Yr.	2nd Yr.	1st Yr.	2nd Yr.	1st Yr.	2nd Yr.		
<b>Md.-N. Y.:</b>								
Foughkeepsie.....	40	46	1	2	37	20	33 <sup>1</sup>	179
West Stockbridge....	26	37	2	1	21	17	....	104
<b>Missouri:</b>								
Florissant.....	70	37	7	5	37	30	—	186
Cleveland.....	....	....	....	....	....	....	24 <sup>2</sup>	24
<b>California:</b>								
Los Gatos.....	14	18	3	3	18	9	13 <sup>3</sup>	78
<b>New Orleans:</b>								
Grand Coteau.....	18	14	....	1	9	8	9	59
<b>Canada:</b>								
Sault-au-Recollet,Q.	16	20	2	6	14	13	....	71
Guelph, Ont.....	8	15	1	....	6	5	1	36
<b>Totals.....</b>	<b>192</b>	<b>187</b>	<b>16</b>	<b>18</b>	<b>142</b>	<b>102</b>	<b>80</b>	<b>737</b>

1—California, 6; Canada, 4; Mexico, 1; New Orleans, 5; Aragon, 1; Austria, 1; Castile, 1.

2—Including Tertians from Missouri, California, New Orleans and Castile. No figures given.

3—All from other Provinces.

Scholasticates	Theologians		Philosophers		3rd Yr.	Rec.	Adv. Sc.	Total
	Major Course	Minor Course	1st Yr.	2nd Yr.				
<b>Md.-N. Y.:</b>								
Woodstock, Md.....	128	37	....	....	56	2	....	223 <sup>1</sup>
Weston, Mass.....	....	....	37	39	....	....	....	76
<b>Missouri:</b>								
St. Louis, Mo.....	97	48	18	19	23	....	....	205 <sup>2</sup>
<b>California:</b>								
Hillyard, Wash.....	37	24	31	35	37	....	2	166 <sup>3</sup>
<b>Canada:</b>								
Montreal, Que.....	47	22	9	13	20	....	....	111 <sup>4</sup>
<b>Totals.....</b>	<b>309</b>	<b>131</b>	<b>95</b>	<b>106</b>	<b>136</b>	<b>2</b>	<b>2</b>	<b>781</b>

1—California, 12; Aragon, 8; New Orleans, 5; Mexico, 3; Lower Germany, 2; Vice-Province of Canada, 1; Missouri, 1.

2—Maryland-New York, 1; New Orleans 6; California, 11; Portugal, 1.

3—Maryland-New York, 13; Missouri, 30; New Orleans, 18; Canada, 2.

4—Upper Canada, 19; California, 4; New Orleans, 6; Maryland-New York, 5.

**STUDENTS IN OUR HIGH SCHOOLS AND COLLEGES IN THE  
UNITED STATES AND CANADA—October 10, 1924**

Colleges and High Schools	No. of Students	Day School	Boarders	Preparatory	High School	College	Augment in Day School	Augment in Boarders	Total Augment	Province Augment
Maryland-N. Y.	12213	10833	1380	150	7178	4885	893	-38	855	855
Baltimore.....	529	529	.....	.....	417	112	68	.....	68	.....
Boston.....	2467	2467	.....	.....	1425	1042 <sup>1</sup>	57	.....	57	.....
Brooklyn.....	689	689	.....	.....	689	.....	-15	.....	-15	.....
Buffalo.....	1678	1678	.....	.....	685	993 <sup>2</sup>	351	.....	351	.....
Garrett Park..	90	2	88	.....	90	.....	.....	10	10	.....
Jamaica.....	218	218	.....	35	183	.....	18	.....	18	.....
Jersey City.....	771	771	.....	.....	771	.....	51	.....	51	.....
New York:										
Fordham.....	1400	1216	184	.....	495	905	195	49	244	.....
St. Fr. Xav.....	980	980	.....	60	920	.....	5	.....	5	.....
Loyola.....	100	100	.....	55	45	.....	10	.....	10	.....
Regis.....	641	641	.....	.....	641	.....	-33	.....	-33	.....
Philadelphia.....	679	679	.....	.....	547	132	-72	.....	-72	.....
Washington:										
Georgetown.....	646	294	352	.....	.....	646 <sup>3</sup>	158	-118	40	.....
Gonzaga.....	270	270	.....	.....	270	.....	4	.....	4	.....
Worcester.....	1055	299	756	.....	.....	1055	96	21	117	.....
Missouri.....	8848	7858	990	59	5563	3226	-4	22	10	84
Belize.....	146	71	75	59	87	.....	(?)	(?)	-8	.....
Chicago:										
Loyola Univ.....	897	897	.....	.....	447	450	(?)	.....	(?)	.....
St. Ignatius.....	619	619	.....	.....	619	.....	(?)	.....	(?)	.....
Cincinnati.....	792	792	.....	.....	552	240	-14	.....	-14	.....
Cleveland.....	810	810	.....	.....	487	323	43	.....	43	.....
Denver.....	312	194	118	.....	213	99	30	3	33	.....
Detroit.....	758	758	.....	.....	532	226	90	.....	90	.....
Kansas City.....	342	342	.....	.....	279	63	26	.....	26	.....
Milwaukee.....	1208	1208	.....	.....	446	762	239	.....	239	.....
Omaha.....	745	745	.....	.....	327	418	-144	.....	-144	.....
Prairie du Chien	435	17	418	.....	333	102	5	30	35	.....
St. Louis.....	990	990	.....	.....	694	296	-312	.....	-312	.....
St. Mary's.....	426	47	379	.....	271	155	-19	-11	-30	.....
Toledo.....	368	368	.....	.....	276	92	52	.....	52	.....

## STUDENTS IN HIGH SCHOOLS AND COLLEGES—cont'd.

Colleges and High Schools	No. of Students	Day School	Boarders	Preparatory	High School	College	Augmt in Day School	Augmt in Boarders	Total Augmt	Province Augmt
New Orleans:										
New Orleans.....	977	789	188	56	734	187	67	—16	51	51
Immac. Concep. 410 <sup>4</sup>	410	.....	.....	.....	410	.....	(?)	.....	(?)	.....
Loyola.....	84	84	.....	.....	.....	84 <sup>5</sup>	4	.....	4	.....
Shreveport.....	95	95	.....	26	69	.....	7	.....	7	.....
Spring Hill.....	258	70	188	.....	155	103	24	—16	8	.....
Tampa.....	130	130	.....	30	100	.....	32	.....	32	.....
California.....	2642	2186	456	150	1924	568	—68	3	—65	—65
Los Angeles.....	503	503	.....	.....	418	85	39	.....	39	.....
Missoula.....	54	54	.....	.....	54	.....	1	.....	1	.....
San Francisco	673	673	.....	.....	588	85	.....	.....	.....	.....
Sta. Clara.....	316	56	260	.....	179	137 <sup>6</sup>	—113	3	—110	.....
Seattle.....	210	210	.....	.....	170	40	—20	.....	—20	.....
Spokane.....	574	378	196	.....	353	221	7	.....	7	.....
Tacoma.....	102	102	.....	.....	102	.....	18	.....	18	.....
Yakima.....	210	210	.....	150	60	.....	(?)	.....	(?)	.....
Canada.....	1865	924	941	241	1192	432	—40	163	123	123
Edmonton.....	147	36	111	49	75 <sup>7</sup>	23	—6	43	37	.....
Montreal:										
St. Mary's ..	748	430	318	89	460	199 <sup>8</sup>	—97	68	—29	.....
Loyola.....	366	193	173	20	255	91	15	20	35	.....
Regina.....	122	27	95	.....	96	26	1	14	15	.....
St. Boniface.....	307	195	112 <sup>9</sup>	45	198 <sup>10</sup>	64 <sup>*</sup>	39	18	57	.....
Sudbury.....	175	43	132	38	108	29	8	.....	8	.....
Totals.....	26545	22590	3955	656	16591	9298	848(7)	134(7)	974(7)	993x

1—Including 6 postgraduates; 2—including 612 in extension courses; 3—including 18 postgraduates; 4—registration for 1923; 5—including 8 postgraduates; 6—including 45 in university law course; 7—including 33 in commercial and science; 8—including 52 postgraduates; 9—including 20 half-boarders; 10—including 30 in commercial and 20 in science; \*—including 4 postgraduates; x—after making allowance for omission of Industrial School at Spanish, Ont., this augment agrees with that obtained by comparing the above student total with that of 1923.

## UNIVERSITY REGISTRATION October 10, 1924

Universities											Totals	
	Law	Medicine	Graduate School	Dentistry	Pharmacy	Engineering	Sociology	Commerce and Finance	Foreign Service	Extension		Education
Maryland-N.Y.....	2567	231	1700	153	576	.....	116	.....	441	.....	800	6584
Fordham.....	1634 <sup>1</sup>	.....	1700 <sup>2</sup>	.....	576	.....	116	.....	.....	.....	800	4826
Georgetown.....	933	231	.....	153	.....	.....	.....	.....	441	.....	.....	1758
Missouri.....	1252	1256	88	1757	143	774	1861	2477	24	1089	630	11351
Chicago.....	222	320	.....	656	.....	.....	1861	81	.....	300 <sup>3</sup>	.....	3440
Cincinnati.....	72	.....	.....	.....	.....	.....	.....	.....	.....	.....	327	807
Detroit.....	253	.....	.....	.....	366	.....	.....	693	24	28 <sup>4</sup>	.....	1364
Milwaukee.....	315	284	70	536	.....	408	.....	555 <sup>5</sup>	.....	679 <sup>6</sup>	.....	2847
Omaha.....	180	173	.....	205	143	.....	.....	210	.....	.....	133	1044
St. Louis.....	210	479	18	360	.....	.....	.....	530	.....	82 <sup>7</sup>	170	1849
New Orleans.....	280	.....	.....	58	96	.....	30	40	.....	250	.....	754
New Orleans....	280	.....	.....	58	96	.....	30	40	.....	250	.....	754

## UNIVERSITY REGISTRATION—Cont'd.

California .....	476	78	149	703
Spokane.....	60		35	95
Los Angeles.....	125			125
San Francisco.....	226		63	289
Santa Clara.....	65	78	51	194
<b>Totals.....</b>	<b>4575</b>	<b>1487</b>	<b>1788</b>	<b>1968</b>
		<b>815</b>	<b>852</b>	<b>2007</b>
			<b>2666</b>	<b>465</b>
			<b>1339</b>	<b>630</b>
			<b>800</b>	<b>19392</b>

1—Includes 155 in Pre-Law; 2—includes students in Finance and Education; 3—Home Study; 4—Journalism; 5—Business Administration; 6—includes 384 in Music, 202 in Journalism, 80 in Nursing and 13 in Hospital College; 7—Nursing.

### SUMMARY

College total, 1923.....	25,654	College total, 1924.....	26,545
University total, 1923.....	19,298	University total, 1924.....	19,392
<b>Grand total, 1923.....</b>	<b>44,952</b>	<b>Grand total, 1924.....</b>	<b>45,937</b>



## LIST OF OUR DEAD IN THE UNITED STATES AND CANADA

October 1, 1923, to October 1, 1924

### Requiescant in Pace

	Age	Soc.	Time	Place
Fr. Sebastian A. Mayer.....	53	35	Oct. 9, 1923	Denver, Col.
Fr. John T. Hedrick.....	71	45	Oct. 24, 1923	Poughkeepsie, N. Y.
Br. Joseph Bernard .....	71	51	Oct. 28, 1923	Sault-au-Recollet, Can.
Mr. Hugh Shannon.....	20	1	Oct. 30, 1923	San Jose, Cal.
Fr. William K. Murphy.....	43	22	Nov. 4, 1923	New York City
Br. Edward Alaric .....	57	35	Nov. 5, 1923	Los Angeles, Cal.
Fr. Anacletus Couture .....	60	37	Nov. 5, 1923	Montreal, Can.
Fr. John B. Spirig.....	61	43	Nov. 16, 1923	St. Louis, Mo.
Fr. John D. Brislan.....	75	57	Nov. 21, 1923	West Palm Beach, Fla.
Br. Gilbert Roy .....	65	45	Nov. 26, 1923	Sault-au-Recollet, Can.
Fr. Frederick Ruppert .....	45	32	Dec. 15, 1923	Pilgrim Springs, Alaska
Br. Philip Schneider .....	84	61	Dec. 18, 1923	Buffalo, N. Y.
Fr. Thomas W. Smith.....	59	35	Dec. 27, 1923	Chicago, Ill.
Fr. Aloysius T. Higgins.....	42	24	Dec. 21, 1923	Kingston, Jamaica, B.W.I.
Fr. William Melchers.....	71	47	Jan. 3, 1924	San Jose, Cal.
Fr. Daniel P. A. Crowley.....	51	33	Jan. 26, 1924	Boston, Mass.
Fr. Thomas A. Kelley.....	40	20	Feb. 22, 1924	St. Louis, Mo.
Mr. Armandus Senecal.....	26	7	Feb. 26, 1924	Sudbury, Ont., Can.
Fr. John B. Neustich.....	84	55	Mar. 5, 1924	Cleveland, Ohio
Fr. John J. Jutz.....	86	35	Mar. 21, 1924	Buffalo, N. Y.
Fr. John Baptist Meloche.....	71	46	Mar. 25, 1924	Montreal, Can.
Fr. Paschal Tommasini .....	88	72	Apr. 7, 1924	El Paso, Texas
Br. William J. Coffey.....	51	27	Apr. 14, 1924	Woodstock, Md.
Fr. Herman Schuler .....	72	53	Apr. 23, 1924	St. Ignatius, Montreal
Fr. Joseph Lafon .....	65	43	May 15, 1924	El Paso, Texas
Fr. Augustine J. Ruffing.....	49	23	May 16, 1924	Cincinnati, Ohio
Fr. Richard D. Slevin.....	59	37	June 4, 1924	Omaha, Neb.
Fr. Hugh P. Gallagher.....	70	39	June 10, 1924	San Francisco, Cal.
Fr. Conrad Bissonnette .....	31	11	June 25, 1924	Montreal, Can.
Br. Lendulph Zavorati.....	55	25	July 1, 1924	Albuquerque, N. M.
Fr. Leonard Lemire.....	74	52	July 27, 1924	Montreal, Can.
Mr. Rudolph A. Boudreau.....	32	9	July 28, 1924	New York City
Fr. William Tyrreil.....	70	51	Aug. 6, 1924	Spring Hill, Ala.
Fr. John B. Van Acken.....	55	33	Aug. 27, 1924	St. Mary's, Kan.
Br. Francis C. Schroen.....	68	27	Aug. 30, 1924	Georgetown, Wash., D. C.
Fr. Albert Wagner.....	78	64	Sept. 2, 1924	New Orleans, La.
Br. Joseph Magrum.....	34	3	Sept. 23, 1924	San Jose, Cal.
Fr. James Leahy .....	44	21	Sept. 26, 1924	San Jose, Cal.
Fr. Amatus Proulx .....	63	42	Sept. 28, 1924	Montreal, Can.



