"The Kingdom of Heaven", according to the words of our Lord, "is like to a grain of mustard seed which a man took and sowed in his field; which is least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree so that the birds of the air come to dwell in the branches thereof."

If this is true of the Church as a whole, it is also verified in every individual church or parish, for these are constituent elements of the Kingdom. Such is the history in particular of our parish of St. Ignatius and St. Lawrence. Its beginnings in the year 1851 were very humble. It has grown steadily from that date and has become a mighty tree, striking its roots down to the fountains of eternal life, lifting its sturdy trunk, spreading abroad its branches to furnish shade and rest to immortal souls, typified by the birds of the air, and bringing forth abundant fruits of salvation for the children of men.

In 1851 Yorkville was a struggling country village extending along Third Avenue, approximately from 82nd to 86th Street. The few Catholic inhabitants were accustomed to attend mass at St. John's Church, then in 50th Street, or more frequently at St. Paul's in Harlem. But in spite of distance and inconvenience they cherished the faith of their fathers. A committee of the
more prominent among them was organized to suggest to Bishop John Hughes to allow them to establish a church of their own.

The first pastor was a young priest, Rev. Eugene O'Reilly, just arrived from Trinidad. After a short period during which mass was said in a ball-room on the southeast corner of 86th Street and Fourth Avenue, a temporary wooden church was erected. The saintly young pastor was already broken in health, and growing worse in the colder climate of New York, had to resign his charge, and died in Baltimore in December, 1852.

Father Walter J. Quarter, a big, active, genial church builder, who had recently returned to the archdiocese from Chicago where he had been Vicar General to his brother, the Bishop of that diocese, was next appointed. He proved to be a most successful administrator, and soon had a brick church under way. On Christmas day, 1853, the church was used for the first time, and on Sunday, June 11, 1854, it was dedicated under the title of St. Lawrence O'Toole.

Father Quarter was as zealous for the preservation and education of the little ones of his flock as for their parents. The temporary wooden church was immediately converted into a parish school and entrusted to the care of the Sisters of Charity under the indefatigable and kindly Sister Domatilla. The Academy of St. Lawrence for girls had already been established at 63 East 86th Street. The zeal for Catholic education shown by Father Quarter has endured in the parish as its most vivifying principle to the present day.

A pastoral residence adjoining the church on the east was the next work undertaken. In 1859 a vestry was added to the church on the gospel side beyond the residence.

Father Quarter was a man of commanding character and enjoyed the profound reverence and affection of all his parishioners. During the draft riots of 1863 he succeeded by his courage and personal influence in dispersing an excited mob intent upon violence.

On the death of Father Quarter on December 8, 1863, he was succeeded by his assistant, Rev. Samuel Mulledy, a former Jesuit, who had been for a short period president of Georgetown College. On the 6th of January, 1866, Father Mulledy died, after having solicited and obtained the favor of re-admission into the Society of Jesus. Tradition asserts that it was at his suggestion and earnest petition that Archbishop McCloskey decided
to transfer the parish to the Jesuit Fathers. They had already been attending the Sisters of the Good Shepherd, with much inconvenience to themselves, from St. Francis Xavier’s. The Jesuit Fathers came on the 8th of March, 1866, and celebrated their first public mass in the church on Sunday, the 10th. Father Beaudoin, as minister under the direction of Father Loyzance, rector of St. Francis Xavier’s, was the first incumbent. For some three years the parish depended upon the College of St. Francis Xavier, Fathers Marechal, McQuaid and Glackmeyer each having charge for one year. During this period the first brick school building was erected, large enough to accommodate six hundred pupils.

In 1869 Father Moylan became the first independent pastor and superior of the residence of St. Lawrence. From that time until this, the Jesuit Fathers have labored with unflagging zeal and energy for the material and spiritual upbuilding of the parish. They have been invariably honored by the intense affection and devotion of their flock. The list of names of superiors and assistants brings back the memory of those who were dearly loved and loyally obeyed. Among those who have passed to their eternal reward the names of Fathers Gockeln, John Treanor, David A. Merrick, Jeremiah O’Connor, Neil N. McKinnon and William O’B. Pardow are held in especially tender memory for their personal qualities and great achievements.

In the beginning, the parish limits were very large, extending from 65th to 100th Street, and from Eighth Avenue to the East River. But in 1867 the Dominican Fathers were invited to New York, and a large section of the southern portion of St. Lawrence’s parish was entrusted to them. As the population has increased with the growth of the city, new parishes have been successively cut off, until now there are eight churches within the former limits. They are those of St. Vincent Ferrer and St. Catherine of Siena under the Order of St. Dominic, St. John the Martyr in 72nd Street, St. Jean Baptiste at 76th Street with jurisdiction over the French Canadians, St. Monica in 78th Street, St. Joseph in 87th Street, Our Lady of Good Counsel in 90th Street, and St. Francis de Sales in 96th Street. St. Joseph’s was established by the Fathers of St. Lawrence’s for the German population and remained for a number of years under their direction. St. Monica’s likewise was a direct offshoot of St. Lawrence’s, the temporary chapel erected there in 1875 being attended by the Fathers and especially Father David
Walker until 1879 when it was transferred to the diocesan clergy, and a new church was begun. The parish of St. Lawrence is thus like a venerated mother seated in the midst of her children. In this happy family of churches the greatest cordiality and mutual cooperation have always prevailed.

Father John Treanor, a man of large heart, inexhaustible cheerfulness and energy, who was especially esteemed by his congregation, made great plans for the erection of a new and larger church, a larger residence and a college, or at least an academy for boys. He held a fair which netted him over $16,000, instituted a Church Debt Association, and inspired the whole parish with his own zeal and energy. His lamentable death in California on October 3, 1880, threw back these ambitious projects for several years.

The present rectory was begun by Father Robert Fulton, who was superior only a few months, and finished by Father David Merrick. It was occupied in the first week of December, 1882. Two and a half years later, in the spring of 1885, Father Merrick began the basement of the present church. It was ready for dedication on June 27, 1886, the ceremony being performed by Archbishop Corrigan. It was only in 1895 that Father McKinnon felt able to begin work on the upper church. On December 11, 1898, the church was dedicated to St. Ignatius Loyola, the Founder of the Society of Jesus, who was admitted by Rome as the co-titular patron with St. Lawrence O'Toole. Archbishop Corrigan again performed the ceremony. Archbishop Martine, the Apostolic Delegate at the time, sang the high mass, and Bishop McQuade of Rochester preached the sermon. At pontifical vespers, Bishop McDonnell of Brooklyn officiated. The new building was indeed incomplete in its interior fittings, and far from its present magnificence, yet the noble lines and dignified proportions given to it by its architects, Schickel & Ditmars, made it a splendid structure, and people and clergy were enthusiastic. The exquisite baptistery was at this time fully completed under the superintendence of Father John Prendergast to whom it was a gift from an unknown benefactor. It has been the model for the subsequent adornment of the church. In the year 1900 Loyola School, a select academy for boys, was opened by Father McKinnon. In 1907 he undertook his last great work, the new building of the parochial school. But before its completion he was called on October 7,
1907, to the reward of his enormous labors. No pastor was ever more tenderly loved by all classes of the community from the lowest to the highest; his sweetness of disposition, his gentle and refined manners, his unfailing sympathy, entire unselfishness and profound piety gave him a magic influence over the hearts of all.

In May, 1908, Father William O'B. Pardow, who had succeeded Father McKinnon, opened the new school building. Father Pardow was one of the most distinguished of American priests and a preacher of marvelous power, not only in the pulpit but in retreats to laymen, religious and priests, and in lectures to the public. He devoted himself to his spiritual labors with such incessant energy that he succumbed in a little more than a year to the excessive demands upon his physical powers. His life, only a small portion of which was spent at St. Ignatius, has been described in an admirable volume by Mrs. Cabot Ward.

Father David W. Hearn was appointed in May, 1909, to fill the place suddenly left vacant by Father Pardow's death. After surveying the ground, he threw all the vast energy with which nature had endowed him, and the efficiency gained by long and successful experience in other important offices, into completing the work of his predecessors. He first turned his attention to the lower church, which he extended to the full length of the upper church, and furnished with four new altars, of which three are of marble. Stained glass windows, marble statues, a most noble and artistic shrine of St. Rita, a new pipe organ, confessionals increased to the number of twelve, and many other improvements made this renovated basement, the Chapel of St. Lawrence, the peer of many great parish churches.

Encouraged by the enthusiastic support given to his plans by the members of the congregation, Father Hearn next took in hand the completion of the upper church, and this on a scale of magnificence not dreamed of by those who originally planned and began the work. The Stations of the Cross in Venetian mosaic, the massive bronze doors, the rich marbles encasing the walls, the immense mosaic pictures in the sanctuary, the shrine of the Three Youthful Saints of the Society of Jesus with its statues and exquisite metal and marble work, the great and numerous stained glass windows, the renovated organ and bronze sanctuary screen and many other features are the results of Father Hearn's taste and energy, and his power of interesting others in the
work of the Lord. So also are the Regis High School, a splendid free high school for Catholic boys from the parish schools of the city and suburbs, and the St. Ignatius Day Nursery, the latter being the munificent gift to the parish by generous benefactors.

One of the greatest works of Father Hearn's administration was the furtherance and development of Catholic education. When he assumed office, there were scarcely eight hundred children in the parish school. When he retired, after an incumbency of six years, the pupils enrolled were about fourteen hundred and the number of teachers was doubled. The Loyola School was increased in its attendance and sent its graduates almost exclusively to Catholic colleges, the Regis High School was erected with accommodations for more than one thousand, and the battle for Catholic education, so important for the future interests of the Church and mankind, was immeasurably advanced.

During the fifty years that have elapsed, the characteristic of the parish of St. Ignatius has been a spirit of union and loyalty that has made it one family in the Lord. The laymen of the parish have stood by their pastors in labors and trials, as well as in prosperity. They have willingly made sacrifices and have given generously of their substance to the work of God. Many societies have grown up, and have proved an organized power for good. Prominent among these are the various sodalities, which are a peculiar arm in the warfare of the Company of Jesus. The Ladies' Sodality was established during the pastorate of Father Mulledy and was affiliated to the Prima Primaria of Rome in 1866. The sodalities of the girls, the young ladies, and the men both old and young, followed at different periods. The Conference of St. Vincent de Paul was one of the earliest foundations, and has done an immense work in relieving the poor, a work which has increased very greatly in recent years. The Holy Name Society, of more recent introduction, has now some twelve hundred men enrolled.

The fifty years which have now passed since the coming of the Fathers have been full of spiritual blessings to priests and people. It is fitting to give solemn thanks to Almighty God and to implore of Him a continuance and an increase of such blessings for the future. Much remains to be done; but even in its present condition the parish with its allied institutions is a mighty engine for the service of God and the salvation of souls.
PROGRAMME OF THE JUBILEE CELEBRATION


Tuesday, November 28.—High Mass at 9 A. M., for living parishioners—past and present. Celebrant, Rev. Edward P. Spillane, S. J. Entertainment by the children of the parish school, in the School Hall, at 3 P. M., Hon. Joseph F. Mulqueen, presiding. Old Home Reception at Regis Hall, 8.30 P. M., to former and present parishioners.

Wednesday, November 29.—High Mass at 9 A. M., for the Ladies’ Sodalities and Societies. Celebrant, Rev. Martin J. Scott, S. J. Entertainment at the Day Nursery, 2 P. M., by the children to invited guests. Promenade concert at Regis Hall, 8.30 P. M. Reunion of all the societies and sodalities, both of men and women.

Thursday, November 30 (Thanksgiving Day.)—High Mass at 9 A. M., for the Men’s Sodalities and Societies. Celebrant, Rev. Joseph P. O’Reilly, S. J.
LETTERS FROM FATHER H. PARKER

ST. STANISLAUS', BANDRA, AUGUST 22, 1916

DEAR FATHER EDITOR:

P. C.

It would amuse you to see the latest reader of the LETTERS. He is a little black boy, 13 years of age, and small for his years, his feet not touching the floor as he sits, but with the voice of a man, and an expression in his reading that would do credit to many a one older and long experienced in refectory efforts.

Our school is on Salsette Island, just north of Bombay Island. This is not the island on which our martyrs, Blessed Rudolph Aquaviva and Companions suffered; that is near the city of Goa. We are on the southern part of the island, in Bandra, a little town that with the surrounding villages, numbers about 25,000 souls. Our school was originally an orphanage, like St. Mary's, Bombay, but now it has the more dignified name of 'Institution', though we still have some eighty or ninety orphans. St. Mary's has almost as many, but ours are discalceated, while those at St. Mary's are not, and would not like to be known as orphans.

Of all our schools in the mission, we are the best off here as regards the teaching staff, and we have next to the largest community. Before the war there were some seven or eight German Fathers here, one or two scholastics and several Brothers. Now we have a community of ten: five Jesuit Fathers, two Brothers and three secular priests. Our superior is a Swiss, 76 years of age.
For seventy-five years of his life he considered himself a German, but when the order came to intern the German Fathers, previous to expatriation, or repatriation, he had the matter looked into, and discovered that he was a Swiss by birth. There are two Portuguese Fathers, who were working in the Madras mission, and came here last September. They are hampered somewhat in their work because of an imperfect knowledge of English. One young Jesuit Father is a native of Singapore. He also came last fall (speaking in American terms) with the two Portuguese Fathers, and a native Brother. Another Brother, a Portuguese from near Goa, came three months ago. The secular priests are an Eurasian, a native of Agra, who teaches in the school; a young native of Bandra, who is the prefect of the second division, and another native priest, of the vicinity, who is the pastor of the native Christians. So you see we are a rather mosaic-like community, but we all get along very well together, and have enough men for the work. We have a number of efficient lay teachers, men and women, all of whom have been here for years, and have teachers’ certificates for good work done or for successful examinations passed.

We have about 525 boys here. At one time, there were over 700, but we were overcrowded then, and the Government Inspectors were not as strict as they are now. About 300 of the boys are day scholars, and 220 boarders, of whom about 40 are in the ‘first class’, 60 in the second class, and the remainder are third class boarders or orphans. It may be interesting to know our tuition and boarding rates, to compare them with Holy Cross or Loyola School. I shall give you the items from our prospectus:

Terms for first class boarders: Entrance fee—Prep and first to fourth Standard, 2 rupees;* fourth to sixth Standard (inclusive), 3 rupees. Boarding fee—monthly, 18 rupees. School fee—Prep and first Standard, one rupee monthly; second and third Standard, 1½ rupees monthly; fourth and fifth Standard, 2 rupees monthly; sixth Standard, 3 rupees monthly. Dhobie (laundryman) and tailors, 1½ rupees, half-yearly.

Terms for second class boarders: 12 rupees per month. All other fees the same as for first class boarders.

Terms for third class boarders are not advertised; they are from 8 rupees per month down. They eat with

* A rupee is about 32 cents.
the orphans; the other classes each have separate tables. The school fees for the day scholars are: from 2 to 5 rupees monthly. Reductions are expected and frequently given.

You can readily imagine, from these rates, that the table-fare is not very varied nor delicate; but it is substantial enough, and better than the boys are accustomed to at home. For the orphans and third class boarders it consists chiefly of rice and meat curry, with bread, coffee, and an occasional banana. This is all they are used to, and "where ignorance is bliss, 'tis folly to be wise". To feed, clothe and lodge a boy for 8 rupees, or 2 dollars and 60 cents a month, sounds rather strange to American ears, but it can be done here in India. Of course, not much money is spent on shoes and other luxuries of life. The scriptural principle, "Take up your bed and walk", is exemplified here daily. Only a very few, even of the first class boarders, have mattresses; a pillow and a blanket are sufficient for a good night's rest. No sheets are necessary, only night trunks. We can get a good many more boys in a dormitory here than you can in America. Thank goodness, we have no social uplifters here to pry into the affairs of our institutions.

Our school is a primary and secondary school, taking boys up to, and through the sixth standard, which is the same as our second year high school. We teach the usual preparatory and high school matter, beginning Latin in the fourth standard, and the boys do pretty well, although they are dreadfully stupid in all practical matters, as Indians are generally. You tell them to do something, giving them explicit instructions; they shake their heads in a peculiar way they all have, and then go and do the wrong thing.

The boys are very easy to manage; they are not much given to tricks, like American boys, and deep-laid schemes are quite unheard of. Their bare legs are very convenient for the use of the cane, which is very common. There is a very good spirit between the boys and the teachers. There are about thirty five pagans, day scholars, who attend our school, Hindus, Mahometans and Parsees. They keep their queer caps on in class, and also when they come into your room, as this is a sign of respect. They are excused from religious instruction, and no efforts are made to convert them. I may say here that this is one of the secrets of the success of our German Fathers here, especially in the beginning of the mission. When we took up the mission in the Bombay Presidency, Catholics had a very poor standing. Educa-
tion was the thing to begin with. Now, the Catholic people could not support schools and colleges themselves, so we had to invite all, Christian and non-Christian; and to get wealthy pagan parents to send their children to our schools, we had to make them realize that there was no fear of our endeavoring to convert them. Now the work has been done; Catholics are respected, there is a good spirit between the natives and ourselves generally, and our schools are the leading ones of their kind, and are acknowledged as such. I am told that this is the same principle that is being followed out in our new mission of Japan. On the way over, on the boat, I heard from several gentlemen words of high praise of our colleges in Bombay; and the same can be said of the schools of our other missions in other parts of India.

I think now it might be time for us to make some effort to win converts in our schools, as well as in the missions. The Sisters are doing this, timidly, but with a certain degree of success. The other day I baptized a Parsee girl of fifteen, who was converted at the convent. Her two elder sisters were converted before her, against the wish of their father. But they were of age, and remained at the convent after their baptism. The father very strongly opposed at first the last baptism, but finally he was won around, and is now studying the catechism himself. To cite another instance, a Mahometan gentleman, with whom I got rather intimate on the boat, brought his nephew around to the school, and when I asked him if he were not afraid of our making a convert of him, he said that he would rather see him a good Catholic than a bad Mahometan. I thanked him for the compliment. But he was really a good, pious man. He would leave an exciting game of chess at sundown to go and say his prayers, and any chess player knows what sincerity that requires.

All our schools receive generous government aid. The government gives one-third and in some cases one-half towards the erection of school buildings. A grant of one-third is also given on school expenditure, a drawing grant is also given, and there is a fixed annual grant up to 10,000 rupees. St. Xavier's College and High School get the largest possible grant; we get 7,945 rupees here. This amount goes a great way in India. The grant must not be more than one-third of the annual expenses of the school, and in the list of annual expenses we count in the nominal salary of the religious teachers, which is a high one. The Head-
master, e.g. is allowed 350 rupees monthly, and the other Jesuit fathers teaching, from 200-300 rupees. We get a grant of eight rupees monthly for twenty Eurasian orphans, just about enough to support them. St. Mary’s gets a similar grant for about sixty.

There is an annual inspection of every school, and very exact and searching accounts must be handed in from time to time. Our school year begins in June, and we have a month free in October and May, besides the Christmas and Easter holidays.

So much for our school. We have also a Gujerati school in our parish for the children of our sweepers and other servants. It would never do to have the low-caste children in school with the others. The children are instructed there in their own native dialects, Gujerati or Mahratti. There are no benches in the school, as in the other native village schools; the children sit on the floor, tailor-fashion, just as they do always in their own homes, even when they take their meals. There are several village parish schools in Bandra, and several government aided schools, but none of them can be compared with our own in any respect.

Across the street from us is the convent school of the “Daughters of the Cross”, a Belgian foundation, which has several schools and missions in India. They have a Foundling Home in Bombay, where the “Sisters of Jesus and Mary” also have several convent schools. Several German Sisters are interned here and in the Foundling Home, and the superior of each place had to be changed, because they were both Austrians. The alien Sisters of other Orders were deported.

The convent is a very large and beautiful one. It took me just one hour to go through it on Easter Sunday blessing the rooms, and the Sisters said that it was done in good time. There are about 35 Sisters and 900 girls there. Over 300 are orphans, some 200 other boarders, and the remainder are day students. It was a novel sight at first to see the discalceated orphans coming up to communion.

The convent is a little parish in itself. But we have also, exclusive of the boarders, a parish of about 1,000. It is the only part of Bandra under the jurisdiction of the Archbishop of Bombay; all the rest, as also a good part of Bombay, is under the Bishop of Damaun, the Portuguese Bishop. As you may know, there are two jurisdictions here, the Portuguese or Padroado and the Propaganda, and this causes an endless amount of
trouble. You will find two or three families in the same house under different jurisdictions; the married brother and his family will be allowed to eat meat on Friday, and the married sister will not. In many ways the bishop and vicars of the other jurisdiction are stricter than our priests. We have the privilege of eating meat every day of the year, Good Friday even not being excepted, because of the plague, which has been prevalent in Bombay for the last twenty years, though not as bad as in some other parts of India. This concession is not granted to the other parishes here, and you can imagine the difficulties in confession over this and other questions, especially during Lent. The other parishes have their "Fabrica", or board of trustees, who get their portion of all the church fees, hold most of the money belonging to the parish, and hold up the pastor, I mean, hinder him, when he wishes to make necessary improvements in the church or school. Then, too, they are always fighting among themselves, and carry every little trouble to the bishop.

There are about 25,000 people in Bandra, of whom one-third are Catholics. In Bombay, about 12,000 are under our jurisdiction, and about 28,000 under the other.

Our parish had a queer origin, but not an unusual one in this part of the world. When the orphanage started, some sixty-five years back, several hundred people broke off from St. Andrew's, the adjoining parish, and came to us. Later on, some of our people got dissatisfied with our native pastor, seceded and started a new parish. They have a beautiful little church, dedicated to "Our Lady of Mt. Carmel", but their parish did not thrive as much as ours did. Our church is the ground floor of the orphanage, and is much too small for our people, but we have no money to erect a new one. Only a few days ago, I saw an old faded letter of the Archbishop, dated, I think, 1869, making an appeal for funds for a new church. As we are always saying now, we'll have to wait till after the war.

There are many Goanese Catholics in all parts of the Bombay Presidency, and they are easily distinguishable in their appearance from the native Christians. Most of our parishes were started by Goanese, who set out to find a new home, and better their condition. As a consequence, you will find many Portuguese customs among our Catholic people. There are also quite a number of Catholics among the Mahratti fishermen, and
the native priest, who is assistant pastor here, has charge of them.

From Bandra it is about a half an hour by train to the centre of Bombay City. We have three schools there, St. Xavier's College, St. Xavier's High School, and St. Mary's High School. The college has about 800 pupils, of whom only about 100 are Christians. It has become a co-ed institution lately, and there are about thirty girls attending. St. Xavier's High School has about 900 boys at present, of whom less than half are Christians. Both these are day schools. They have fewer pupils now than before the war, and both are undermanned, especially the high school. There are only five priests there now, of whom one is Father Rudden, of the Missouri Province. The other four are Swiss, and there is one old Brother. Before the war, there were seven or eight scholastics, about the same number of priests, and a number of Brothers. Father Hull, editor of the Examiner, also stays at the high school. There are, of course, a great many lay teachers, male and female, and the Hindu teachers have to be watched constantly, to see that they do not neglect their work.

St. Mary's has about 180 boarders, mostly Eurasians. Father Farrell is there, as pastor of the church, St. Anne's. He has an assistant for the natives, a native Jesuit priest. Mr. McGlinchey is prefect of discipline, and Mr. Boyton is also prefect of one division. There are two other scholastics, several priests and two Brothers. Besides the boarders, about 350 day students attend the school. Although the boarding fees are almost twice as high as at Bandra, and the boys are better dressed, still there are many orphans and free students among them.

There is no church at St. Xavier's College, nor at the high school which is adjoining. Near St. Mary's there is a new church, St. Ignatius', with a parish of about 2,000, and a resident Jesuit pastor. It also has its parochial school. The residence of the Archbishop is at our church of the "Holy Name". The superior of the mission lives here also. Besides the pastor, a Swiss, Father Bennett, of the Missouri Province, lives here, is military chaplain, and is kept busy attending the war hospitals, which are numerous and well filled. The cathedral, so called, is in the heart of a native district, and has only about 300 parishioners. Two native priests live there. At one time, all the property adjoining belonged to the cathedral, but it was leased at a nominal price, for periods of 60 or 100 years, the lease being renewable.
indefinitely, according to the contract. Those who were in charge were told that leases were always taken in that way. Since then, the property has risen to a hundred times its former value, but nothing can be done to change the terms of the lease. Cheap Hindu tenement sky-scrappers have been erected all around the cathedral, and the Catholics have been obliged to move from the vicinity. This is one of many examples that have come under my observation of the lack of what we would call "gumption" among the native priests. They do not seem to belong to the church militant when there is question of resisting injustice.

Some five miles up above Bandra, on the sea-coast, we have a country house, where some go occasionally on Thursdays or holidays. Another favorite health resort, for a longer stay, is Khandalla, in the hills, about forty miles inland. We have a couple of villas here, where some go during the summer months, and where the boarders of St. Mary's also go for their vacation.

At Poona, a good-sized city, some seventy miles to the southeast of Bombay, we have a high school, with about 300 day students. Father Barrett is prefect of studies here, etc. The etc. comprises most of our work here in India. Father Lynch is military chaplain and assistant parish priest at Karachi, a growing city about 500 miles up the coast from Bombay, just south of Beluchistan. Father Kiefer, of the Missouri Province, is at Quetta, an oasis in the mountains, near the Afghanistan border. Father Westropp, also of the Missouri Province, is military chaplain at Ahmednagar, about seventy miles due west of Bombay. I think this accounts for all our American missionaries; although we cannot be called missionaries in the strictest sense of the word: others have labored, and we have entered upon the fruits of their labors.

About the climate and the weather: It is hot, but not unbearably so. I have come to the conclusion that human nature is about the same everywhere, and that where some men live, others can also live. All the reports I heard in America, or at least, the impressions I got, were greatly exaggerated. Bearing heat and cold seems to me rather a question of character and will-power than anything else. Even in Singapore, just above the equator, I was not oppressed by the heat; and morning and evening, there were tennis players out on the courts. By the way, our Catholic "Gymchana" has a fine tennis court at Bandra, which I patronize at times. They talk much about the heat in the interior
parts of India, where they have inner screens inside the house, which they keep damp, in order to keep out the hot air. But I notice that people from these parts complain as much as anybody else when we get a hot day in Bombay.

It does get hot, however, that can't be denied, and the direct rays of the sun are hotter than in America; but even on the hottest days, a fine breeze springs up in the morning, here in Bombay, and for the greater part of the year, there is a breeze day and night. I am especially favored in Bandra, which is a cool suburb of the city. Still, we all wear "topees", or pith hats, which allow the air to circulate over the head, and nearly all carry umbrellas, as a protection against the sun. From November to February the months are like spring in the early morning and evening, and the thermometer registers as low as 58 or 56. It gets hot, however, when the sun mounts up in the sky. In the hottest months, the temperature rarely goes above 95 in the shade; usually the maximum is between 85 and 93.

The terrible monsoon, which I had heard so much about, also proved an agreeable disappointment. It began in May, a strong wind from the southwest; the rain came in the end of the month, rather earlier than usual for Bombay. There were several severe thunderstorms in the beginning, but after the first week or two, there was no thunder nor lightning. All through June, the wind and rain continued. In July, there was more rain and less wind; in August more wind and less rain. It rained still less in September, and the wind dies out gradually in October.

During the monsoon, the weather is very much like ours during a very hot April; it does not rain continually, but there is a good deal of sunshine at times. But when it does rain, it pours.

The nominal rainfall in Bombay during these months is about 90 inches; we have had 78 up to date. In some parts of India, they get 200 inches or more, in other parts not more than 20. It only rains during the monsoon, which starts earlier in southern India, and later in the northern districts. The monsoon winds are the southern trade winds. The clouds are driven along by the winds; they strike the mountains or the high lands, and are precipitated. The streets dry up quickly, and the water at once seems to soak into the ground, but you can readily imagine that there is not much dust during the monsoon. During the rest of the year, dust is one of
the greatest discomforts of life in India. Preparations for the monsoon begin in April. Deep trenches are dug on both sides of the roads to carry off the water. But often there is an overflow, tram-cars are stopped and houses are flooded.

The people dress, of course, according to the climate. We wear white soutanes, long and flowing, and not tied in the middle. Priests usually wear black on the streets. Many of the English Fathers, and all the Americans, go out in civilian dress, some all white, some in white trousers and black coat. There are many Europeans in Bombay, and these all dress in European style. The natives have their own style. Hindu men and women of the lower class go bare-legged, with a long sheet, 15 feet or so long, twisted around their legs and tied about the waist. The women wear also a similar sheet around the bosom and shoulders, the men wear only the one sheet, which for some, is only a loin-cloth. Even this is frequently dispensed with by children, even in the busy streets of Bombay. The better classes of Hindu men wear in addition to the leg-sheet, a shirt and coat, and sandals which they shed when sitting in railway cars. The better class of Hindu women and the Parsee women especially, wear gorgeous colored togas, like the ancient Romans. The women wear rings everywhere, on fingers, wrists, ears, nose, arms, legs, feet and toes. I have seen some with fifteen or more rings on each leg, from the ankle to the knee.

The Parsees are an interesting people. They form a class in Bombay very much like our Jews. They are industrious, wealthy, charitable and exclusive. There are about 100,000 in Bombay, and very few in the rest of India. They are the descendants of the early Persians, who were driven out by the Mohametans. Their features, especially of the women, are very fine and distinguished, and they are much lighter in color than the natives. They are quiet in their ways, polite and obliging. They are fire-worshippers, like the ancient Zoroastrians. They neither cremate their dead, like the Hindus, nor bury them, but expose them to be devoured by birds of prey. This is done on what are called the "Towers of Silence", of which the Parsees have three or four in Bombay. Each consists of three concentric wooden towers, about twelve feet high. The outer tower is for the men, the inner one for the women and the inmost for children. The bodies are placed on the
walls at an appointed time each day, and they say that they are entirely stripped of flesh in ten or twelve minutes by the huge vultures which come from a distance at that time in expectation of their feast. Then the bodies are washed down from the walls into a huge, concrete-lined pit, which holds about 2000 bodies. When the pit is filled, it is covered over, and a new tower erected. No one is ever allowed to go near the towers, as all the property round about belongs to the Parsees, and so no photographs can be taken. There are some pictures, however, on postcards, which were probably taken by Parsees themselves. Even when a visitor is taken in the enclosure by a Parsee friend, he is not allowed near enough to get a good view of the tower.

On the hill just above the site of the “Towers of Silence”, are the beautiful “Hanging Gardens” of Bombay. Their history is an interesting one. They are over the reservoir which supplies Bombay with water. Originally, the reservoir was not covered, and it seems that the vultures and crows would fly from the “Towers of Silence” to the reservoir, and at times drop some of their dinner into the water. Complaint was made about this, but the Parsees would not change the site of their mausoleums, and so the city had to cover over the reservoir, to which expensive work I suppose the Parsees had to contribute largely. Now, a stroll through the beautiful gardens is one of the pleasantest walks in Bombay.

There seem to be as many Mohametans in Bombay as there are Parsees. They have not the wealth of the Parsees, but they are industrious, and for the most part, are the small shopkeepers. Occasionally, you will meet veiled Mohametan ladies on the street, completely enveloped in a long, sheet-like garment, with only slits for the eyes and nose. The carriages they ride in, are also entirely closed.

The native policemen, or Sepoys, as they are called, are all Sikhs, just as they are in China; also most of the street car conductors. New York might learn something from the tramway system here. When all the seats in the car are taken, no more passengers are allowed in, and the rule is always observed. No one is allowed to stand between seats, but some cars have a standing place railed off in the middle, on both sides; in the passage-way, standing is never allowed.

Many different races are seen on the streets: natives of all parts of the Indian continent, Arabs, Burmese, Singhalese (from Ceylon), etc. There are very few
Japanese or Chinese here, although Singapore is full of them. The natives all have their caste-marks on their foreheads, and oftentimes smeared all around back to their ears. Usually, it is only a little mark on the forehead, a red dot or circle, an ellipse or several lines, etc. They seem very sincere in their religion, and impervious to reason. Everywhere in the native streets are sacred cows, the hinder parts of which the pious Hindus touch as they pass, and then apply their fingers to their eyes, mouth, etc. There are many other peculiar customs which they have, but I shall not enter into a description of any of them now, but bring this long-drawn out epistle to a close.

Recommending myself to your holy sacrifices and prayers,

Yours sincerely in Christ,

H. J. Parker, S. J.

St. Stanislaus', Bandra, December 5, 1916

Since my last batch of Indian news and customs, perhaps the most interesting thing in my experience was the “Bandra Fair”. Next to the big feast of St. Francis Xavier every ten years in Goa, it is said to be the biggest thing in India. I sincerely hope that the celebration in Goa is not conducted along the same lines as the feast here. Before I begin to describe what I saw here, I would like to make a few annotations on Father Lynch’s notes of our passage over, especially about our hold-up on the high seas, our passage on the Japanese steamer from Shanghai to Manila, etc., but I am afraid of the censor, as perhaps Father Lynch may have been. So to come to the “Fair”.

There is in Bandra a church with a “miraculous statue”. It has a history very much like that of the statue of Our Lady atMontserrat, near Manresa, in Spain. It belonged to some very old church, was lost for many years, and finally was found on the sea shore by some Catholic fishermen, near the place where the present beautiful church has been erected. The feast of the church, “Our Lady of the Hill”, is celebrated on the Sunday within the octave of the Nativity of the Blessed Virgin. There is a novena preceding the feast, and an octave following it. During the octave, the “Fair” is held.

The novena is all right. Bandra is a great Catholic community, and we all form one happy family of both jurisdictions, with the usual family quarrels. All the
sodalities in Bandra have their procession and mass at the "Hill Church" some time during the novena. Our men's sodality had their mass there on Sunday, September 3. Everything was quiet then, although the church was crowded for all the masses. There were only a few booths around the church, and near the top of the hill, where some pious pictures were sold, some votive wax candles and some small wax votive figures or merely arms or legs or heads, etc.

The next Sunday was the feast of the church, and quite a number of Ours from Bombay came up to see the sights. One of them wore his black soutane, because he thought it would look unbecoming to appear at a religious festival in white; it was the first time he had come to the "Fair". It was raining all morning, and indeed nearly the whole week. So we threaded our way in the rain through a narrow street, taking a short cut to the main road leading to the church, apprehensive always of a heavier shower descending upon our heads from some window above us. You must know that it is a custom in India to throw everything not wanted in the house out of the window, regardless of consequences. Even in our own houses, all that I have been in, no buckets are kept for the waste water, but everything goes out of the window. The principle is "never look before you throw". As there is also "open plumbing" throughout all India, you can imagine more things than I care to describe.

Well, we got at last on one of the main roads of Bandra, and there was no possibility of our getting lost now; all we had to do was to follow the crowds. There were hundreds there, and thousands before we had gone far. They come from Bombay and the whole surrounding country. Most of them are pagans, because the "Fair" is a pagan festival tagged on to what was originally a Catholic feast.

Long before we came to the foot of the hill, the shows began. It was a regular Coney Island in miniature, and in India style. There were the merry-go-rounds, the tumbling boxes, the circus with all the side shows, the master of the black art, the Siamese twins (really such), the lemonade and "greasemeat" booths, etc. This part of the show was just in front and alongside of one of our churches, which was thrown open all the day to all the "worshippers" who chose to come in. Some of us went into the circus on the way back, and saw a very good show of tumblers and jugglers and magic for about
twenty minutes, all for the price of two pice, or one cent. We said we did not want reserved seats, which cost four cents, but they were given to us anyway. The magician had a good show, lasting one hour and a half, and he gave me tickets for the school boys at one anna each, or two cents, and admitted all the faculty in free.

We went along the road up to the church, following the crowd. The way was lined with Hindu beggars, blind and lame and palsied, and some undoubtedly leprous. There were bronze statues of Buddha and other Hindu gods and goddesses, with their attendant priests, with their plates for copper offerings. There were wonderful kaleidoscopic views of some kind, where you could take a "peep for a pie"—a sixth of a cent, a very common coin in India. There were fakirs lying on thorns and nails, holy men with long hair and painted bodies, wearing only a loin-cloth. There were sacred cows with an extra pair of legs hanging from their backs. These are grafted on them when they are young, and then they follow every fair in India. Like the sacred cows which wander freely through the native streets of Bombay, these too are holy, and have certain parts touched by the faithful Hindu believers, who then apply their fingers to their eyes, nose, etc.

Farther along the road, the booths increase in number, and at the foot of the hill and all the way up, they line both sides, with only a narrow space to walk between. Here you have to elbow your way as best you can through a fourth-dressed, dirty and "itchy" crowd of people— I never knew till I struck India what the ancient "scabies" was. Nearly all the booth-keepers are Mo-hametans. These also, all along the way do a thriving business in waxen votive figures.

At the top of the hill, all around the church on the only open side, are also booths. For the most part, waxen figures and rosaries, prayerbooks, etc., are sold here. But right at the door of the chaplain's house was a Hindu booth, where only statues and pictures of Hindu saints were sold. Just below it were sold rosaries and holy pictures. Our pastor saw one of his parishioners buy a statue of Our Lady at one booth and another of Siva at the booth adjoining, both probably to receive equal honor, and hold places of equal distinction on the mantelpiece. Hindu boys were going about with plates and saucers in which there was a statue of some Hindu deity, and where the faithful "got merit" by throwing in the pice, and there were Catholic boys there offering the
same opportunity to their own people with statues of St. Anthony, St. Aloysius, etc.

The church was packed, and there was a babel of confusion, although mass was going on. We managed to get in a little way, through the sacristy. In the afternoon we returned, hoping to be able to see more. The Blessed Sacrament was still in the tabernacle, although on the following Sunday, the octave of the feast, it was at one side of the sanctuary, separated by a screen from the crowd. The nuns were saying their office in the tribune overhead; two girls were praying devoutly on priedieus right near the altar; two men were selling flowers and candles on the altar steps. In the sanctuary were sold strings which had been put around the miraculous statue, the length of the string varying according to the price paid. There were pagan men and women there, with the caste marks on their foreheads, buying the strings and putting them around the necks of their children. Pagan men were buying white linen caps, which doubtless had been on the head of the statue, and putting them on their own heads. Men and women were prostrating themselves up the steps of the sanctuary before the "great Christian idol". If it had not been for the rain, we would have seen some prostrating themselves all the way up the hill. I have been told that some do it all the way from Bombay, but this I doubt; I tell only what I myself saw.

Parsees are generally very strict in observing the prohibition of their religion against ever entering a Christian church, but I saw many Parsees here. One young girl of about thirteen was lying on one of the pews, while her father and relatives were with her, praying earnestly for her recovery from her sickness.

On the following Sunday, the octave of the feast, two more of our American exiles came up from Bombay, and we went up the hill again. There was a bigger crowd than ever, even in the church, and we got some fair pictures. In one of the rooms, just off the church was a great heap of wax figures and candles, about six feet wide by three feet high, and this was not the first heap of the kind that had been gathered there, the Vicar told us. He said that the wax is made into candles, and given to various churches.

Such was the "Bandra Fair". Any comment on it seems superfluous.

On September 28, Archbishop Jürgens died. He seemed to break down completely from the worries of
war, the difficulties caused by it in the mission, and the repatriation of his countrymen. Father Bruder, S. J., the vicar general of the Poona diocese, and administrator for Bishop Doering, who was in Germany when the war broke out, was appointed administrator also of the archdiocese by the Apostolic Delegate, Bishop Zaleski. The wires were hot for a while, and the cable also. The delegate left for Rome yesterday. Father Bruder is oscillating at present between Poona and Bombay. It may be some time before we get our new archbishop, the three names sent over to Rome went down with the Arabic, and a new copy of the list had to be sent over.

The October holidays began here on October 4, after a retreat to the boys. We get a month in May and another in October, and this is the order also at St. Xavier’s and at Poona. Hence many of us took this opportunity to make our retreat either in Poona or Khandalla. Khandalla, where we have two villas, and where the old German Fathers and Brothers are detained is up in the hills, about fifty miles to the south-east of Bombay, and Poona is about twenty miles further in the same direction. The railway course, however, is almost twice as long, as they have to go up through the island of Salsette before they can cross to the mainland, and it takes about four hours to reach Poona.

It was supposed to be the end of the rainy season, and the trip up was beautiful, and the second class coaches were comfortable. Everywhere, on both sides of the railway, were green rice fields, and the reapers were at work in many places. After crossing to the mainland, and going somewhat to the south, the train began to pull slowly uphill. Beautiful stretches of green valleys and richly verdured hills were seen. Poona is 2000 feet above the sea level, and Khandalla is, I think, a little higher. Just before reaching Khandalla there is a switchback on the line, where the scenery is the finest.

There were some interesting sights on the way. I saw there for the first time, what I have seen later several times, a small freight car, about half the size of ours, marked “29 pilgrims, 8 horses, 10 ponies”. I would not like to travel with the pilgrims to the Ganges, Hindu pilgrim style.

Poona is a city of over 150,000, but has no telephones nor street cars. The native city is small and crowded, but there are large cantonments on the outskirts, where about 2000 British soldiers are stationed. There is also
another battalion of a thousand at Kirkee, a few miles away. Poona has been a military centre since its conquest by the English about a hundred years ago. Many of the better educated, and wealthy Brahmins live in the neighborhood.

The plague was raging in Poona when I got there. Father Hull told me that in one day there were 200 deaths. I saw the official statistics for the month of October later on. In the city limits alone, there were 1378 deaths. Here in Bombay it was also bad in the spring. In one week there were 118 deaths of smallpox, and 84 of bubonic plague. After that there were a number of cases of cholera. But very few Europeans suffer; it is mostly among the natives. It is because of the prevalence of the plague for the last twenty years or more in this part of India that there are no days of abstinence of obligation in our jurisdiction. The Bishop of Damaun, however, of the Portuguese or Padroado jurisdiction, does not grant this exemption from fasting and abstinence, so that there is difficulty at times in confessional cases. Little effort seems to be taken by the authorities to stamp out disease; I suppose they are afraid of too much opposition among the people to modern methods. There was one case lately where a woman died of smallpox in our parish and yet was brought to the church on an open pall, and had the usual church services. No friends came except the four pall-bearers, and the hired band which seems an essential part of every funeral. I may have more to say later on about funeral customs.

On the way back from Poona it rained heavily, and all the rest of the month there were frequent rains around Bombay, although the monsoon usually ends in September. This year we had a rainfall of almost ninety inches, whereas I saw from the statistics for the last forty years that the normal precipitation in Bombay is about seventy inches. In Poona, the normal is about twenty-five inches. Clothes, books, etc., get badly mildewed during the monsoon, and it is almost impossible to keep steel from rusting.

School reopened November 4, and we had to refuse many, both boarders and day scholars, for want of accommodations. There is persistent talk of a high school here in Bandra, and we have been approached with money offers to induce us to develop into one, by adding two more classes to our curriculum. But our superior of the mission, Father Gyr, says, “Timeo Danaos et dona
It seems that St. Xavier's was helped in this way, and in consequence, the children of the benefactors, "down to the 30th generation," expect reductions in fees. Indeed it seems to be a universal custom here, to expect a substantial return for any favor done.

The Hindus had their New Year towards the end of October. It is called Divali, and they celebrate it for three days, which are also "bank holidays", as they are called. It would not be so bad if the celebrations were only during the day time, but they extend through the night as well. It is also the Hindu wedding season, and all night long the bands play, and when they pause for breath, the drums beat and there is a monotonous Hindu chant. One newly wedded couple just outside our compound were serenaded for three nights. Sunday morning, while our men's sodality were having their meeting, the couple took a short cut through our property, and the band struck up right in front of the church. I rushed out just a few seconds too late. The next morning, however, I was in time. I heard the band, and saw the advance guard making for the open gate just after I had finished breakfast. I was on the spot at once, but retreated in disorder when it turned out to be a Catholic wedding party making their way to our church. The band was left outside, and the bride and bride's maid led the way, under huge umbrellas, borne by half-naked Indian coolies. There were six weddings in our church on that one morning; as this was also our wedding season.

The Parsees had their New Year in September, also a public holiday. When the Mohametans have theirs, I have not ascertained, but they had a great festival in November, the "Mohurrum". It is the feast of two brothers, Hoosein and Hasan, who martyred each other. All Mohametans who die on that day go straight to the enjoyment of the houris. Of course, they are all spoiling for a fight, and there is a riot nearly every year during their procession. One party of the faithful rejoice because the brothers went to heaven, another mourns over their death, so there is always friction between them. The processions were forbidden in Bombay last year, so this year they all came out to Bandra by the thousand, and had their procession here. It went off quietly enough, though they certainly were a villainous-looking lot. They took a miniature mosque down to the seaside, and bathed it in
the water. If they had gone in themselves, the whole proceedings would have been justified.

Yet this is not as bad as the Hindu feast in March, called the "Holi" feast. At this time the gods are supposed to sleep, and men do as they please. All night long the uproar lasts, and the revellers throw over each other some kind of red paint or powder. For weeks afterwards you can see the stain on the shirts that they wear, when indeed, they wear this article of clothing.

I think these diary notes are lengthy enough this time. We are beginning the cool season in Bombay, and it is true that I do now occasionally need an extra sheet at night. It really gets down below sixty sometimes, they tell me, during the winter, which lasts until near the end of February.

Yours affectionately in Dno.,
H. J. Parker, S. J.
A new building to cost $360,000 is going up beside the Queensboro Bridge, and will contain large passenger and freight elevators which will render traffic with Manhattan easy. A new chaplaincy has been approved for the City Home.

Of the patients on the island those who claim most attention are, perhaps, the lepers. Our leper colony numbers eleven patients, though there is one more at the south end of the island. As a rule they do not appear any more unsightly than a person affected by scrofula. There is one exception, however, namely, a young Canadian, an amiable character and a very good Catholic, in whose case the distemper seems to have taken a virulent form. His nose is entirely eaten away, and his lips so badly reduced that his teeth are always exposed. One feels a creepy sensation in approaching him. Yet, strange to say, the doctors claim that this dreadful disease, dangerous as it is in other localities, is in this climate innocuous, and accordingly permit the lepers to mingle freely with the other inmates.

A striking fact is the large number of so-called “dope fiends,” slaves of drug habits who find their way to the island. Men and women, old and young, well-to-do and poor, fall victims to this destructive habit. Some when detected and subjected to arrest, feeling that they are enthralled, voluntarily give themselves up and though escaping detention, beg the judges to send them here for treatment. But even here recourse is had to the most ingenious expedients to secure the coveted soporific. The treatment consists in hypodermic injections of hyoscine. These produce delirium, but the patient is purposely maintained in this state, and when on the point of recovery he is given a new injection. After having been kept in this delirium forty-eight hours, the patient is permitted to regain his senses, and the cure is declared effected. I have asked several doctors what the exact scope or effect of the treatment was, and they gave the most varied replies, the best one to my mind being that the subject is so completely upset by the very violence of the cure that he forgets all about his past longings. They claim that the severe pains in the stomach, peculiar to those habitués who are unceremoniously deprived of their daily drug, are lacking in the cure of those who have undergone the treatment. Their cure, let me add, is by no means permanent, and the discharged patients relapse with the utmost facility into their former habit;
a habit, be it said, more enervating than intemperance itself.

To the medical profession the most interesting cases are those in the neurological hospital, where a great variety of strange nervous phenomena attract the attention of large numbers of students, and ought to be useful studies for devotees of experimental psychology.

The religious activities of non-Catholics on the island depend largely on the character of the ministers who act as chaplains. Sometime ago one was appointed to the Work House, who imitated the Catholics, down to saying mass, reciting office, hearing confessions, giving out beads and insisting on being called Father. It was predicted that he would not last long, and, in fact, he had a brief and brilliant career, and is not desired any more on either the male or female side of the prison. He established a deaconess, the solitary member of a new order of which she is herself the superior as well as the whole community. Her habit was strikingly original and she bore on her breast a large cross. It was noted that the cloth of her garment was remarkably similar to some of the stuff used for the outfit of the prisoners. Her activities were the occasion of the following letter sent a few days ago to the Commissioner of Correction:

“In answer to your request that recommendations with regard to religious work will be acceptable, I would say that I have heard a great many complaints, and bitter complaints, about sending Catholics on parole to the residence of the Protestant deaconess, Miss Young, 17 Beekman Place, New York, to work there until positions are secured. Also complaints have been made about her activity with regard to her Bible class, her going into the common dining-hall during meals and inviting all to attend, and her accepting Catholic pupils. The Catholics are well attended to, day and night while here, and also after leaving. I don’t believe in putting them into a fine residence, sumptuously furnished; it spoils them, they don’t deserve it, ought not to expect it, and it looks very much like proselytizing.

Where does this deaconess get her funds, if a short time ago Sister Evelyn had her religious habit made of the same material as that provided by the city for the private prisoners?

It is the judgment of the chaplains of the island, both Protestant and Catholic, for many years back, that the island is no place for such activities as those mentioned. They are a source of disorder, and will in-
evitably be productive of the greatest ill feeling if they become known."

The mention of funds suggests the ordinary formula for getting money. The missionary makes a display of the work done amongst Catholics and others, and then the cheques pour into his or her coffers. It is a lucrative avocation.

We have another and different variety of minister here at present. He is one who does not believe in having religious functions merely, but is strongly in favor of interlarding them with pleasant recreations. Hence he is liberal with his cigars to the orderlies and candies to the women; he has dances for the nurses and stereoptican lectures for all. He has been a missionary in China and has travelled extensively. Some weeks ago he brought a Protestant Chinese minister and student here, thinking he could convert a poor old Catholic Chinaman. He called on me, and pretended that he feared Sing Chin was not baptized, adding that it made no difference who baptized him. "Why," said I, "Sing is a good Catholic who has been receiving the sacraments ever since I have been here. Come right over to the ward." With this we all went to the hospital. "Sing," I began, "are you Protestant or Catholic?" "Me Catholeek," he answered. This he repeated to the Chinese minister, and I victoriously urged them to leave him alone. He died very piously a few days afterward.

The people of New York are as a class very charitable. I cannot let this occasion pass by without giving the meed of praise to the loyal sons of St. Vincent de Paul and their auxiliaries. They visit the various institutions weekly, distributing literature, and on festive occasions give out good things to all the inmates alike, irrespective of color or creed. Besides them, others like the Daughters of Isabella, branches of the Teague, etc., bring sunshine to the hearts of the poor and afflicted.

Last week a millionaire in town gave a fine feast to the inmates of the Home; soup, chicken, sweet potatoes, mashed potatoes, onions, apples and oranges for dinner; cider at 3 P.M., and plum pudding, cake, coffee, etc., for supper. This is the best treat that they have ever received, and it was amusing to hear the comments made. One old lady said: "May it do his soul as much good as it has done our bodies!" Another with a more selfish view exclaimed: "May he live to give us another!" Poor creatures, they get nothing every day
but boiled meat. The steward is willing to give them an occasional roast, but the city provides no ovens. "Why don't you give them sausages?" I said, "they are often boiled and can be prepared on your steam boilers." He adopted the suggestion at once, and will make them up here, the butcher of the department being an adept in the creation of festive frankfurters.

In conclusion I wish I could remember many of the comical expressions of the old folks; I am sure you would enjoy them. One old lady who felt as many do the deep humiliation of being in the poor house, had a visit one day from a well-dressed friend. A few minutes after taking leave of the latter, she was accosted by some one in a manner which she regarded as beneath her dignity. Tossing back her head, her eyes gleaming with righteous indignation, she said to the aggressor, "I want you to understand, that the blood of Madison Square flows in my veins!" And about sarcasm, many of the inmates could give your rhetoricians lessons in irony and invective.

Please pray for us and our charges here.
Yours very cordially in Dno,
H. A. Judge, S. J.

A SHORT HISTORY OF THE MISSION OF OUR LADY OF LORETTO, NEW YORK*

New York seems to be the favored spot for the Italian immigrant. Many of them prefer to settle here, believing that in this great city they will find work more easily, and thus better their condition, which is usually the main purpose of their coming. Here, too, they find their own language spoken and many of their customs prevalent in one or other of the "Little Italies," as some sections of the city are called, and where the very atmosphere is Italian.

These Italians are Catholics at heart, even though they do not always practise their religion. Extreme poverty and a desire to improve their condition sometimes render them, for a time, callous to religion. Their labor is often poorly remunerated, and to make ends meet and to save something—they take good care to do

* This Short History was written by some members of the parish to commemorate the silver jubilee of its foundation.—Editor, Woodstock Letters.
this—they work like slaves, sometimes even on Sundays. Hence, when you speak to them of religion, they will tell you they have no time.

It is estimated there are over half a million Italians in Greater New York to-day. In our quarter of the city are represented nearly all of the southern provinces of Italy with all their different customs, dialects and manners. Twenty-five years ago the Italians of our "Little Italy" had no church they could call their own. The basement of St. Patrick's was open to them, where two secular priests ministered to their spiritual needs. But the results were so discouraging that the work was soon abandoned. The Archbishop thought that if the Italians had a church of their own they might feel interested in it, patronize it, and perhaps support it. He, therefore, asked a zealous priest of another parish to undertake the work of founding a mission in St. Patrick's parish for the Italians. But he, after weighing the matter seriously, decided that to start the mission without means and to keep it up with no prospect of a sufficient income from those who were expected to attend it, was too difficult a task for him, and he declined to undertake it. Other plans were suggested, but fell through. Yet something had to be done. The Protestant churches were active in the district. One of them, aided by an Italian apostate priest and backed with plenty of money, had already done much to wean these simple Italians especially the children from their faith. The situation was full of worry for the ecclesiastical authorities. As a last resource, His Grace Archbishop Corrigan asked the Jesuits to undertake the work. Father Russo and Father Romano were then sent, in the summer of 1891, to found the Mission. "Without scrip or purse," as Father Russo puts it, "and with God's blessing, through the hands of our superiors, we undertook the work cheerfully."

An old bar-room was rented at 292 Elizabeth Street, and the two good Fathers rolled up their sleeves and set to work cleaning the walls, painting the woodwork, building an altar and two confessionals, and, in a word, giving some appearance of a chapel to the interior of the place. Then they put up a big sign on the outside: "Missione Italiana della Madonna di Loreto," and they were ready for the opening. In order to attract the Italians to his church, Father Russo availed himself of a measure which proved effective. The Society of San Rocco, a mutual aid society in the neighborhood, was accustomed to honor their patron saint on the 16th of
August by holding a kind of religious festa, as is customary in their own towns in Italy. A brass band, colored lights and fireworks were important features of the occasion. Father Russo made arrangements with Mr. Rocco Marasco, the president of the society, to come to his church with his men for the opening mass. Consequently, the men were pressed into service, and at eleven o'clock on the morning of August 16, 1891, about fifty in full regalia, preceded by two policemen and cheered by hundreds of people on the sidewalks, made their solemn entrance into the new basilica, which a month before had been a drinking saloon. The church held about 150 people, and it was filled. Father Campbell, the Provincial, said the first mass, and “the preacher of the day,” says Father Russo of himself, “was one who for thirty years had not practised Italian eloquence.” Father Russo's time, previous to his coming to Elizabeth Street, had been spent almost entirely among Americans of the educated class.

The opening was without doubt a success, but the new pastor could not look forward without anxiety to the following Sunday. Was anyone going to come? Or was this attempt to found a church for Italians to prove but another failure? Father Russo found strength in prayer. “Was not this God's work before all? If we did our duty, God would do the rest. We did not wait for the people to come to us; we went to them. We were oftentimes received with the coldest indifference; not seldom avoided; at times even greeted with insulting remarks. The word pretaccio, as we passed by, was one of the mildest. Yet good souls were not altogether wanting, and we began to feel that our chapel was not to be empty on the following Sunday. We had indeed a nice little crowd. We spoke kindly to them; told them we were not after their money; that we had come to be their friends and to look after their souls; finally we begged them to send their children in the afternoon, and to come with them if possible.”

The Mission soon began to be appreciated; the children became so many little apostles; and the work progressed from week to week. Four masses were said every Sunday, and two every morning. Meanwhile the priests lived in a tenement house at 206 Mulberry Street, several blocks from the chapel. Later on they occupied a few rooms at 290 Elizabeth Street, the house adjoining the little church. The chapel soon became too small, and the people could be seen kneeling on the sidewalk,
unable to gain admission. Other quarters had to be looked for.

Two tenement houses across the street, if altered according to plans, would answer the purpose of a temporary church and residence for the Fathers. They were bought on May 6, 1892, for $50,500, two-thirds of which remained on mortgage. These houses were occupied by Italians, who were very angry when notice was given them by the landlord to vacate the premises. Some of them refused to move out. They were, therefore, evicted a few hours before the houses were sold. Father Russo did not know of the eviction and the tenants did not know that the property had been bought by the church. Therefore, the following morning before daylight a number of them entered the houses with hatchets, and began to smash windows, doors, mantelpieces and everything breakable. They would have demolished even the walls if the police had not come in time and made some arrests. "I should have made matters worse," says Father Russo, "by prosecuting them; and, then, to what advantage? They were very poor and could have given no other satisfaction but a few months or years of imprisonment. I pleaded their cause with the police, refused to prosecute them, and had them released from jail. We suffered a very material loss, but we gained a great deal in the eyes of the people."

The total cost of the alterations was $19,306, and the new church was dedicated by His Grace Archbishop Corrigan on September 27, 1892, under the title of Our Lady of Loretto. The number of confessions and communions increased, sodalities were established, and the work of God, like the little grain of mustard seed, began to grow and to bring forth fruit.

A great deal had already been done for the older people, and now something had to be done to save the children from the influence of the proselytizers, who were very active in the neighborhood. It was on the rising generation that Father Russo had set his heart. The children were the hope of the flock. Unless he could win them and educate them, his work would be a failure. After much deliberation it was resolved to use the basement of the church as a school. Six rooms were partitioned off; and, through the efforts of some good ladies who made a house-to-house canvass, 200 children came. Many did not stay long, as there was much talk against keeping children in rooms so poorly ventilated,
and, as someone put it, "where all light save that of learning was artificial." Not a few, however, came back again, for the parents saw that Father Russo's children were more respectful and obedient than those in the public schools.

The need of better accommodations became more and more urgent, and in 1895 two houses adjoining the church were bought for $35,500. They could not, however, be used for school purposes without extensive alterations, and on these were spent $8,152. New difficulties now arose. Because of the collapse of an eight-story building in process of construction in the neighborhood, in which sixteen workmen were killed or injured, the Building Department became very strict. The school building was pronounced unsafe, and work on it was ordered stopped. It looked as though all the expense was to go for nothing. "Our children were asked to pray, and they did their best," says Father Russo. Communions, stations of the cross, beads, acts of mortification, hours of silence were offered to God, and their prayers were heard. An arrangement was made by which the school was completed with an additional expense of $1,500, and by the middle of October, 1895, it was ready for occupation.

The work grew so rapidly that the need of a third Father was felt. Father Henry Longo, of the Sicilian Province, who was doing missionary work in Greece, responded to the call of his superior, and came to Elizabeth Street in November, 1893. His services have proved invaluable, not only for the share of the work he took upon himself, but especially because of his familiarity with the dialect, customs and manners of the Sicilian part of the congregation. In September, 1895, a fourth Father was added to the Mission in the person of Father Stanislaus Palermo, who also came from Sicily. His work was mainly among the boys and young men of the parish. In January, 1896, Father Russo could report to his superior a regular congregation of 3,000 people at mass every Sunday, 12,000 communions a year and a larger number of confessions. In the first four years of the Mission, 4,000 children had been baptized, 500 marriages blessed, and sodalities for every class of people established. The school contained about 500 children, and the number could easily have been doubled if means were only forthcoming to pay the teachers and to reconstruct a rear building which could not be used at all because of its dilapidated condition. Two years
later this was done at an expense of $8,000, and it was opened September, 1898, as the Boys' Department. On May 29, 1898, Father Joseph Gennaro came to Elizabeth Street from Colombia, South America. His services to the Mission have been most valuable. It was he who organized the St. Fortunata Society in 1899 and the Holy Rosary Society some years later. Under his wise direction they are both prospering.

One of the last works of Father Russo was the establishment in his church of the League of the Sacred Heart. On several occasions he had tried to organize the League, but in vain. On Sunday, September 2, 1901, a few months before he died, he gave a stirring sermon on the devotion to the Sacred Heart, inviting the whole congregation to join the Apostleship of Prayer. That evening he assembled the school teachers and the boys and girls to the number of forty and urged them to become promoters. A happy smile brightened his countenance as he told them that all his hopes were founded on the Sacred Heart, that he wanted young, zealous apostles to spread that devotion, as he himself could now do but little. Soon two hundred of his little flock had pledged themselves to go to communion every first Friday, nor did they disappoint their pastor. The following month the number increased to five hundred. Two hundred men were seen to approach the Holy Table.

Father Russo's end was fast approaching, and his life's work was almost done. The first positive indication that his strength was giving way was seen on Palm Sunday. He sang the high mass, and it required a visible effort on his part to rise after he had knelt during the Passion. He sang high mass again, his last mass, on Holy Thursday and spent the greater part of the day and part of the night before the repository, and took part in the long service of Good Friday. That day was destined to be the last for Father Russo in his little church. That afternoon at two o'clock he entered the church with his face flushed with fever. He turned to some boys who were with him and said: "Boys, I am sick. I am gone." So saying, he threw himself at the foot of the altar and wept audibly for some time. Then, after a short prayer, he arose and went to his room. His poor body was worn out with labor and privations, and was unable to battle successfully with the dreadful sufferings he was now to undergo. That night and Saturday he was in great agony. Sunday morning from five
to six o'clock the holy priest was unconscious. He rallied again and remained quite calm till three o'clock in the afternoon. Then came another short relapse into unconsciousness. Meanwhile people thronged to hear of their pastor's condition. At four o'clock Benediction was offered for his recovery. During the service frequent sobs were heard, and all were in tears, including the priest at the altar. Services over, men, women and children crowded before the door of the presbytery, only to learn that Father Russo was to be taken to St. Vincent's Hospital. Though the hand of death was upon him, Father Russo, knowing that he had already caused some disturbance, did not wish to add to the excitement. He wished to relieve their uneasiness about him by showing them he was able to walk unaided. Summoning all his will-power, he arose from his bed and slipped on his clothes. Then, wrapping his cloak about him, he walked firmly down the stairs to the gate, where he met his people crying aloud and asking for his blessing. He gave it, and entered the carriage which drove him away, leaving behind a weeping congregation. Some time after he reached the hospital, the doctors held a consultation and pronounced his condition hopeless. They expected him to die on Monday, but Father Russo, with his wonted smile, told them that he would not die that day but the following morning. Calling Father Romano, who had been for years the companion of his trials, he made his general confession, renewed his vows, and thanked God for the grace of dying a son of St. Ignatius. Very Rev. Father Provincial, Father Romano and Father White remained with him all night, and on Tuesday morning about 10.30 o'clock, as he had predicted, Father Russo breathed his pure soul into the hands of the good God whom he had served so long and so faithfully.

During the interim between Father Russo's death and the coming of Father Walsh, the Mission was in charge of Father Aloysius Romano. A quiet, patient, zealous worker from the beginning, he was respected and loved by everyone, but his advanced years and feeble health made the task for him a most difficult one, and he was more than happy to go back to his old place in the community, where his piety and simplicity had endeared him to all. It was a great trial to him when, some years later, because of increased feebleness, he was sent to one of the larger houses of the Society. He died at Woodstock, January 19, 1915, after a long and painful
illness. His memory will always be a sweet one in the Mission. During this period Father Daniel Quinn was sent to take charge of the school. He soon won the hearts of the young people, but after a few months he was called away to a more conspicuous, if not more important, field of work. Not long after he became Rector of Fordham University.

Father William H. Walsh was appointed Superior of the Mission July 15, 1903, and about a month later Father Caramello came from Turin and took the place of Father Palermo, who was sent to Boston. One of the first acts of Father Walsh was the erection of a small building connecting the church and the boys' school. This was the gift of the late Rocco M. Marasco. The building added one classroom to the boys' school, an outer sacristy and small wing to the church, and a basement room which has been used successively as a dressing room for altar boys, a sewing room, and finally as an office from which the business of the Summer Home is carried on and directed. This addition made possible the removal from the center of the church of a raised platform which was used by the choir and which obstructed the view of the altar from the rear of the church. Electric light was installed in the church, residence and school, and the reed organ, which had done service since the opening of the Mission, was replaced by a good pipe organ. The organist until last year was Mr. S. Constantino Yon, a splendid musician, who had been with the Mission for more than twenty years, and who only recently accepted a position in one of the largest and most important churches of the city. He has been succeeded by one of his pupils, Mr. Joseph A. Marone, one of Father Walsh's own boys who was recently graduated from Fordham University as Bachelor of Arts. He gives promise of being in time as proficient as his master.

Up to this time it had been a common thing for parents to leave their children in Loretto School only until they had made their first communion and then to send them to the public school, under the impression that they would thus learn English better. This was injurious both to the children and to the school, and it ceased when Father Walsh took charge. In 1904 three Sisters of the Community of Jesus and Mary were secured for the Girls' School. Mother St. Lawrence was made principal. In 1905 she was succeeded by Mother Antoinette, a woman of great tact and ability,
who continued the work which had been so well begun under her predecessor. Under her administration the school was raised to a high standard of efficiency. The teachers were increased from ten to fifteen, and great attention was given to the grading of the classes. At the present time there are seventeen teachers. In 1911 Loretto School won the Palmer Gold Medal for penmanship in a contest open to all the Catholic schools in the New York archdiocese. The medal was awarded to our school for having received the highest proportion of penmanship diplomas in a period of two years. In 1911 Mother Antoinette was made Superior of a new novitiate at Highland Mills, N. Y., and her sister, Mother St. Ann, who had been teaching the graduating class, took her place. With the same love and zeal for the work, and with the same ambition to make Loretto School equal to the best in New York, she carried on the good work until 1914, when she was replaced by Mother St. Peter, the present incumbent, who for two years has been keeping the school up to its high standard. The Boys' School, which has been in charge of Miss Louise M. Rossi since 1905, has also been doing good work. No better proof is needed than the splendid success of the boys who go up every year to St. Francis Xavier's High School to prepare for Fordham University, and who usually stand among the first in their classes.

These boys, known at the Mission as the “College Boys,” attend mass every morning. They all study at the Mission in one of the classrooms, which is used as a study hall. They are required to be there from 4 to 6 P. M. and from 7.30 to 9 P. M. every day except Sunday, unless otherwise excused. Many of them get in a little study time in the morning before starting for school. After 9 o'clock in the evening Father Walsh says the beads walking up and down the yard with the “College Boys,” the young men who are about usually joining in. Sometimes as many as thirty or forty boys and young men can be seen walking up and down the court saying the Holy Rosary. Nor do they go home without a warm “good-night” to their “Father” and kissing his hand.

The female choir was replaced in 1905 by the boy choir, which came into existence through the efforts of our pastor to carry out the wishes of the Holy Father, Pius X, with regard to church music. The voices of the little fellows are trained by Miss Rossi. They sing at all high masses and at Benediction on Sunday, and at all important church services. Special mention might
here be made of the Epiphany ceremony, or the children's visit to the Bambino, which is given every year first for the people and afterwards for the American friends of the Mission. The various characters connected with the birth of the Savior all appear in costume, and the music in which is told the story of the birth of Our Lord is very beautiful. The sermon on the occasion is preached by a little boy. Like the "College Boys," the Loretto choristers practically live at the Mission. They are in school until three o'clock, play in the yard until four, when they have their music class until five. They play again in the courtyard until six. They then go home for supper and return at 7.30 to their study hall, where they do their school work for the following day. They go home at nine o'clock, never forgetting to bid Father Walsh "good-night."

One of the important activities of the Mission is the Summer Home at Monroe, N. Y., where the boys of the school and also of the public schools who attend Sunday School are given a two-weeks' outing. Here they are looked after by Father Walsh himself, who is ably assisted by Father John Brosnan, of Woodstock College; also by some of the teachers of the school and the "College Boys." The boys have plenty of room to run about, as the property includes about sixty-five acres. They have a ball field, a swimming pool, a moving picture machine, and everything possible is done to keep them busy, interested and happy.

The Barat Settlement House and Nursery in Chrystie Street are other activities connected with the Mission. They are supported and conducted by the Children of Mary of the Sacred Heart Convents in New York. Mrs. Gannon, the resident matron, has been in charge since the beginning in October, 1911. Space will not permit a description in detail of this important work. Suffice it to say that public school children are here thoroughly taught their catechism. Here also there are clubs for boys, sewing and cooking classes for girls, etc. Here, too, mothers who have to go out to work may leave their infants and young children in the nursery for the nominal fee of five cents. Such a work was long considered a necessity in our neighborhood, and it was through the zeal and goodness of Mother Ryan of Manhattanville, that this work was undertaken. The Settlement was a direct outgrowth of a daily catechism class which was started by Father Walsh in a barber shop at 26 Stanton Street for the neglected children east of the Bowery.
Many parents would gladly send their children to Loretto School but for the fear of having them cross the Bowery, which is one of the most dangerous thoroughfares in the city because of its four lines of car tracks.

Father Russo's work had been nearly all uphill, and the material was of the crudest kind; nevertheless, the foundations he laid were strong and deep. He did not have the consolation of seeing any of his young men or women enter the religious life, but soon after his death one of his boys became a Jesuit novice. The Mission of Our Lady of Loretto has up to the present time given nine of her young men to the Society of Jesus, while more than thirty young women have entered various convents and have persevered. The number of communions received from July, 1915 to June, 1916, amounted to 69,880. While in the same period 36,500 confessions were heard, 474 children were baptized, 106 marriages blessed, and about 3,000 people attended mass every Sunday. There are now at the Mission four Fathers: Father Walsh, Father Gennaro, Father Longo and Father Dente. Among the other Fathers who were here at different times and to whom the Mission of Our Lady of Loretto owes a great deal, are Father Jeremiah Prendergast, Father Liberante, Father Battaglia, Father Bertolero, Father Denis Lynch and Father Sorrentino. To tell of the share of work each of these zealous priests has contributed would require more space than is allowed in this short history of the Mission.

This is necessarily a very brief description of the origin and progress of the Mission of Our Lady of Loretto. Such an account can at best give but a very imperfect idea of the amount and nature of the work which is still going on there. The work started by Father Russo amidst trials and difficulties which seemed almost insurmountable, and so nobly carried on by his successors, has had far-reaching results. When we bear in mind that the neighborhood of the Mission was twenty-five years ago one of the worst in the city for moral corruption and vice, and that the block in which the Barat Settlement is situated was formerly known as "Crime Block," we may get some idea of the change which has been brought about in the neighborhood. But one would have to visit the Mission to get an adequate idea of the work which is being done for the Italians in this section of the lower East Side of New York. The tidiness and cleanly appearance of the four small three-storied buildings in the midst of uninviting surroundings at once
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point out to the stranger the modest little Mission. As one passes through the open gateway his eye may be attracted by pretty evergreens in flower-boxes which tastefully decorate the windows of the Boys' School in the rear of the inner court. As soon as you enter the courtyard an atmosphere of refinement very different from the surroundings outside makes itself felt. A life-size statue of the Sacred Heart with arms extended seems to welcome the visitor to this lowly place and to watch over the little boys who at all hours of the day, outside of school time, come here to enjoy themselves innocently in their boyish games. Hardly ever will you hear a vulgar or profane word spoken, but if at any time a boy is unfortunate enough to forget himself, he is immediately seized by the others and brought before Father Walsh or the principal of the school. In like manner all their little disputes are referred to the proper authorities, and it is a great pleasure to see how gracefully they accept the decision of their superiors. They keep no feeling of resentment in their hearts, but are only too glad to have one of the teachers settle their little disagreements. They seem to understand that everything possible is done to make them happy, and that in turn they are expected to do nothing displeasing to the Lord. Daily mass and communion are practised by many of them, and every Saturday morning at the eight o'clock mass one may see over a hundred boys and girls who voluntarily come to receive holy communion. Many of the older people also receive holy communion daily, and it is an impressive sight to see how many of these good, simple people come to church every night in the year to say their night prayers together. The Holy Rosary and the De Profundis are recited every night, and on every Wednesday and Friday an instruction is given, followed by Benediction of the Blessed Sacrament. Surely the Lord has been pleased with the work of His servants, and it must be a great source of happiness and consolation to the two holy founders who have already gone to their reward to look down from above and behold the marvellous growth of the work which they began in fear and anxiety. They are still with us in spirit, and their prayers for the continued success of the work will join ours and go up to the throne of God, who has given the poor Italians of Elizabeth Street men of true missionary zeal, and shepherds willing to lay down their lives for their sheep.
Still if the reader were to see the little Mission church and schools as they stand to-day, he might well wonder why it is that a work so important to the Church in this big city, and so long established, should be still housed in such old, inconvenient and unsuitable buildings; that what was intended twenty-five years ago for a temporary church should still be the church, although far too small for the present congregation; that the cheaply remodeled tenements should be still the only school buildings for these interesting children. The answer is a simple one. The work among these people, and especially the work among the children would have suffered very materially and perhaps even irreparably, had the erection of new buildings been undertaken while the offerings of the people and of the friends of the Mission barely kept pace with the progress of the work.

When Father Walsh took charge of the Mission there was a crushing load of debt for so poor a place. He has paid off, so far, thirty-two thousand dollars, but there still remains a mortgage of $25,000 on the church and a mortgage of $20,000 on the school, the interest of which must be paid semi-annually. The total school expenses amount to more than eight thousand dollars a year, all of which must come from outside, as the offerings of the people are barely sufficient to maintain the church and meet the interest on its mortgage. When Father Russo established his school he realized fully that he was making it most difficult to build a new church, and later he often said that, if he had to make a choice, he would rather close up the church than the school.

Success in this world is usually measured by material progress; and, measured in this way, the Mission of Our Lady of Loretto would doubtless be considered a failure. Fortunately, however, God's way is different. The numberless souls that have been brought to love and to serve God and who, were it not for this poor mission, would in all human probability never have known Him; the large number of young men and women who, in the most dangerous of surroundings, have grown up under its protection, and who have remained faithful to holy mass and to the sacraments; the crowd of innocent little souls that approach the Holy Table Sunday after Sunday, and even on week days, must surely appeal to Him more strongly than any church building however beautiful. Nevertheless, a larger church and more sanitary school buildings are a great need to the Mission. May our Lord inspire some good friends to help supply this need.
This history would be incomplete without a short retrospect of the work done here among the boys and young men since the days of Father Russo, who organized the St. Aloysius Club in the fall of 1892. This association, the name of which has been recently changed from the St. Aloysius to the Loretto Club, was composed at first of small boys under fourteen, and first communicants at once became eligible for membership. Father Russo personally interested himself in his boys. He bought them a variety of games—"checkers," "dominoes," "tiddledy-winks," and other interesting playthings, all of which helped to make the club-room in the basement of the church an attractive spot for the boys.

The Aloysius boys were at one time, probably in the early nineties, distinguished from other boys of the neighborhood by odd military caps with "S. A. C." embroidered on the front. They were proud of the caps, "and any boy caught swearing or doing anything unbecoming was reported and immediately deprived of his precious cap." A little musical organization was started by Father Russo. The boys wore uniforms and had costly brass instruments, and were known to be quite successful in the entertainments they rendered on various occasions.

We should say in passing that it is now very difficult to chronicle any but the most important events in the history of the Club. We have practically no data for the time previous to Father Walsh's arrival here. We find record, however, of the celebration of the feast of St. Aloysius, June 21, as far back as 1895. Then the boys displayed the St. Aloysius banner and wore pretty badges and sashes, according to their rank as officers, and marched from the club-room to the pews reserved for them. The writer recalls one of the processions on a monthly communion day in 1902 when, as one of the youngest members, he was appointed banner guard, standing next to a youth twice his height. The celebration of the feast of St. Aloysius is now even more impressive, with high mass offered by our reverend moderator and sung by the Choral Society of the Club. In 1899, Father Russo's labors and responsibilities became too heavy, and Father Joseph Gennaro, whom we are fortunate to have still with us, assumed charge of the St. Aloysius Club. A remarkable means of arousing greater enthusiasm was the wearing of a uniform consisting of a light blue sailor suit. A pianola purchased
for the boys was another means of attraction. The Rev. Aloysius Romano, the Rev. Daniel J. Quinn and the Rev. Stanislaus Palermo acted as moderators of the Club successively for the brief period preceding Father Walsh's arrival.

The autumn of 1903 saw a very happy reform in the reorganization of the boys' clubs at Loretto. Father Walsh, the new pastor, then took charge of the boys himself and divided the St. Aloysius Club, which was increasing rapidly in membership, into two clubs: the St. Aloysius Club for boys older than fourteen and the St. Stanislaus Club for little boys who had made their first communion. Father Walsh was moderator of both clubs, and devoted his entire evenings to the boys, directing their games and instilling into their lives correct principles, modeling their little lives, as far as he could, after the example of boy saints and inspiring them, as is evident among them to-day, with a great love and devotion to the Boy Jesus. Indeed, when Father Walsh began his work in Elizabeth Street he found "very raw and warped material to work upon," says one of his first boys. Then, as now, Father Walsh would have his boys join the "crack regiment" of the Boy Jesus, urging them to raise His standard against evil and to make of themselves little lay apostles by bringing other boys to the catechism classes, and in general by working zealously for their Captain. Though Father Walsh may little realize it himself, the memories of his boys are full of the happiest recollections of their childhood days under his tutelage, and the tiny blossoms which are now being nurtured by his sound and gentle lessons will one day ripen into excellent fruit that will bring grateful returns for his pains and self-sacrifice.

By way of digression we have touched upon Father Walsh's work among the boys, basing the statements on the facts as related by its members. To return to the history of the St. Aloysius Club since the coming of Father Walsh up to the present year, it will suffice to say that it has been characterized by the ability, zeal and personal devotion of its various presidents during that period. Under their direction many new features have been introduced, such as the production of amateur theatricals and debates. To give only one instance, the young men's St. Aloysius Club may look back with pride to the presentation of an adaptation of Shakes-
peare's "Midsummer Night's Dream" in the years 1904, 1905 and 1906.

Nor must we fail to mention the new constitution of the Club, drafted in 1908. There the object of the Club is plainly set forth, viz.: "The moral, the intellectual and the social welfare of Catholic young men." The introduction of Cushing's manual of procedure at the weekly meetings and the discussion of topics according to parliamentary law aroused great interest and enthusiasm. Their example has since been followed by all the various boys' clubs attached to the Mission. Debating is a very important feature in the literary program of the Club. Since 1908 debates have been held regularly, and the results are very noticeable to all. Many of the members are now able to speak correct English with the ease and facility of experienced debaters. The spring of 1913 recorded the first annual prize debate, and to say that the debates were very creditable and as good as debates given by college debating societies would only be to repeat the opinion of friends who acted as judges on the various occasions of the prize debates, some of them college professors. Club Notes, a monthly chronicle of the affairs of the Club and Mission begun in a crude way in May, 1910, has since developed into an interesting magazine. The Choral Society was launched into existence in the fall of 1913.

The Loretto Club may well rejoice, therefore, with its Alma Mater, the Mission of Our Lady of Loretto, on her silver jubilee, and the young men have good reason to be grateful for her motherly care and solicitude for them.

THE PASSION PLAY
At St. Joseph's College, Philadelphia, 1916

Ever since the early part of the thirteenth century the Passion Play, with its dramatic portrayal of the Life of Christ, ending with the tragedy of Calvary and the glory of the Resurrection, has been a feature of Eastertide. In fact, it was originally evolved from the elaborate ceremonies of the festival and was acted by the priests.

By the end of the fourteenth century the Passion Play had become a drama in much of its present form, and throughout France, Southern Germany, Austria, Bohemia and Switzerland was given as a part of the spring festival, but seldom without protest.
Even at Oberammergau, where every effort is made to have the players live a strictly religious life all through the year, the cry of "sacrilege" has been raised continually, and the repeated interdicts that have been issued against it, on two occasions at least, seriously menaced the continuance of the performances, which are given every ten years.

In New Mexico the storm of protest that rose against the Passion Play grew out of the fact that the "penitentes", roused to a tremendous religious fervor by the ceremony, actually did crucify the victim selected to play the Christ, and when the law prevented this they would often bind the victim to the cross so tightly that death resulted. Throughout Europe, however, in California, British Columbia, Canada, and in fact, wherever the Passion Play has been planned or given, the same cry has arisen: "It is sacrilege to portray Jesus upon the stage."

To write a Passion Play, therefore, showing the life of the Savior from His birth to His death upon the cross, and yet eliminate in every scene His actual presence, would seem an impossible task, and yet it has been done, and that in a most wonderful way by Mr. Clay M. Greene in his now famous Passion Play of Santa Clara College.

It is a drama depicting every phase of the Life of Our Savior and yet without Christ. Our Blessed Mother, too, and Martha and Magdalene are unseen players, for there are no female characters at all; yet so great is its dramatic power and its illusory skill that the audience is not conscious of the absence of these leading figures. Christ lives, in fact, in the minds of the auditors who instinctively, while they listen, see Him the central, albeit absent, figure of the play. The use of a suffused light, the sight of the shadow of the Cross being borne to Calvary; the awe on the faces of the disciples as they kneel at His approach, all these serve to make His presence poignantly real; hence dialogue and players alike keep the onlooker ever reminded of His nearby though invisible presence.

The play is as reverent as it is dramatic, as beautiful as it is tragic, and well worthy of the mighty effort and the tremendous scale upon which it was produced at the Metropolitan Opera House, Philadelphia, by the students of St. Joseph's College.

Philadelphia's first presentation of the famous Santa Clara Passion Play bore the following dedication on the title-page of its tasty eight-page programme:
"Whilst memory's verdant bowers still re-echo to the golden strains of Jubilee Year, the Faculty and Student Body of St. Joseph's College their loving tribute pay, and affectionately dedicate this first presentation of the Passion Play in Pennsylvania to his Grace the Most Reverend Edmond F. Prendergast, D.D., Archbishop of Philadelphia, A. D. 1916."

One might be tempted to call it presumption to couple with so nation-wide a jubilation as the Most Reverend Archbishop's golden jubilee of priesthood, the first attempt by amateurs of so colossal a project as the Passion Play in the largest theatre in Philadelphia. As the events proved, however, the performance enhanced the celebrations of the happy jubilee year. The mere statement that 30,000 Philadelphians witnessed the performance is enough to prove this; but when we recall the encomiums of the press and the personal commendations of men of position and authority, Catholic and Protestant alike, the truth of this statement is beyond the suspicion of extravagance.

In the words of the Philadelphia Record: "A dramatic achievement that brings credit not only on St. Joseph's College, but to the City of Philadelphia as well, was that at the Metropolitan Opera House last evening when Clay Greene's Passion Play was presented by students of the college. The young men in the extraordinarily large cast did their work splendidly. The talent displayed was a striking testimonial to the training by the faculty and the rare adaptability of the youths who entered so seriously and sympathetically into the stupendous project. The audience was not only deeply interested in the play from the moment that the trumpeter gave the signal for the parting of the curtain, but the onlookers manifested an attitude of reverence that was in conformity with the sacred story that was unfolded. The request that there be no applause was scarcely necessary, as the spectacle was one that stirred the devotional impulses of every beholder and made him feel the underlying spiritual significance of the scenes. This was observed not only in the audience but in the players themselves, who realized that they were enacting the greatest and sublimest tragedy in the world's history. The drama in its every aspect justified the belief of those who arranged it, that it would prove one of the most graphic presentations of Christ's Passion that could be offered during the penitential season."
The North American put it graphically in these words. "Not a sound of applause, not even the faintest murmur between the acts detracted from the reverential attitude of the big audience which last night filled the Metropolitan Opera House for the first performance of 'Nazareth' given by the students of St. Joseph's College. As the story of the life and death of Christ was unfolded, epoch by epoch and chapter by chapter, the attention of the audience deepened and the spirit of reverence increased. It was almost as if the great Opera House, with its brilliant settings and its crimson and gold background, had been transformed into a church, and a congregation, not an audience, sat in pews and not in upholstered seats. . . ."

The Philadelphia Press stated that "though generally it would not be fair to judge by professional standards any dramatic composition which is given amateur presentation, this, however, does not apply to the Passion Play as given for the first time in Philadelphia, at the Metropolitan Opera House by the students of St. Joseph's College. Last night's presentation could well bear the scrutiny of the expert critic."

His Grace Archbishop Prendergast witnessed the production with absorbing interest and praised it in no stinted measure. So, too, His Excellency Archbishop Bonzano, the Apostolic Delegate, who not only appeared in the midst of the boys while at lunch between performances, but upon his return to the Capital expressed himself as not only pleased and well repaid for his trip from Washington, but even impressed by the capability of the youthful actors and the artistic and magnificent proportions of the production. He had come to Philadelphia expecting a creditable amateur performance, but he was astonished at what he actually witnessed.

In view of commendation such as this,—a mere sample, of course, of comments of the press and messages of personal appreciation,—and realizing that the Passion Play of 1916 was the greatest event in the dramatic history of St. Joseph's College, the writer, himself an eye witness of the performance and deeply interested in the glory of the college, is presenting this record of the event in the hope that the account of a work whose receipts ran beyond $20,000, and of its success, will encourage many a timid dramatic director who may still be under the impression that a college play must be presented in the college auditorium and patronized by the
families and friends of the students. A masterly production that spares no effort or expense in finesse, equipment or advertising, will, like this one, astound the director himself with results and prove a marvellous advantage to the college.

A success the Passion Play truly was, for it was no mean production that elicited the following praise from the author of the play himself:

"To the splendid achievement of Mr. Storck, S. J., in his Philadelphia performance, I must unhesitatingly yield the palm, as having given the most complete presentation of the play that has yet come under my observation. For completeness of 'mise en scene', faithful attention to detail and admirable disciplining of a large number of young men, he must stand in my opinion as having been the best of all the stage directors the play has ever had. I am glad to be able to state my belief that in a moral and religious sense the play has taught its lesson convincingly. The eye has seen as the ear has heard; the actors told the wondrous story so well that even doubters told me that they believed."

To sketch, therefore, the engineering of this undertaking, the project was set on foot on May 25, 1915, with the arrival of a gracious telegram from Rev. Father Thornton of Santa Clara College, California: "My permission cheerfully granted. All success."

Sufficient data was gathered and coordinated by June 20. After the hustle and bustle of Commencement had subsided and the welcome lull of the first vacation days had settled over empty classrooms, the entire set of plans in typewriting was submitted to the Rev. Father Rector, J. Charles Davey, S.J. The sum total of expenses as they appeared even then, betrayed the presence of figures in the thousands, and naturally elicited a gasp and something more than a cursory glance on the part of Superiors. The list of major and minor expenses was neither brief nor prepossessing, but the absence of a flat refusal and a delay for consideration was accepted as a hopeful sign to those who were interested.

In the meantime a real stroke of advertising was accomplished by a simple scheme. A hint was dropped here and there amongst the students of the college before their departure for vacation, as to the probability of the production of a Passion Play the following year, the magnitude of which would surpass anything yet attempted by the college. The result of this was almost
startling, and was perhaps one of the most effective bits of publicity attained. The news reached the beaches, and Philadelphians flock to their beaches, from Spring Lake to Cape May, and when the students returned in September, and even before that, the inpouring of inquiry was such as almost alarmed those who were by no means certain of the play's realization.

Although authorities were well disposed, the proposition looked forbidding. The extraordinary expense versus doubtful resulting funds was sufficient to shake the courage of the boldest. Still, long discussion and correspondence was allowed to proceed; and finally, when all the avenues of approach and escape were thoroughly inspected, assent was given, conditional, of course, upon the question of a theatre.

The original proposition was to use the Metropolitan Opera House, larger by one thousand seats than any other theatre in the city and one of the largest theatres in the country. This proposition, although strongly urged, was rejected owing to the enormous seating capacity. To fill 3,400 seats more than twice, had the appearance of a hopeless air-castle. The other theatres, the Forrest, the Academy, the Garrick, the Adelphi, the South Broad and the Chestnut Street Opera House, all of whose data had been gathered during May and June, were each in turn considered. There were drawbacks in each. The ideal to be sought for, was a seating capacity of about fourteen hundred, a moderate rental, a large stage and a central location. As a rule, it was the largest theatres that demanded the lowest prices, while the theatres with the smaller seating capacities, besides their exorbitant prices, had stages that were not sufficiently large to meet the extraordinarily large plans. After months of consideration, the Metropolitan was finally chosen and the date fixed for Passion Week, April 10 to 15.

It should be remembered that the regular use of the Metropolitan is for Grand Opera, and, built only nine or ten years ago, by Hammerstein himself, its proportions and grandeur were such at the time as to excite the admiration of the national architectural world. To say that the body of the theatre is a dream of elegance, symmetry and beauty, is but giving it its due. Its color scheme of crimson, ivory and pure gold is a background in consummate good taste for the wealth and beauty of Philadelphia at the opera. Its curtain of crimson velour is a creation in simplicity. Its designer certainly had
an eye to effectiveness and majesty when he designed it as a draw curtain and not a drop. This feature in particular, was a real asset to the distinctively religious air of the Passion Play. There are seventy-two boxes in the theatre, forty of them comprising what is known as the “grand tier”. These boxes circle the theatre at the height of about fifteen feet from the main floor and of course are the most desirable locations in the house. It is in this circle that Philadelphia’s “Vanity Fair” usually markets its wares.

The stage dimensions are nearly four times those of the ordinary theatre stage. The proscenium is forty-eight feet across and fifty feet in height. The depth of the stage is ninety feet while the breadth is ninety-four feet. The height to the fly-galleries is forty feet and that to the “grid” one hundred and five feet. The greatest depth used for any setting in the Passion Play was sixty feet. This was in the Temple scene. A depth of fifty-five feet was used in the seventh, the Pilate scene. Despite these enormous proportions, the acoustic properties are perfect and at no time were the boys under serious difficulty of reaching the farthest corners of the house.

The hum of interest that had already pervaded the Catholic, and, in fact, other ranks of the city, added to the feeling of security with which the final steps were taken; already there were high hopes of filling the big theatre five times. The students, too, were aroused, for the news that they were to walk the boards of one of the largest theatres in the country, filled them with a pride and enthusiasm that knew no bounds, and they threw themselves heart and soul into the work that was before them.

As the undertaking proceeded, expectation doubly increased, and just five weeks before the date set for the performance a sort of whirlwind campaign was begun for greater publicity. A committee of several competent business agents, under the direction of Rev. Father Rector and Father Timothy Scanlan, were set to carry out a number of well laid plans. Two of the committee in particular busied themselves on extensive lists of box-holders, patrons and patronesses. This department worked so well and so rapidly that in two weeks they had accounted for more than half the play's expenses. There were finally more than two hundred box-holders, and more than two hundred and fifty patrons and patronesses (and these from the leading families of Philadelphia,
with not a few Protestants among them), besides most of
the local hierarchy and some of the clergy, His Excel-
lency the Governor of Pennsylvania and His Honor the
Mayor of Philadelphia. His Excellency the Governor
was unable to attend owing to pressure of business, and
expressed his regrets. His Honor the Mayor attended
with his wife and party, and was most flattering in his
compliments.

Father Scanlan was in complete charge of the box
offices, with headquarters at the college; and from these
offices a flood of literature went out, reaching the entire
representative Catholic population of the city. People,
it seemed, were awaiting first opportunities, and the first
day's balance was something near five hundred dollars.
The rate of income kept near this figure during the
entire sale of tickets. Phone calls were so incessant and
correspondence so heavy that the services of an extra
secretary were required, and even then, their energies
were exerted to the limit. This work was rendered
still more difficult owing to the fact that the entire
system was worked on a strictly cash basis. Not one
ticket left the box office unpaid for. Tickets had to be
withheld from the down-town boxes owing to the steady
call at the college. The demand necessitated the addi-
tion, a week before the play, of three extra performances,
making eight in all, four matinees and four evening
performances. The sale of these extra performances
was so unexpected that the "ads" had to be withdrawn
from the daily papers, and after the second night only
standing room was available. The several big painted
signs on the Broad Street portico of the Metropolitan,
together with the ordinary four by seven foot bills
posted on the regular sign boards all over the city,
served to keep the event before the people's eyes, and no
doubt did much to reach the non-Catholic element, who
might be out of touch with the college.

As usual, children proved to be among our best ad-
vertisers. Special prices were made to have as many of
them present as possible. The matinees only were open
to them. Pastors of the various parishes were generous,
and, although it seemed to be money out of their own
collection-baskets, they received very graciously the
Fathers who had so generously offered to do this work,
and gave them leave to talk up the play amongst the
little ones. The result was almost startling. The de-
mand for tickets, even from schools that could not be
reached, some of them out of town, was so great that it
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could not be met. The Metropolitan is what one would call a mammoth theatre, seating 3,400 people; but at two of these matinees the ushers were obliged to put two children to a seat in the balcony. These children, be it remembered, were not under ten years of age. The order and quiet that these little ones observed from beginning to end of the performance betokened the deep impression made upon them, and was a source of utter astonishment to the theatre authorities. The fact was repeatedly commented on.

The newspaper work was well managed by two experienced agents, both prominent in the city publicists' circles. Scarcely a day of the last three weeks passed without some press notices of the play, while on the Sundays, longer "write-ups" with accompanying photographs occupied telling positions in the papers. This was especially so on Passion Sunday. A full page in the magazine section appeared in the North American, with eight splendid photographs of a few of the principals in costume, several groupings and perhaps the best advance notice in point of appreciation. Each of the newspapers had sent representatives to the dress rehearsal, and the dramatic critics attended the first performance on Tuesday evening.

Thus, after all the extraordinary heralding, before the first performance, the heavy expenses were more than doubly covered, and there remained but the intense anxiety of meeting the great expectations of the people.

Long before the publicity campaign was afoot rehearsals were in full swing. On Friday, November 12, the great ball was set a rolling, five months before the date of the first night. Announcement was made to the entire college, class by class, outlining briefly the purpose of the play and the great scale on which it was to be produced. There were twenty-seven speaking characters to be competed for, and an appeal was made for a generous response not only for speaking but also non-speaking parts. The ordinary college play it might be stated here affords at most from five to nine instructive characters, while in the Passion Play, twenty of the twenty-seven, offer splendid opportunities for profitable training, thus making "Nazareth" the ideal college play. As a matter of fact there are no "supes." Every individual boy of the two hundred and twelve that were used, had to work and work long and hard. Judging from the number of rehearsals each had to attend, each one could pride himself on being a
real principal. The mobs, carrying thirty-five lines, alone were drilled through fifty-one rehearsals of at least an hour each, often longer. These rehearsals were not for principals.

The personal appeal of the director met a response that was fairly overwhelming. The excitement that took hold of the boys was a pleasure to watch. It seems a great deal of urging was done at the homes of the boys. After four afternoons of "try-outs" the difficult task of casting the play was accomplished, and parts and books were distributed to the fortunate twenty-seven. Of those selected, only four had ever been on the stage before with a speaking part. This might have seemed discouraging, but the event proved the wisdom of the choice. But one character was shifted, and this was done after a week. Raw materials are oftentimes more easily worked than old ones.

Just four weeks were given to memorize lines. This was not considered too little, as no one had more than two hundred lines to learn. In all, there were but five months for preparation. The boys were inspired with this idea, and all went to work with a will.

A close adherence to an extremely systematized order in every branch of the preparation accounts for the final triumph. Regular en-masse rehearsals were booked for 2.35 P. M., daily, Tuesdays and Thursdays excepted, Sundays included. Private rehearsals for individuals were reserved for the evenings. The constancy and rigid drilling of these rehearsals may have been grueling, but the results were amazing and proved their worth. Duplicate typewritten advance lists of twenty-five rehearsals, specifying date, hour, epoch and chapter, were given to each of the twenty-seven principals, and these were constantly renewed three days before the expiration of previous lists. Besides, one of these lists was also posted on one of the marble pillars in the vestibule of the students' entrance. In this same place there was also posted each day a large placard directive of "secondaries" and mobs. Thus the entire cast was constantly apprised of each day's proceedings far in advance. If any one, principal or secondary, could not be present at a previously arranged rehearsal, private or general, and could not give advance notice of his inability to attend, he was under obligation to report during first recess the following school day, 'phone the same evening or send a postal. As a result of these precautions, rehearsals were promptly begun on stated times, and the
boys could count on exact hours. These rulings were not once violated, and the threat of dismissal never had to be resorted to. Fathers and mothers were just as much interested as the boys. Failure to attend was altogether unknown, and the fire of enthusiasm constantly increased.

Owing to the fact that the college stage was not large enough to accommodate the enormous numbers, rehearsals were held in the body of the auditorium. This had the advantage of familiarizing the boys with the Metropolitan stage, and when the time came for rehearsals in the theatre itself they were not dazed by the seemingly endless proportions. Plenty of room was absolutely necessary for the unusual activity of the mobs in combination with the soldiery, especially in the seventh and ninth chapters of the play.

Four weeks after the start, every branch of the play was in motion. Principals were hard at their evening work, secondary characters were in training—priests, merchants, councillors, shepherds, soldiers, angels and choristers—and, according to arrangement, no student was allowed further use of his book. Prompters were supplied, but no direct consultation with the text was permitted. Thus, four solid months were concentrated entirely on dramatic interpretation. Each one's individual importance was insisted on. This became an easier task in view of the boys' natural Catholic instinct. The feeling of interpretation, from beginning to end, from the first to the last individual, was the feature most frequently noted by theatrical people, newspapers and the audience. The North American again, in praise of the acting, stated that "many of the characters, as taken by the students, stood out last night for their individuality and showed deep study and dramatic appreciation. There was a uniformity of acting, a universal spirit of reverential interpretation which could not but impress itself upon the spectators." The Public Ledger said: "Each young man was thoroughly painstaking in his endeavors, and it was evident in the case of nearly every character portrayed that the fine art of elocution had not been neglected. Vast as are the reaches of the Metropolitan, the voices could be heard in every part of the auditorium."

The compilation of the music of the play went hand in hand with the other preparations. The last effort
was expended to select what was most fitting, both for "entre acte" and incidental. At first it was thought that an orchestra of twenty-five would suffice, but after due thought and calculation, the number was increased to forty. Of this number all were members of the Philadelphia Orchestra, and an orchestra of this type was necessary, both to meet the general scale of the entire get-up and to render properly the music that had been chosen. This truly splendid aggregation of musicians was selected and led by Mr. John G. Ingle, President of the Columbia College of Music of Temple University. Mr. Ingle's personal interest in the entire play was such as prompted his attendance at many rehearsals to grasp, as he said, the real spirit of the play. His advice and suggestions in the ordering of the musical numbers was invaluable.

At the end of four strenuous months of extraordinary labor, toward the end of March, preparations were going on with white-hot intensity. Every boy seemed to know and feel what was expected of him and each new, added detail, no matter how small, counted heavily in the balance. The twenty rehearsals on the Metropolitan stage were inspiring; the novelty of the experience not exciting the slightest levity. As the last days approached and as one bit of scenery after the other was revealed to the boys, their determination waxed stronger. And on the day of the dress rehearsal, when full complement of stage-hands, all the scenery and costumes, were used, they gathered a feeling of confidence that was not overdrawn and they convinced themselves that they would disappoint no one. The music rehearsal, held on the following day, Monday, with full orchestra, completed their feeling of security.

The play was now ready for presentation. The same evening, the Bellevue-Stratford, the city's finest hotel, phoned to the college asking what was the proper dress for both ladies and gentlemen to wear at the Passion Play. After turning over this unusual request to those better acquainted with such matters, the hotel authorities were informed that ladies should wear afternoon reception gowns, while gentlemen should wear full dress. Somehow or other this spread throughout the city and was remarkably observed the entire week.

The first night, Tuesday, and the same is to be said of each of the succeeding performances, the audience was an impression in itself, dignified, refined and reverent. With not an unoccupied seat, at eight-ten o'clock precisely, the Passion Play began. A powerful impression
was created from the start. The inspiring opening notes of the “Prelude” of Rachmaninoff, struck the keynote of the Passion, and hurried the audience back through two decades of centuries and brought them into the reality of the night of agony. Their feelings became the feelings of the Heart of Christ breathing His last sighs on the cross.

As the play opened with the Plains of Bethlehem, it was thought necessary to use a second overture with a view to striking the keynote of the first chapter. So after the first overture, all lights were extinguished while the first movement of the Pastoral Symphony of Handel was rendered. This had ceased but a moment, when, out of the complete darkness that ensued, two angels, like Dore’s “Spirits of the Moon,” brilliantly illumined in amber light, appeared at either side of the stage just in front of the massive red velour curtain, and raising their silver trumpets, with one long high blast opened the play. This done, they disappeared in darkness, and when the audience could again see, the great curtains had parted, and the Plains of Bethlehem lay before them in starlight. The majesty of the opening sent a tremor and thrill through the audience, warning them that no ordinary spectacle was to follow. From the solemn, deep-toned opening words of the shepherds to the closing words of Peter, the hush, awe and utter silence of the audience was a thing never to be forgotten. Through chapter after chapter the silence remained unbroken; and even during the music, carefully chosen to keep the people in the atmosphere, there was scarcely a sound, and remarks were passed only in whispers. The people sat in tearful silence, following our beloved Master, some of them as they had never done before.

The fact that the play at each performance went off without a hitch, was due to a clock-like order of arrangements. There was a variation of but three minutes in the length of the eight performances, the average time being three hours and seven minutes. Mr. Storck had seven lieutenants chosen from the college department, each in proper order of subordination, not only with explicit typewritten instructions, but practised in the same for the space of two months. The stage hands were just as prompt and alert, and the precision, speed and execution with which everything was done was a pleasure to them as they afterwards remarked. These same stage hands, used as they were to handling grand opera, were still watching the play from the wings on Saturday night at the last performance. Their constant
request was "put it on in New York and let us go with it". The musicians also sent a committee to request a repetition for the first three nights in Holy Week.

We might comment on the individual acting, etc., scene for scene, but owing to space limitations, we shall now leave it to newspaper comments to convey the impression made on the people.

The scenery used was well worth all the trouble it took to secure it. Some bold maneuvering was done, and a rich harvest was reaped. After a personal visit of Mr. Storck to the Metropolitan authorities in New York these gentlemen finally proved extremely gracious, and generously loaned about $20,000 worth of their finest sets. One back drop alone for the Pilate scene measured 85 feet in height and 75 in width. Some idea of the size and amount of materials used can be gathered from the fact that the services of twenty-five professional stage hands and electricians were required to handle it.

Anent scenery, the Philadelphia *Press* commented as follows: "Scenically the production is a magnificent triumph. From a religious standpoint it is an inspiration, artistically it is a delight; historically, it is a biblically correct portrayal of the life of Christ from the manger to Calvary. The costuming suffers nothing in comparison with the most elaborately staged operas brought to the same house. The people had been prepared to hope for much in the production, and they were not disappointed. The play could well bear the scrutiny of the expert critic. The one wonder of the night's performance was that an association of college students was equal to it. There was that in their movements, in their grouping, in their mob scenes, in their manipulation of all the artifices of stage craft, which spoke of training at the hands of a master."

The *Public Ledger*: "Pictorially, the elaborate nature of the story to be unfolded required an exceptional scenic equipment, but this difficulty was overcome by drawing upon the well-stocked lofts of the Metropolitan Opera House in New York, from which came portions of its stage pictures of 'Mona', 'The Queen of Sheba', 'Samson and Delilah' and 'Julien', which served their adopted purposes in capital fashion. No one not acquainted with the facts would have realized that the production had not been painted especially for the work in hand. The costumes, too, were as correct as historical research could dictate, and the composition of the stage grouping was in thorough accord with the best thought on this important subject."
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The North American: “The drama was given on a colossal scale, with a wonderful stage setting, with costumes which were marvels of color and richness. In the mob scene, in particular, before Pilate’s house, when the populace is given the choice between Barabbas and Jesus, there were one hundred and seventy-five actors on the stage, and yet massed with such regard for composition and with such a view to the effect of the gorgeous Eastern costuming, that the scene became a reproduction of one of Gustave Doré’s paintings of the Life of Christ. Too much praise cannot be given to the stage grouping, to the color scheme, to the beautiful scenery of the hills of Judea, the temple of Herod, the woods in which the shepherds heard the ‘tidings of great joy’, and above all the great temple scene in which the finale of the drama was enacted, with the far-off view of Calvary. One of the most stirring moments was when the Savior was supposed to be passing beneath a parapet; here it was that one of the most realistic and artistic moments was realized. The songs and shouts of the crowd mingled, shadows passed and repassed, palm branches could be seen above the wall, and the audience knew the gospel story of the entrance into Jerusalem was being enacted.”

The Record: “No expense has been spared to make the production a notable one. Close to $1,000 has been spent on one scene alone. This depicts the interior of the old temple of Jerusalem at the hour of Christ’s death, where the people, affrighted at the breaking loose of the elements, have sought a refuge. The scene is one of intense dramatic interest. The huge edifice is crowded with a kaleidoscopic mob of terrified people, made up of Romans and Jews of every degree, who are palsied with fear as the sacred veil of the temple is rent as a sign from heaven that ‘it is finished’.”

Certainly St. Joseph’s may well be proud of such a city-wide impression as was made by the Passion Play, which is justly coupled likewise with the name of Mr. William A. Storck, S. J. Though he would be modest about admitting this fact, the boys never allowed Philadelphians to lose sight of the unceasing planning and study, the months of patient drill work, the almost endless negotiations for scenic effects that filled in his hours from June to March. And so of the boys—Alma Mater is proud of their record. The Catholic Alumni Sodality paid fitting tribute to the successful labors of both director and boys, when they presented the following heart-
felt memorial to the actors and other participants in the play:

**Palm Sunday, April 16, 1916.**

To the Students of Saint Joseph's College who participated in the Passion Play of 1916, Greeting:

At the regular monthly meeting of the Catholic Alumni Sodality held to-day, the members deemed it both fitting and proper that public notice be taken of the splendid honor brought to Saint Joseph's College by the efforts of the undergraduates in the Passion Play, who, in their long, weary hours of patient labor, succeeded in presenting a spectacle without parallel in the annals of Catholic dramatic effort in this city. Indeed, it is not untrue to say that you presented the play as nearly perfectly, from the point of view of collegiate dramatics, as it could be made.

It will be gratifying to you, as it was to us, to learn of the keen appreciation expressed by the author of the play, Mr. Clay M. Greene, who was unstinted in his praise of your work. He did not hesitate to say that, of the productions of his play in four cities of this country, none can compare for elocution, dramatic art, gorgeous color display and intelligent reading of lines, with that by the boys of St. Joseph's College. The encomiums of public press and private criticism on both the major and minor characters in this sublime drama justified the conclusion that yours was the most creditable performance of the Passion Play.

It was further the sentiments of our meeting, in which we ask you to concur, that we should be very remiss in our appreciation and loyalty, if we allowed the occasion to pass without bringing to your attention how uniquely favored you were in having as your stage director that master spirit, Mr. William A. Storck, s. J., who in the opinion of the author, Mr. Greene, displayed eminent talent and wonderful grasp of dramatic detail. He it was whose interest, enthusiasm and efficiency enabled you to overcome your early discouragements in mastering the details of this eventful project and in avoiding the defects which the author himself noted in all the previous performances; and who disdained to accept honor, remarking that "all honor due should be tendered to my loyal boys".

Very sincerely,

Signed, ROBERT A. ETHERINGTON,
President.
How much praise is due to the boys for their zeal, their reverence, their wonderful loyalty, their fidelity under the most trying circumstances and irksome requirements, their uncomplaining fortitude under five months of almost tyrannical rule of rehearsals—is known to their director alone. From the first principal down to the youngest chorister, the college owes them a debt of thanks, for theirs was a royal tribute to their Alma Mater. "May God bless them a hundred thousand times, and for many a day and year to come," in the words of their director, "and may He ever keep them in as active a work ad majorem Dei gloriam, as in this eventful year of their lives. May they ever remain a glory to St. Joseph's, a credit to themselves, their fathers, mothers, brothers, sisters and friends, a blessing to all those whom they have influenced in the City of Philadelphia, for theirs was an expression of great love of God as manifested in their devoted work in the Passion Play of 1916."

THE BIRDS OF WOODSTOCK

The purpose of this paper is to propose to the readers of the LETTERS some facts about migrant Woodstock birds, with a brief description, from personal observation, of the habits of more common resident ones, in the hope that their claims to man's attention may be more widely recognized.

Birds we have always with us. It is their joy to be among men. We must draw a sharp distinction, however, between city and country. In the city, birds have long since come to know there is no place for them there; no bush, no bower wherein to make a house and rear a brood; no free open field for food, no brooks for drink, no running streams for baths. Only the common house-sparrow seeks shelter there, the little brown immigrant from the land of Shelley and Keats. If his relatives across the sea have no more to recommend them than the song we hear in our city streets, and Dick's highly polished manners, then there is little wonder that the brown bandit never took perch in a line of Shelley.

Bird haunts are mostly in the country. Here the whole year through, from wood and field and garden their songs and daily labors invite constant attention. At present, while these notes are being jotted down, the
advanced guard of migrants out of the south are with us again at Woodstock. Snow is no surer sign of winter than these first arrivals are of spring. For many nature-students spring begins with the swelling buds of the soft maple or silver poplar; for others it is the first wild flower or pussy-willow. Bird students look for spring when the red-wing and grackle go streaming northward across the sky. On the tenth of March, thousands of them were seen passing over Woodstock on their way to the north. Theirs is not the silent and passive testimony of flower or tree, but an active proclamation loud and raucous. Witness the black committee as it moves along the sky. There is a significant official look about the birds. They seem intent upon some business. Flocks of from four to five hundred let fall intermittent sounds, harsh and crackling like breaking crockery;—this is their way of proclaiming authoritatively to the people that spring is here.

It will take two full months for all the migrant birds to pass. The long line enters Woodstock in the first week of March and is gone by the tenth of May. At the head are the tropialls; well in the rear, and usually the last to make their appearance at Woodstock, the yellow-billed cuckoo and tiny humming bird. A census of each new visiting company is taken the country over by bird students who are daily watching the moving body. Two thousand government stations already exist for these official reports. This year Woodstock has established a station.

This instinct in birds for travel has always been a fascinating field of speculation for the ornithologist. From earliest times their coming and going has been a mystery to him and the subject of constant study. Many theories have been advanced to explain the seeming mystery, some plausible, some fairly fanatic. The old hibernation theory that packed the birds in hollow trees or sunk them in the mud of streams or ponds remains now but a bit of fancy, a curious heritage of the past. Though seasonal migration remains as yet unsolved, more accurate knowledge of the spring and fall journeys points to an intimate relation between periodic change of food supply and the wanderings of the birds. Undoubtedly the food question, so urgent among men to-day, will be found at the root of all their wanderings when the mystery is ultimately solved. The Phoebe bird, which makes a living entirely on winged things, arrives at Woodstock only after the flying ant or buzzing
fly takes to wing. Beyond this line he is never found. The hairy caterpillars bring the cuckoo back to Woodstock; and the tiny humming-bird is never seen beyond the line of flowers. Within these magical bounds he roams in his northern journey, eagerly seeking each hidden flower so that none may waste perfume on the desert air.

Economic ornithology is the ornithology of the day. The great bulk of bird students are in the field now for the money value of birds. Through government publications they have come to learn that birds mean much to the material prosperity of state and country. Insect depredation has always been a major concern in agriculture, but only of late years has the actual position of birds as a natural defence against this menace been definitely determined. In the Year Book for 1904 the Department of Agriculture estimated the annual loss occasioned by insect ravages at $795,100,000. Cereals, hay, cotton, tobacco, sugar, fruits and farm forests suffered most. To date the same government department, in order to determine the destructive efficiency of each species, has examined from all parts of the country and in varying seasons over 75,000 bird stomachs. Here are a few single meals of adult birds from official record:

One cuckoo, 217 webworms; another, 250 caterpillars; a flicker, 5,000 ants; another, 1,000 chinch bugs; a night-hawk, 60 grasshoppers; a red-winged blackbird, 28 cutworms; a cedar-bird, 100 cankerworms; a ring-necked pheasant, 8,000 chickweed seed and a dandelion head; a killdeer, 300 mosquito larvae; two pine siskins, from Haywards, California, 1,900 black olive scales and 300 plant lice; a night-hawk from Kentucky, 34 May-beetles, the adult form of white grubs.

This systematic method of investigation conducted by the Biological Survey, is, of course, the only satisfactory way of determining the diet of birds. Field observations are at best fragmentary and inconclusive, leading to no sure or final results. In fact it is this fragmentary sort of observation that has brought about the universal condemnation of the hawk family in the popular mind. This is another exemplification of the old adage that "a little learning is a dangerous thing."

A farmer ploughing his field grows tired and stops for a bit of rest, leaning upon his plough. Before his eyes a sharp-shinned hawk swoops down and makes away with one of his young spring chicks. This may be the first overt act of hawk thieving the farmer has ever wit-
nessed. It matters little to him whether it be a Cooper's hawk or the sharp-shinned that has done the deed. Unfortunately he has never learned to discriminate. All hawks are chicken hawks to him. The fact is spread among the farmer folk, an exciting bit of country news, and so the condemnation of the hawk clan is promulgated.

Now it is this sort of extemporaneous ignorance that has sowed deep seeds of hatred against the hawks. Wherever one goes in the country he will find this prejudice against them. I have yet to meet the farmer who would not shoot a hawk on sight. No one seems to know that hawks have redeeming traits, and that some species never kill a bird or chicken. These are the unhired help of the farmer, co-laborers working seven days of the week for him. They may not know how to use the harrow, hoe or spade, yet nature has endowed them with tools the farmer in all his wealth may never purchase, keen eyes to search out and strong talons to strike down the rodents that play havoc the whole round year with his grain, produce and young trees. Back and forth over field and meadow they will beat tirelessly the livelong day in quest of the farmer's worst foe, if not accorded the usual welcome of curse or gunshot. Such a reception might be tendered the sharp-shinned and Cooper's, but it ill befits the rest of the toiling hawks who seldom if ever molest chick or bird.

Strange, yet of necessity, the good work of the hawk seems doomed to obscurity and no spectacle for the eye of man. Surface noises on the farm, a creaking truck or farmer's footfall, drive all rodents to cover. It is only in the silences of the farm that the rodents venture forth. At these solemn periods the hawks do most of their work. A stomach examination of a dead bird will tell the story of his labors. And so it is that the evil hawks do, lives after them, the good is interred with their bones. Yet despite this kindly service, hawks are mercilessly shot down as foes, and a more dangerous beast, the cat, is permitted to roam at large with prescriptive rights, so to speak, to hunt in orchard, wood and garden. We have a good example of a tabby at Woodstock, a kitchen cat, well fed, petted and housed, who kills more birds about the grounds than ten sharp-shinned Cooper's hawks could kill together. There is a host of nondescripts, too, about the truck-garden—homeless cats, who are perhaps guilty of more ravages among birds than all the hawks in the county. This is not
said to disparage tabby, for we should not wish to dislodge her from our homes. There is great need of her there, where her very presence, or sentinel work, keeps down the number of mice and rats. Our plea is for a neutrality. If an occasional theft by tabby be pardoned, then censure should not fall on the head of the hawk. Furthermore, detraction on the lips of man is always offensive, even though the target be an innocent red-shouldered or broad-winged hawk.

A long acquaintance with bird haunts and bird habits would hardly help one in roughly guessing the number and variety of birds at Woodstock. John Burroughs, I can readily believe, glancing at the contour of the country round about—nothing but a mass of bumps—would reckon the number of annual visitants at a hundred at the most, falling shy of the mark by about, perhaps, sixty. The mistake in conjecture is easy to explain. Bird pockets and bird attractions at Woodstock are not patent on sight. It is only after many tramps and careful examination that the bird attractions are revealed:—large-branched oaks, red, burr, post and pin, where buzzing insect life abounds all summer for innumerable warblers who fly at the terminal branches, incessant in their quest of food; woods heavy timbered and some dense forest growths, for wookpecker, owl and hawk; loose scattered woodland fringed with alder, green brier, dogwood and wild white cherry; gullies, orchards, gardens, meadow-land and upland fields; plenteous water, ponds, lagoons and small running streams; and just enough civilization to suggest a protection for birds.

Such are some of the features of the country round about accountable for Woodstock’s big bird-horizon. “Bird-horizon”, by the way, is a newly coined phrase popular at the bird stations. It means a list of all the species of birds in a given locality within a given time. A single day is the natural unit of observation. So they speak of a day-horizon, a week-horizon, a month-horizon, a year-horizon and a life-horizon. The following might be called a three-year-horizon, but I prefer to name it, for want of a better word, a “petty horizon”, since the list is incomplete and the observations, though extending through a period of three years, are leisurely observations made on walks and during holidays and at odd ad-libitum moments few and far between in a solid Woodstock day. The list of birds is given in detail, in the hope that the horizon may be made complete at some future day by sharper ears and keener eyes, with
the help of a field-glass, often a sorely needed companion of the present writer. One hundred and twenty-five birds have so far been placed in our bird-horizon, which may be broken up into three smaller horizons: a winter horizon, comprising birds that are with us the whole year through and some winter visitants from the north; a summer horizon, birds with us the entire year and visitants from the south; and a migrant-horizon, birds that pass through Woodstock in the spring and fall migrations, some lingering for days, others for a week or more.

**WINTER HORIZON**
(Thirty-six species)

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<td>Song</td>
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<td>Fox</td>
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<td>Sharp-shinned</td>
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<td>Pigeon</td>
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<td>Sapsucker</td>
<td>Meadow Lark</td>
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<td>Winter</td>
<td>Gold-crowned Kinglet</td>
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<td>Great Carolina</td>
<td>Linnet</td>
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**MIGRANT-HORIZON**
(Forty-eight species)

**Warblers**

| Cape May          | Black and White  |
| Cerulean          | Prairie          |
| Chestnut-sided    | Yellow Redpoll   |
| Golden-winged     | Blackburnian     |
| Kentucky          | Worm-eating      |
| Magnolia          | Black-throated Blue |
| Mourning          | Parula           |
| Palm              | Canadian         |
| Myrtle            | Black-throated Green |
| Bay-breasted      | Blue-winged      |
### Migrant-Horizon (Continued)

#### Sparrows
- Bush
- Yellow-winged
- White-crowned
- Vesper
- Savannah
- Swamp
- Grasshopper

#### Unclassified (Cont'd)
- Rusty Crow
- Butcher-Bird
- Bobolink
- Cliff Swallow
- Grey-checked Thrush
- Tree Swallow
- Hermit Thrush
- Spotted Sandpiper
- Solitary Sandpiper
- Semi-palmated Sandpiper
- Bohemian Waxwing
- American Woodcock
- Yellow-billed Flycatcher
- Little Blue Heron

#### Summer Horizon
(Forty-one species)

#### Vireos
- White-eyed
- Warbling
- Red-eyed

#### Flycatchers
- Great Crested
- Least

#### Grackles
- Purple
- Bronze

#### Orioles
- Orchard
- Baltimore

#### Indicolous
- Red-winged Blackbird
- Catbird
- Indigo Bunting
- Dickissell
- Humming Bird
- Kingbird
- Purple Martin
- Bull Bat
- Ground Sparrow
- Maryland Yellow-throat
- Whip-poor-will
From an economic viewpoint many hold that sparrows are the most useful group of our native birds. This would be an extremely safe judgment, were all as efficient workers as the Tree Sparrow. In the State of Iowa statistics reveal the marvellous fact that this species carts away annually 875 tons of weed seed, including crab grass, sedge, knotweed, pigeon grass, chickweed, yard grass, purslane, smart weed, lambs’ quarters and amaranth. Migrants of the family enter Woodstock in early November on their way south. A few stragglers remain behind, wintering on the grounds and roosting at night with the Fox, Song and White-throat Sparrows in the evergreen hedge which circles the Observatory. In size and form the bird looks much like the common Social Sparrow. Pink feet and a pink bill are perhaps the best distinguishing marks for the amateur bird-student in the winter months when the plaintive song of the bird is no longer heard.

The tough little Britons, not so plentiful now as when the house was ivy-mantled, still outnumber all other species about the grounds. Here at Woodstock, as at each city square, there are distinct English Sparrow populations: —one on the immediate grounds about the house, another at the barn and a third down at the railroad station. Scattered flocks, too, live along the country roads. Extraordinary fecundity, aggressive disposition, complete immunity from natural enemies and the bird’s hardiness, account for its wide distribution and rapid dissemination. It is now over fifty years since the bird was first introduced into this country. His coming was awaited with eager expectancy by growers of crops and dealers in birds. Bryant accorded him a warm welcome in his ode on “The World-old Sparrow”:

“And the army-worm and the Hessian fly
And the dreaded canker-worm shall die;
And fairer harvests shall crown the year,
For the world-old Sparrow at last is here.”

In city and country he was heralded as “the great bug-eater”. The following is an advertisement published in the weekly “Indoor and Out,” November 15, 1875:

“ENGLISH SPARROWS
of our own importation, now ready for shipment. Hardy and thoroughly acclimated. These non-migrating insectivorous birds will soon rid your trees and bushes of worms and all fruit-destroying insects. The sparrows will devour
large quantities of the larvae of grasshoppers, cotton-worms and all insects which are now the pest of this country. Hundreds of thousands of dollars could have been saved in the vicinity of Memphis, had this bird been present to destroy the buffalo-gnat.

Prices: Caged, 50 cents per pair; twelve pairs for $5.00; 100 birds for $18.00. Cash with order. Correspondence solicited.

BULL AND SONS
Importers and Dealers in Birds of all kinds
Flatbush, L. I., N. Y.”

And so poor old Dick has tasted the flattery and bitter censure of a fickle world. Yesterday he inspired a poet to song, and hosannas fell from the lips of man in country and town; to-day he is hunted with gun and trap, and a price has been set upon his head. Michigan and Illinois spent over $50,000 in the early nineties to exterminate him. In Pennsylvania, in 1885, under the famous “Scalp Act”, wherein over $70,000 were expended in two years to rid the state of animals and birds supposed to be injurious, thousands of English Sparrows were slaughtered. Yet in the face of all this persecution the race has multiplied, and Dick seems proud of the fact as he moves boldly amid the traffic of the city streets, shoulder to shoulder with man, sometimes preaching to him the need of rising early and cheerful, and of taking a big interest in life before breakfast.

Many things might be said in the sparrow’s favor, such as the consumption of weed seed in autumn and winter, and the destruction of cutworms and weevil larvae fed to nestlings in summer; yet when all is said, he remains the thug among birds. There is nothing debonair about him, no polish, no manners. Unlike other friendly feathered beggars, the English sparrow, at least at Woodstock, will not accept a gift-crumb as a gift. For four years the present writer has daily fed at odd moments of the day a flock of twenty or more, watching particularly for the slightest manifestations of bird signs in recognition of a gift. Their attitude has always been that of a thief. They insist on stealing the gift. Cardinals and Blue Jays unhappily fall into the same sad class. Whereas the Downy Woodpecker, Nut-hatch, Sapsucker, Catbird, Social, Fox and Song Sparrows are friendly beggars, accepting tid bits from the window in a neighborly way, often returning thanks in song from the sill. Feed a social sparrow at your window, and he may bring his whole family around to visit
you in June for an occasional meal, a token of his sincere trust and confidence in the hand that gave him to eat.

Woodpeckers are undoubtedly the most beneficial birds to Woodstock. Five species are found on the grounds through all the seasons of the year: Nuthatch, Downy, Sapsucker, Flicker and Brown Creeper. The healthy condition of the innumerable trees about the grounds is due chiefly to their incessant destruction of insects and insect larvae buried beneath the bark of the trees. The first thing to impress one on examining the tribe is the strange anatomical peculiarities: bony palate; sharp, rigid tail; stout, chisel-like bill; slender, flexible tongue, barb-tipped and extending upward over the head and into the upper mandible. Strong neck-muscles enable the bird to project the tongue far beyond the tip of the bill, and with a rapidity that suggests miniature flashes of lightning. Last year a young captive Flicker extended his tongue fully five inches to a two-ounce bit of chestnut bark placed outside his cage, actually lifting the bark three inches clear of the table. This arrangement of the barb-tipped tongue is a marvellous bit of providence, enabling the birds to explore deep recesses, to spear luckless borers and to drag out larvae hidden in deep burrows.

The most familiar and most common bird of the family at Woodstock is the Golden-winged Woodpecker, alias Flicker. He is our great ant-eater, and is easily recognized by the big white rump-patch as he starts up from field or wood and makes away, galloping heavily upon the wind. This galloping or undulatory flight is characteristic of all Woodpeckers.

"Honk! Honk!" reveals the Nuthatch, the little grey automobile among birds, racing up and around and around and up the college trees. All winter he passes up and down the barren roads of oak and elm and acacia searching for food. When spring comes, prospects brighten, so he toots with lighter heart a little horn which made music in the Redskin's ear in the long ago when motor horns were blown by him alone.

Unlike the other Woodpeckers, the Sapsucker has a short, bush-like tongue, not barb-tipped and scarce designed to capture insects in the wood of trees. Sap and ants are his chief diet, with a small per cent of cambium and the inner bark of trees. Occasionally in the spring he tries the role of fly-catching with miserable success, getting more exercise than food for his attempts.
One morning last October I watched a male bird at work on our grounds, digging wells in a basswood tree. I had often, in passing, seen the same individual working at various trees on the grounds, but determined this day to be an inspector, to watch him at his labors and to examine his work at the end of the day. He proceeded slowly, but with some system. First he drilled three holes about an inch apart in a straight line, then rested while the small wells were filling with sap. When the holes were filled he sipped his absinthe leisurely; then sidled a few inches to the right and began to dig fresh wells following the same straight line. When four new holes were finished he returned to the first set, rested a minute or so, then of a sudden, as though old Horace had shouted at his ear a “nunc est bibendum,” slipped rapidly along the row, emptying each well as he passed. Down he then dropped a full foot on the trunk, and went working away at a fresh row of wells. The blows were soft, audible but a few yards away, and delivered at angles from left to right. In the late afternoon I returned to examine his work. Over a hundred little red ants were now on the tree, some moving slowly down and away from the wells in a maudlin state, drunk, so it seemed, from too much absinthe, their sacks swollen and golden with wine; others were sipping away at the wells, three and four huddled pell-mell up to their waists in some of the holes. I counted the wells, forty-two in number, running in rings around the southern extremity of the tree. At four o’clock sharp the Sapsucker was back from a foraging trip. He flew flat against the tree, cast a shy eye quickly back at me, muttered his hideous cat-like cry, and then began banging away at the ants. Within less than five minutes the hundred or more little red robbers were securely imprisoned for life for tampering with Sapsucker wells.

This wholesale destruction of ants is only a fair recommendation for the bird, and in nowise redeems the serious harm he brings to trees of orchard and forest. In woods alone it is estimated that ten per cent of the merchantable hickory is abandoned on account of Sapsucker blemishes. On this basis the annual loss on hickory is put at $600,000. For those, therefore, who would contend that the Sapsucker deserves protection at the hand of man, I should like to name two charges against the bird which merit earnest reflection. First, the bird kills hundreds of trees outright in orchard and wood by his countless drillings. Go into any orchard,
and you will find the fruit trees pock-marked by his peckings. The trunks look for all the world like riddled targets of some Winchester rifle club. From these innumerable small wells, gallons of rich sap have flowed into the reservoirs of Sapsuckers' stomachs,—sap that in the providence of God seemed designed for the nourishment of growing wood and bark. This constant drain on the tree gradually lowers its vitality, and in the course of years makes of it a thing fit only for axe and fire. The second charge is the financial loss consequent upon the damage done to trees. Defects are produced in the trees, blemishes which reduce the lumber value of the wood. The grain is sometimes distorted, knotty growths form, and then there are cavities in the wood, and extensive staining. The streams of white pitch running down the trunk of the Norway pine near the hot-house serve as a good type of the Sapsucker's ability to destroy ornamental trees.

M. F. Fitzpatrick, S. J.

(To be continued)

THE ONE HUNDRED THOUSAND DOLLAR CAMPAIGN

On February 20, 1917, we successfully completed here at St. Aloysius' Church, Washington, D. C., a ten days' campaign for the raising of one hundred thousand dollars needed for the building of a girls' parochial and high school. We have a parochial and high school building for girls, erected forty years ago, by Father Jenkins, but it is entirely too small for our present needs.

When it was announced that Father Rector, the Rev. Paul R. Conniff, S. J., was going to set out to get one hundred thousand dollars in ten days, our friends and even the parish smiled sympathetically. No one believed such an achievement possible. We closed the campaign however, with one hundred thousand dollars attained, and the smile of our friends has changed to a look of wonder. Many elements entered into the bringing about of this achievement, an achievement that is probably unique in Catholic parish annals in the country.

At the outset the psychological effect of having an outsider—a Catholic, yet a stranger to our people—a professional campaign conductor, Mr. Charles Jerome Sheffield of Cleveland, brought here to conduct the
DOLLAR CAMPAIGN

campaign, aroused in the people the desire to show a total stranger what they could do. But once the effect had been produced and the people took up the work under Mr. Sheffield's skilled management, then the age-old spirit of self-sacrificing Catholicity, peculiar to this parish, came to the front. But for long years back the spirit that awaked to action at the call of this campaign had been brought to life in the people, by the union and zeal of our Fathers who have labored to make St. Aloysius what it has always been, an ideal and earnest parish.

The results of this campaign are only another evidence of the fact that Christ's words, though at times forgotten even by His ambassadors, "Seek ye first the kingdom of heaven and all things shall be added unto you", are still remembered by Him. For to a remarkable degree it is evident that in St. Aloysius' parish the priests of the past, as well as the present, have been men after the heart of our Lord, working in harmony and charity, seeking not their own interests but "the kingdom of heaven" ever first for their people and themselves. Nothing else but the blessing of God on work done in God's way can account for the almost miraculous outpouring of this world's goods from a parish—and the greater amount of it by far came from this parish—that is not by any means what could be called a wealthy one. "Seek ye first the kingdom of God", in charity and zeal for souls and all other things shall be added to you, is surely fulfilled in our parish to-day. For here the priests have always known their people and the people have known and loved their priests. The census of the parish has been regularly taken, and the services in the church have been always of the warm devotional kind. This parish has always been, as parishes should be, like one big Catholic family. This idea has here been somewhat dwelt upon, because if we are to understand the remarkable outburst of Catholic generosity and loyalty and zeal we must go back to the blessing of God on work done in the past in God's way, and not in a human way. Souls must be the first thought and the first care, and human weaknesses must be put aside in this common work for the great cause if we are to expect temporal blessings from God the giver of wealth. And it is clear to anyone dealing with the people that this must have been in the past, as it is now, the manner of action in St. Aloysius' parish. The "Ad majorem Dei gloriam" of our Founder here reaps its reward.
Another element in the preparation was the prayers of the people, especially the little children of the parish. The good Sisters of Notre Dame of Namur, whom we are fortunate to have as teachers for our boys and girls in our parochial school, had the children going to frequent communion, and during the ten days of the campaign itself most of our children received daily communion. Then, too, we must not forget the prayers of the old people in the Home of the Aged under the Little Sisters of the Poor in our parish. During the campaign the beads were said all day long by the old people in relays in their chapel, and in addition to this, from their meagre store they collected amongst themselves and contributed twenty-five dollars to the fund.

When the campaign itself was launched the three hundred solicitors set out early in the morning and kept going all day long. Some families loaned their automobiles to the solicitors for the ten days, but most went on foot. The generosity and enduring self-sacrifice of these workers during these ten days would make a touching and edifying story of human interest—a story of sterling, generous Catholicity—the full account of which only the recording angel in heaven can give. Many of them set out after breakfast and did not see their homes till late in the evening—going without their dinner. And the days happened to be the coldest of the whole winter here in Washington—three of the days the thermometer registered zero in the morning and did not rise much above it the rest of the day.

The first gun of the campaign was fired when the people of the parish, in response to the invitation at the Sunday masses, filled the college hall to hear the opening speech of the campaign manager. The direct result of this meeting was the awakening of confidence and enthusiasm in our people by the address of the manager, in which he set before them his method of work. He told them he would organize and train a working force of twenty bands of women and ten bands of men to be collectors, and called that night only for the volunteering of those who would be willing to act as captains of the bands. One after another the ladies of our parish volunteered and each offer met with applause; then came the men equally generous. That night all the volunteer captains were obtained. These captains were instructed to choose nine of their friends to form their respective bands—friends who would be generous workers, and these bands were to be picked and to report for their
first instructions in the lower hall of the college auditorium two days after. Sunday, January 14, this mass-meeting was held, so that on Tuesday, January 16, the first meeting of the bands took place. In the meantime a telephone was installed in our lower hall which was to be used as the campaign headquarters. The manager employed two stenographers and typewriters and furnished the hall after the manner of a business office. Here every Tuesday and Friday nights a business meeting of the bands was held, during which gradually the whole working scheme of the coming campaign was explained to them and their confidence and enthusiasm roused more and more. A large banner was spread across part of the front of the church announcing the days of the campaign and its purpose. Across the front of the college hall was spread another banner announcing the same, and that herein were the campaign headquarters. From Friday, January 12, when Mr. Sheffield arrived to take up the work till February 4, he spent the day at campaign headquarters preparing the lists and the cards to be used by the solicitors. The census of the parish had just been completed by the parish fathers preparatory to the campaign so that all our people were listed and their addresses verified. These were examined together with all other lists available of possible contributors, such as the Sacred Heart League lists, the Sodality lists, the Alumni lists of our schools and college and the city directory. Some ladies of the parish gave their days to verifying all the addresses and collating a list of business men throughout the city with whom our people dealt. Then the earnings of each member on these lists was obtained, information which was peculiarly easy to get in this city, as most of our people are employed in the government offices, and their fixed salaries are known. A calculation was made for each as a possible contribution of at least one month's salary, since it was an essential feature of Mr. Sheffield's scheme not to require all the money at once, but part could be given in the shape of a promissory note he had printed on a card and made payable quarterly at the National Metropolitan Bank. Two of the Gonzaga Alumni employed in the bank arranged to handle this business and to receive our money. These promissory notes or pledge cards as he called them, were of three colors, white for the people of our parish, buff for individuals outside our parish and gray for the business firms.
Gradually the lists were all verified and gone over carefully to prevent any duplication of names, and then were divided into thirty parts, and on typewritten sheets were made respectively into thirty different books, one for each band, and on Sunday, February 4, from 2.30 P.M. till 9 P.M., each band went over these books and crossed off and copied down the names of people they thought they could handle, and so after some hours' work of collaborating and conference, each band had an equal number of names of people whom that band thought it could do best with. Then the solicitors' cards were filled out with these names and given to their proper bands, and each band determined on whom each would call. There were about eight or nine thousand names all told, and with the thirty bands made up of ten members who were to work in pairs it will be seen that each pair had no more than about sixty names to handle for the ten days, and thus what seemed like a vast undertaking dwindled down to six or seven names to be handled by each pair each day, and no one would be visited except by the pair who held his or her card. But as our parish is quite extensive in area and as the names chosen may have been of dwellers far apart, and as in many cases the people were not at home when sought, it turned out that the solicitors were kept busy every hour of the ten days. The evening before the campaign opened all the solicitors were gathered in the lower hall to a banquet. Long tables were set across the hall which was festooned and draped in gala style with striking mottoes hung on the wall, all intended to arouse enthusiasm and confidence. An orchestra of six pieces was engaged and the girls in the senior class of Notre Dame Academy served the tables. The steward of the lunch room in the Bureau of Engraving gave his services as a contribution to the campaign, and a number of young ladies of the parish helped in the kitchen. Speakers had been invited with a view to arousing interest and determination. Congressman Gallivan of Boston distinguished himself that evening in the oration he delivered. The other speakers were Mr. J. E. Colton, Mr. Henry I. Quinn, Dr. James J. Kilroy, Mr. William E. Leahy, Assistant District Attorney, and Rev. Father Rector.

Every evening of the ten days of the campaign the hands gathered this way in the hall at a luncheon served by the same force who had given their services to the banquet. After the luncheon had been served the reports of the day's work were made out by each band,
the money collected put into large envelopes and on the outside of the envelopes the amount was recorded together with the name of the band—the ladies' bands went by letters—the men's by numbers—and were signed by the captain of the band. In addition to this on the outside of the envelopes the names of any contributors to a band of one hundred dollars or more were recorded together with the amount contributed. When the bands had all signified that this recording work was done, Mr. Sheffield went the round of the tables and read out in a loud voice the name of the band and its captain and the amount taken in by them that day. And when any band had reported four hundred dollars or more, a cheer was given to the band and its captain, and the orchestra struck up any tune the band called for. Then the names of the individual contributors and their amounts of a hundred and over were read, and after each one a cheer was given and music played. The first night this cheering and music seemed a little artificial and strained, but Mr. Sheffield knew his business; gradually it got hold of the people and they caught the spirit and became enthusiastic and at the mention of thousands, verged on the riotous. The very first night, Team A launched the campaign on a promising footing by announcing as their day's work the collection of over two thousand dollars. The total reports of the first night were over nineteen thousand dollars, and this sent the solicitors home, feeling that if they had doubted before, perhaps after all they could accomplish the feat before them. When the campaign was over Mr. Sheffield acknowledged that his highest expectations had limited themselves to a possible sixty or seventy-five thousand dollars, but he had not reckoned on the whole-souled generosity of our people, the persevering tenacity of Father Conniff or the prayers of the children, the old people and the parish.

Every Sunday of the month of preparation for the campaign the Fathers at all the masses spoke in a way to rouse the interest and pride of the people in their parish—a parish that in the past has done so much and has a college, a boys' and a girls' parochial school, a church and a rectory to its credit.

The people responded nobly, and a circular passed out after all the masses on the Sunday preceding the campaign, appealed to the chivalry and honor and pride of the parish, and aided in getting the people into the proper dispositions of generosity and sacrifice.
These few weeks of preparation had the whole parish like racers on the scratch mark, and when the signal came the campaign started with a dash that kept up till the last moment. The gathering of the bands the last night in the hall will be long remembered by all who had the good fortune to see it. That night the usual program was varied in this, that a silent report was made to the two bank representatives, graduates of Gonzaga, who were present every night to receive the money, so that it could be found out without any disheartening announcements just how near they were to the one hundred thousand dollars. It was realized that the total was seven thousand dollars short. This was announced by the manager and they were told that the deficit would be made up before the night was over. Volunteers were called upon to raise their former subscriptions, the manager setting the ball rolling by announcing that he himself would contribute one thousand dollars. This started the movement and before it stopped the required seven thousand dollars were made up, and when the last cent was in, pandemonium broke loose. Strings had been stretched overhead from pillar to pillar in the hall and long rolls of confetti were hurled from all directions through the hall till it was one mass of gayly-colored streamers. Nearly every one had come with a horn or a rattle and what noise the throats could not furnish was supplied by the horns, the rattles and the dishes. Then the entire organization, accompanied by many others, went to the church where a mass of thanksgiving was said by Father Rector at 2.30 A. M., at which many received holy communion.

Another telling part of the manager's scheme in the campaign was the rivalry created amongst the teams, by having four large silver loving-cups to be awarded respectively to the two most successful teams of the women and the men. A number of teams kept neck to neck throughout the days and the team that gave most promise of coming first, as often happens in such races, found itself beaten at the last moment by a great spurt the team that had been pushing them hardest took the last night.

A banner inscribed "The Winning Team" was placed on the table of the most successful band the first night and each succeeding night if they lost it they had to carry it in a body round the hall and deposit it on the table of their victorious rivals.
Everybody entered into all this in a spirit of happy sport and each night they would leave the hall around eleven or twelve o'clock after a most fatiguing day, glad and happy and cheerful and eager for the morrow's fray.

The cash contributions at the end of the campaign amounted to over thirty thousand dollars. By April 1st the cash paid in rose to forty-four thousand dollars. The balance is due quarterly, the last payment being March 15, 1918.

A stimulus in the campaign was the daily publicity in all the Washington papers by a reporter engaged for the purpose. A lengthy editorial in the leading daily paper, in which the parish of St. Aloysius was proposed as a model of self-sacrifice and successful energy, was a striking instance of the interest taken in the campaign by the people of the city. It was especially helpful to publish the donors of one hundred dollars. It was the large number of hundred dollar donations that chiefly made the campaign a success. To help this feature a memorial tablet in the new school was promised which is to bear the names of all who gave one hundred dollars and upwards. The parish is very devoted to its dead and many parishioners gave one hundred dollars to have the name of a deceased relative or friend on the tablet to win the prayers of the Fathers, the Sisters and the school children.

John A. Cotter, S. J.
BOOKS OF INTEREST TO OURS


Priests who are called upon, either habitually in virtue of their office as directors of the League of the Sacred Heart or on occasion, to conduct the devotion of the Holy Hour will feel very grateful to Father Donnelly for the latest product of his able and zealous pen,—"The Holy Hour in Gethsemane." Under this attractive title they will find in handy form and in style as attractive and stimulating as that of all the author's earlier works, abundant matter for meditations on the Sacred Passion, the original and most truly appropriate subject of the Holy Hour. A companion volume, therefore, as well as a completion, we might call the present book of Father Donnelly's widely-read and deeply-appreciated, "Watching an Hour."

The verses of the Anima Christi form the text and subject-matter of the meditations, and these, presented in the true Ignatian method of suggestion rather than full and ample development, will not fail to prove thoroughly satisfying to directors and people alike. Though few in number the considerations ranged under the successive invocations of the familiar and popular prayer are so divided and grouped that they apply most aptly, each in its turn, to some one of the duties or obligations of the Catholic's every-day life. Besides so fertile in practical applications is each chapter, section and paragraph that it is difficult to see how any one individual or congregation will be likely to exhaust this little volume's treasures of thought even by constant use throughout a long period.

Two brief introductory chapters, the first dealing with the authorship of the Anima Christi and the date of its composition, the second with the nature and development of the devotion of the Holy Hour are most interesting and instructive and can easily be turned to advantage by the resourceful director. The same may be said of the well chosen verse translations which precede and the more extended paraphrases of the same which follow the meditations proper. The Litanies of the Holy Name and of the Sacred Heart, together with a beautiful translation of the "Improperia," and an abundance of thoughtful and devout prayers, all add to the really great value of this book. The publishers have done their work in a way that is worthy of the author and his pious purpose, so that the resultant product can be unhesitatingly commended to every lover of the Sacred Heart as a splendid help to devotion whether private or public.

While a mission is in progress, a priest addresses hundreds of souls every evening. The mission ended, a reckoning is taken. So many thousands of penitents and communicants, so many sinners of long standing brought back to the altar-rail, so many conversions to the Faith. The missionary passes on, and casts the Divine Fire upon a new portion of earth’s great field.

When the school year is ended, we teachers find that we have exerted a direct influence on a scant fifty souls. Fifty for us, as opposed to fifty thousand for the missionary! But our work has an intensive and permanent quality lacking in his. He forms Christians; it is our privilege to fashion doctors and confessors, men and women who shall carry the impress of our teaching to the grave and extend our influence to thousands who have never seen our face or heard our voice.

But to accomplish this the teacher must neglect no means of awakening the spiritual life of his pupils. Least of all can he neglect religious literature.

We have here a small book that we think should be in the hands of every Catholic student. It is a study of the character of St. Joseph, from the pen of Father Joseph P. Conroy. The author has gone directly to the virtue which made St. Joseph worthy to be the foster father of the Redeemer and the patron of the universal Church—his unquestioned obedience and devotion to the call of duty. Father Conroy’s eloquent development of his theme has a strong appeal for young men and women at the important period when their ideals are in the process of formation.

“The Master Key in the Hand of Joseph” possesses all the qualities that made his “Talks to Boys” popular throughout the land. First published in the March 1917 issue of the “Ecclesiastical Review”, its merit as a classroom text was immediately recognized, and over three thousand copies were ordered by schools and academies in advance of publication.


This edition of Newman’s masterpiece, now ready for distribution, has been carefully edited for classroom use. It contains an introduction, a chronological life of Cardinal Newman, a glossary, an explanation of the literary laws governing religious dramatic dialogue, a list of poems for comparative reading, some suggestions for essays in criticism to be written by the students, and a series of questions on the content and form of the poem.
These questions will be of the greatest use to the busy teacher. They bring out what should be known of the poem, and they do so without requiring the student to have recourse to any book other than the text itself. Answered in the form of exercises written at home, they take the place of assignments in English composition; answered orally in the classroom, they cause the time to pass pleasantly in profitable discussion.


1. It fills a long-felt want as a manual of devotion for our Catholic colleges and academies.
2. It does away with the need of several separate manuals hitherto in use. It is at once prayer-book, sodality-manual and hymnal.
3. The prayers have been selected especially for the use of students. Only those devotions which are known from experience to appeal to young people have been selected.
4. The prayers for mass are arranged with a view to variety. This is especially true of the prayers for mass in common. The conviction that young people like variety in their devotions, as well as in their studies and pastimes, has directed the arrangement of the prayers.
5. All the needs of sodalities of the Blessed Virgin Mary have been consulted; the ordinary prayers, and the necessary ritual for the ceremony of reception, etc., are found in the book.
6. The special devotions for the young people include the devotion of the Six Sundays in honor of St. Aloysius, visits to the Blessed Sacrament, devotions for confession and communion, the way of the cross, etc. The prayers combine brevity, succinctness and devotion.
7. The hymnal contains 100 choice selections of the best ecclesiastical songs suited for congregational singing. The leading notes accompany every hymn thus rendering practise easy.


We quote from the preface of this finely printed little work of nearly 200 pages. "The reader who has taken up the Life of Father Fiter may well persuade himself that he could do nothing better than study it if he desires to provide himself with correct ideas on the Sodality of our Lady. The director who ponders the little volume will find in it a mine of suggestions and a treasure of encouragement." And again: "Father Fiter is unquestionably the most important figure in sodality history in the last two hundred years. He has two titles to the distinction: his sodality at Barcelona and his part in preparing the common rules in 1910."
"Father Fiter was the head of what an able critic has justly styled the model sodality of modern times, in fact, he created the sodality, and brought it from an inactive and moribund and ragged collection of indifferent elements to be the fully organized association it is of young men, imbued with supernatural principles and moved by these to the intelligent and concerted works of charity and apostolic zeal which has never been surpassed in sodality history."

"Besides his importance as a model director of the model modern sodality, Father Fiter can justly claim the gratitude of all sodalities for having prepared and indeed nearly completed the common rules approved by Father General Wernz on Dec. 8, 1910. The actual drawing up of these rules, which have proved a boon to all earnest sodalists, and a bond of union among sodalities is due to Father Fiter's successor in the sodality of Barcelona, Father Cajetan Puig, and to certain members of that sodality. But the laborious and painstaking trying out of the rules one by one and piecemeal is the work of Father Fiter."

The learned author of this book presents with special zest Father Fiter's traits as a man, as a religious and especially as a director. Besides a table of contents, there is an excellent alphabetical index at the end of this very useful book for sodality directors and sodalists.

_Benedictus Qui Venit. A New Mass Book for Youth._
_Father W. Roche, S. J._

Longmans, Green & Co., Fourth Ave. and Thirtieth St., New York. 30 cents net.

This little book is a work on entirely new lines for the devout hearing of mass. It is full of unction in its every page, and best of all it makes the reader feel the very nearness of the God made man on the altar during the sacrifice of the mass. "Why this new book of prayers" the author asks in his introduction; and he answers: "To tell you not so much what to say as what to think. To put you on the inner side of things and guide your mind through the great mysteries of the mass. On these you should often muse and ponder in your heart ... At first sight these prayers look much like poetry, and rather long. They are not poetry at all. The lines are irregular to check the speed and to suggest pauses wherein you may capture the sense and hold to it. No prayer need be longer than you like. You may stop reading at almost any line and take to thinking, to such thinking as will carry with it your affections and your will."

"You will not find here the prayers of the Missal. I have purposely kept them out," says the author, "so that later you may turn to them and find them still fresh and awakening. You will find, however, the thoughts and motives and exact order and arrangement of the Missal, and often (as titles to the prayers) its very words."

The book can easily be carried in a boy's coat pocket.
OBITUARY

BROTHER ANTHONY BECKMANN

The life of a coadjutor brother in the Society is so hidden that in writing such a life it is difficult at times to bring out what men might call the attractive features of a biography. The quiet uneventful years have no flash or glamor about them and yet we know that somewhere in the current of events there is a strong influence going forth from these lives hidden with Christ in God. The world knew little of Brother Anthony Beckmann, yet those of us that did know him can bear testimony to the strong, silent influence he wielded during his long years of service in the Society of Jesus. Brother Beckmann was a cabinet maker by trade and entered the Society at Frederick in 1869. His years in the Society were spent alternately at his trade and in the duties of sacristan. He was sacristan successively at Holy Cross; Loyola College, Baltimore; the Gesù, Philadelphia; Gonzaga College, Washington, and St. Mary's, Boston. It was in this capacity that many of us came to know him. Brother Beckmann was a strong personality and we may say at once, it was not easy to understand him. He could tolerate no half-way measures in doing things. When his plans were once made, he was exacting in having them carried out to the smallest details. Those who served under him as altar boys will recall his relentless insistence on an accurate knowledge of the answers at mass. There was no general mumbling of something like a response; the exact words, even the exact ending had to be given or you were not allowed to pass as a server. Then he himself would conduct the rehearsals for the big occasions; many an hour he spent drilling us in the sanctuary, so that every boy knew just what to do at the proper time, not in any go-as-you-please fashion, but in the most perfect way possible. Mistakes did not go unnoticed; he would call you aside after mass or vespers and say, "John, you bowed too soon; you genuflected with your left knee, or your hands were not joined properly." His was a real training in the sanctuary. He believed that everything about God's altar should be the best that we could give. He managed to get some ladies interested in the work of making cassocks for the boys, with the result that every boy was splendidly fitted out and was made to take special care of his own cassock; there was no mad plunging in with the hope of getting something that might come near fitting you. If through carelessness your own cassock was lost or unfit to wear, you

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simply stayed out of the sanctuary till further notice. The result of all this training was that Brother Beckmann's altar boys by their conduct on the sanctuary added much to the effect of the Church's beautiful ceremonies on solemn occasions. But this strict discipline was not by any means the only source of Brother Beckmann's influence. He was never happier than when surrounded by a group of his altar boys. He had all sorts of schemes for making the lads happy and keeping them devoted to the altar. He realized that a boy was a boy and that a very integral part of every real boy is his stomach and so Brother Beckmann usually had an orange or two in his deep habit pocket; these he would toss to the first group he met. The altar boys' feast at Christmas was a joy in Brother Beckmann's life; sixty or seventy boys lined along on both sides of a large table laden with every kind of Christmas cheer. The good brother would marvel at the way those youngsters would "peg away" as he used to say. Many of us can remember this scene and it really was marvellous; they ate until there was not a wrinkle in them. Another pleasant recollection of Brother Beckmann is the wonderful gift he had of telling stories. The writer recalls how in three or four sittings the Brother told in a most thrilling way the whole tale of Ivanhoe. It was remarkable how he could double his tracks in the narrative; leave one part, then jump to another scene and come back again with the connection entirely unbroken. The Talisman, The Lion of Flanders and a number of others were done in the same way. These are a few manifestations of the interest the Brother took in his boys; he exacted strict discipline at the proper time and was a kind father when discipline was not the order of the day.

It was said of the village schoolmaster:

"Yet he was kind and if severe in aught,
The love he bore to learning was at fault."

A good deal of Brother Beckmann's severity at times came from the love of exactness in things pertaining to the sanctuary. Many who afterwards entered the Society do not hesitate to say that their vocation was fostered by the silent influence of Brother Beckmann's life and character.

The following beautiful tribute comes from a secular priest in Worcester who knew Brother Beckmann at Holy Cross some forty years ago:

"I first met Brother Beckmann thirty-six years ago when I entered Holy Cross College. As I could serve mass perhaps somewhat better than the average boy, he took me under his wing, made me head altar boy and his assistant in altar decorating. In this way I came to know him quite intimately. I will say of him that I firmly believe he was as fine an example of a true religious as I have ever met. These recollections go back many a year, but somehow I always compare others I have met with him and he is still
my model. He was a man of intense piety without affectation, kind and generous to a fault. He had in those days, what seemed to me an intense love for all that pertained to the altar. He never tired of adding some decoration to the sanctuary. In his moments he loved to work at wood carving and left behind him at Holy Cross many reminders of his skill in this direction. In those days the products of his hands seemed most marvellous. He had good taste also in whatever he accomplished. However, the lasting impression he produced on me I will again repeat was his sincere, simple piety. In my youthful days and even yet, the above was the trait of character that most endeared him to me."

These splendid traits in Brother Beckmann's character were not unaccompanied by others against which he had to wage continuous warfare. He was by nature a somewhat imperious character and at times manifested something akin to tyranny in his dealings with those under him. He knew this defect and fought hard against it and as the years went on, the finer side of his life gained the upper hand. "I fear", he said about a month before his death to one of his old friends, "that I made many mistakes in my dealings with others, but one learns only by experience." The struggles he went through mellowed him considerably, and while constant attacks of terrible headaches often made him testy, they also served to bring out that sympathy for others in suffering, which, all who knew Brother Bechmann, admit to have been one of his special characteristics. He was heard to remark once when he could get nothing to relieve his pain, "well our Lord couldn't get it on the cross either."

His reverence for our Lord in the Blessed Sacrament was very great. No matter how busy he was in his decorating for big feasts, he would never pass the tabernacle without making a full and reverential genuflection and in a kind but firm way he made it known that he wanted all those helping him to do the same.

Brother Beckmann's death, September 9, 1916, was sudden. He took dinner at Boston College and seemed to be in perfect health and spirits. He talked cheerfully with some of his old boys and at about 8 o'clock left for St. Mary's. The following details concerning his death are given by Father Conway:

"Brother Beckmann went to Boston College as well as ever and remained for dinner. He came here after a lively recreation there. About 9 P. M., he went to the lower sacristy where he kept his habit, put it on, and then began to feel weak. A little mass wine was given him and the Brother sat in a chair. I was called from the confessional about thirty feet away at 9.15 P. M. I saw at once that things were serious. I made him make an act of contrition and he said "I am dying." I ran for oils upstairs,
came down and anointed him while he sat in a chair. Then we tried to have him lie down but he could not. He sat on the floor with his head resting against the chair. We called a doctor from the Relief Hospital who injected strychnine, this did not bring him back. In about forty minutes from his first attack he was dead on the floor. As the ambulance doctor was present we used the ambulance stretcher to carry him to his room. He died of weakness of the heart.

Brother Beckmann spent about thirty years of his life in the office of sacristan; it was fitting that he should die practically in the sanctuary, close to Him Whose altar he loved and cared for during so many years of service. And so in the big generous-hearted devotedness of this good brother all the little defects were swallowed up and he died serving loyally even to the last moment. R. I. P.

FATHER WILLIAM F. GANNON

Suddenly and without warning, on Monday, October 30, 1916, death visited the Church of the Gesù and St. Joseph's College and called from their midst Father William F. Gannon. For some six months he had been suffering from very high blood pressure and for several weeks had complained of violent headaches, but no immediate serious results had been anticipated. On the day of his death he seemed to be in unusually good health and spirits. He was stricken with apoplexy shortly after one o'clock in the afternoon, and, though he recovered consciousness and received the last sacraments, another stroke soon followed and he passed quietly away, shortly before midnight. The funeral took place on Thursday, November 2, 1916. The community of the Church of the Gesù and St. Joseph's College, assisted by a large number of secular priests and members of other religious communities, chanted the Office of the Dead, which was followed by the Mass of Requiem. In the absence of Archbishop Prendergast, who was kept away by illness, Bishop McCort pronounced the last absolution.

Father Gannon was born in Cambridge, Mass., on March 31, 1859. Upon the completion of his studies in the High School Department of Boston College, he entered the Society of Jesus at Frederick, Md., on August 5, 1876. Here the two years of his novitiate were spent, followed by two years of classical studies. He then went to Woodstock, Md., for his course in philosophy. In 1883 he was sent to Holy Cross College, Worcester, Mass., where he was engaged in teaching until 1885. Two years at St. Peter's College, Jersey City, and one at St. John's College, Ford-
ham University, completed for him the term of teaching usually allotted to Jesuit scholastics, and in 1888 he returned to Woodstock to pursue his theological studies. Here he was ordained in 1891. In 1892, at the end of his fourth year of theology, he was once more assigned to Holy Cross College, where he served for one year as prefect of discipline. The following year was spent in the exercises of the tertianship, at Sault au Récollet, Canada. On his return to the States, in 1894, he again took up the duties of prefect of discipline, this time at Georgetown University, Washington, D. C. After one year in this position, he went back to the classroom and during the next three years was engaged in teaching, for two years at St. Francis Xavier's College, New York City, and for one at St. Peter's College, Jersey City. While at St. Francis Xavier's, on August 15, 1896, he pronounced his final vows.

During the year 1898-1899, Father Gannon was prefect of studies at St. Peter's and at the close of that year was assigned to the mission band. After four years spent in the work of giving missions, he was appointed rector of Boston College and fulfilled the duties of this important office for four years. From 1907 to the time of his death he was engaged in parish work—at St. Ignatius' Church, New York City, in 1907-1908 and again in 1913-1914 and, during the five intervening years, at St. Aloysius' Church, Washington, D. C. In the summer of 1914 he came to the Church of the Gesù.

Little more than two years did he spend in this parish, but in that time he had endeared himself to many by his generous labors and his never-failing cheerfulness of manner. As confessor in the church and as director of the Married Men's Sodality, he exercised a far-reaching influence for good. Two months before his death, he had taken charge of the Senior Holy Name Society, a work which appealed to him and to which he devoted much time and energy. On the very day of his death he had spent the entire forenoon in going about the parish, visiting the homes of actual and prospective members of the society, urging interest and enthusiasm in its works. This extra exertion, coming after a distant sick call in the early morning hours which had deprived him of his night's rest, may have brought on the stroke that caused his death.

It is impossible to measure and state in exact terms the amount of good done by a man like Father Gannon. The many positions filled by him brought him into contact with men and women of almost every class and his influence over them was ever for good. As confessor, as preacher, in the work of given retreats to priests, to religious and to the laity, and as a religious superior, he labored devotedly for the spiritual welfare of others and for the glory of God. His works, cut short by a death that to human judgment
seems untimely, will plead for him before the throne of Divine Mercy.

On the eve of All Souls' Day his body lay in the college chapel, while the usual services in commemoration of the faithful departed were being carried out in the church. And it was recalled that on that same evening, a year ago, he had "delivered a touching sermon and had pleaded in eloquent terms the cause of suffering souls. It remains for those who knew him and loved him, those who, themselves or in the persons of those dear to them, have received comfort and consolation from his priestly ministrations, to give to him that aid which he so earnestly besought for others—remembrance in their prayers and in the holy sacrifice of the mass. R. I. P.—The Gesù Calendar.

FATHER THEOBALD W. BUTLER

The hearts of hundreds of warm and devoted friends in New Orleans were shrouded in grief on December 8, 1916, when news was received that the venerable Father Theobald W. Butler, S. J., a pioneer worker among the Jesuits of New Orleans, widely known and revered throughout the south, had died in Macon, Ga.

Death came on December 7, 1916, as the beautiful feast of the Immaculate Conception was being ushered into the world. In that quiet hour, with heart lifted to God and asking the protection of His Blessed Mother, for whose honor and glory he had ever labored, the pure soul of the great and good old Jesuit burst the earthly bonds and was translated to the presence of Him who gave it. Father Butler was in the eighty-eighth year of his age and the seventieth of his life as a member of the Society of Jesus. On September 8, 1914, Father Butler celebrated his sacerdotal golden jubilee, as a Jesuit priest. The celebration took place at the Jesuit Novitiate, St. Stanislaus' College, Macon, Ga., where Father Butler was peacefully spending his declining years after his long, fruitful and active labors. In December, 1914, Father Butler came to New Orleans for a brief stay to visit the early scenes of his labors at the Jesuits' church and college, ending with a visit to Spring Hill College, Mobile, whose upbuilding in the years gone by owed much to his earnest and energetic efforts. In every city of the south, from the Potomac to the Gulf, wherever a Jesuit home was to be found, Father Butler labored, and it has been truly said that no priest in the Southern Province of the Society of Jesus was better known to clergy and laity than the revered worker whose death it becomes our sad duty to chronicle to-day.
Father Butler came to New Orleans in 1847, with his confrères of those days, who were laying broad and deep the work of the Order in the south; he labored with the indefatigable zeal that knows no such word as "fail." Early and late he toiled, but whether as teacher, preacher or superior, he did all for the honor of God. Throughout the south, where his labors were constantly extending, he endeared himself to all. In college or mansion, in classroom or hospital, in the modest village church or the stately cathedral, he was ever the same humble, devoted priest of God. Rich and poor, laymen and religious, all felt the kindly ministrations of the noble Jesuit and were cheered and encouraged by his sympathetic words.

Indeed no ordinary life was that of Father Theobald Walter Butler. He was born on July 13, 1829, at Ballycarron, County Tipperary, Ireland. He came of a distinguished family and was the tenth of twelve children. His maternal uncle, Standish Barry, was the first Catholic member elected to Parliament from County Cork. His cousin, the late Sir William F. Butler, was at one time commander of Her Majesty's troops in southeastern Africa. At his death, King George and Queen Mary paid a noble tribute. A brother, Major General Henry Butler, joined the famous Fifty-Seventh Regiment, and fought through the entire Crimean campaign.

At the age of ten, young Butler went to Clongowes College, County Clare, and remained there until 1844. The following year he entered Oscott College, in England, which was then under the presidency of the famous Cardinal Wiseman. At this time the young man felt the divine call, and, in response to the voice of the Master, entered the novitiate of the Society of Jesus, in Dole, France, on September 23, 1846. In the following year the sons of St. Ignatius were sent into exile, and Mr. Butler embarked at Havre for New Orleans and arrived here after a voyage of sixty days, on May 17, 1847. The next year he pronounced his first vows as a Jesuit, in the chapel of Spring Hill College. Of the seventy Jesuits who were in the south at this time, Father Butler was for years the sole survivor.

He taught in the colleges of Grand Coteau and New Orleans, and after the usual course of studies, was ordained to the priesthood by Archbishop Odin, in the Jesuit Church in this city on September 8, 1864.

A few months later he was sent to France for further studies at Fourvieres, and took the opportunity of the journey to revisit his native land after an absence of eighteen years. He spent the third year of probation in Rome and on August 15, 1869, pronounced his last vows before the Very Rev. Father Beckx, then General of the Society of Jesus. This ceremony took place at the altar of St. Ignatius, in the famous Church of the Gesu, Rome.
From this year the real work of Father Butler in the Southland may be said to date. After several years spent in New Orleans he was sent to found a church of the Society in Augusta, Ga. Here he remained for seven years, endearing himself to all classes. In 1880 he was entrusted by the Father General of the Society with the government of the New Orleans or Southern Mission of the Jesuits. In the eight years he spent in this office he placed the struggling Province on an organized basis, besides greatly increasing the sphere of its activity. He opened the church in Selma, Ala., founded the college in Galveston, Tex., and the novitiate in Macon, Ga. During this time he became well known all over the southern states, and the esteem and affection in which his name is held to-day in the cities in which he so successfully labored is sufficient proof of the fidelity to duty and the zeal for the souls of men, which were his eminent characteristics.

At the end of his tenure of office, the college of Grand Coteau was entrusted to his guidance. Father Butler was then sent to Augusta, to Macon, to Spring Hill and finally returned to Macon, in 1908, and was there stationed as spiritual director to the young students pursuing their studies. Although time and his many labors had left their mark on a once vigorous frame, the spirit of the venerable jubilarian was unchanged, and his desire for work after seventy years was as great as it was in the days of his early priesthood.

In 1896 Father Butler celebrated the golden jubilee of his entrance into the Jesuit Order in the church on Baronne Street. The sermon on that occasion was delivered by the late Rev. J. F. O'Connor, S. J. In 1906 he commemorated the sixtieth anniversary of that happy event, and in September, 1914, his golden jubilee as a Jesuit priest.

Father Butler enjoyed splendid health up to several weeks before his death, when he began to ail, and his condition gave great concern to the Fathers at Macon, especially the Very Rev. E. Mattern, S. J., the able and devoted rector. Father Mattern noticed that Father Butler was sinking gradually, though there was really no sickness, only the infirmities due to old age. He kept until the very end the use of his vigorous intellect and died as he had lived, an exemplary and true soldier of Jesus Christ, passing away in the great novitiate which he founded, loved and honored by all and attended to the end by the devoted rector, who held him in the highest esteem and affection.

The funeral took place at St. Stanislaus' College, Macon, and in the beautiful cemetery of the novitiate there he was laid to rest near his early friend and co-worker, the beloved Father Hubert, whose memory, like that of Father Butler, is so fragrant in New Orleans.
To the Jesuit community The Morning Star extends sympathy in the loss of this great and noble member, who is not dead, but sleeping, who has only passed from a field of earthly labors to his true home and Patria.—The Morning Star, New Orleans, La.

Father Joseph A. Gorman

(The following account is taken from the local papers of St. Mary's County, Maryland)

Father Joseph A. Gorman, one of the most popular and best loved priests that has ever served the Catholic churches of this county, died at Georgetown Hospital, December 14, 1916, after an illness of one week.

When the sad news that Father Gorman was dead flashed over the wires, his many friends in Leonardtown, St. John's parish and throughout the county, could hardly believe it. They knew he was ill, but only a week before he had been apparently as active and vigorous as ever; how could one who looked so robust come so quickly to the portal of death? But he was not strong, though his appearance was such as to make people think so; he was not well, nor had he been for months, perhaps years, but he had the art of hiding his own ills and trouble while being such a master in soothing and healing the troubles and sorrows of others.

At Georgetown Hospital whither he was taken on December 8, the physicians decided from the first that a surgical operation alone could relieve his malady; but on account of other dangerous complications and in his exhausted condition after years of extraordinary labor and activity he could never have survived an operation. His sufferings during that week were very great, but he bore them with the same optimism and Christian patience that characterized his whole life.

Father Gorman was born in Philadelphia fifty-six years ago, and had spent nearly forty years in the Society of Jesus. Next year would have been the year of his silver jubilee as a priest, for he was ordained at Woodstock in 1902. He was famous as a disciplinarian at Georgetown and Holy Cross. The secret of his success in this work was kindness and sympathy, rather than severity. Among his best friends were the boys he encouraged and braced up at those critical times that occur even in the life of collegians.

Father Gorman was engaged in parochial work for the past fifteen years, his last charge before coming to this county three years ago, was superior of St. Joseph's Church, Philadelphia, the oldest Catholic Church in that great archdiocese. In Philadelphia, Boston and Washington, he was known by thousands; his zeal and charity were there fully appreciated, and his departure was followed by a kind of general mourning. To be in need, to be in sorrow or
trouble of any kind was enough to touch Father Gorman's heart and make him a true friend through good report or evil report. He had the heart of a boy; everything was "fine", for he always looked on the bright side of things and made you do the same. If he ever thought of himself or acted from any selfish motive, that must have been so long ago that no one ever remembered. He had one keen regret on leaving Leonardtown to go to the hospital—it was that he could not stay and help Father Kelly out with the work. At the hospital, he frequently expressed the same regret. He had always been able to help, and that was his one joy in life; so it grieved him now that he was becoming a trouble to others.

Just one little tinge of regret, that he could no longer work for his Lord and Master and be of help to those in need; but his predominant emotion was joy and peace. Father Gorman confided to one, that he did not know it would be so sweet to die; to another that he would surely be happy when he could see God's Blessed Mother in heaven; others he exhorted to do all the good they possibly could for the time was short and it was worth the while.

Some of those favored witnesses of his passing declared that in all the experience of nearly thirty years at the side of the dying, they had never seen a death like Father Gorman's. Surely his own lifelong devotion to the sick and suffering was now rewarded by Him Who sees all and Who takes as done to Himself the least kindness that is shown to His own afflicted. Father Gorman's brethren in the priesthood and the faithful to whom he ministered—for example, in St. John's parish for the last three laborious years—could tell much about his self-sacrificing love for the sick and dying; but only God knew what it cost him and the suffering and hardships of that life which he was so careful to conceal from others.

As the end drew near, the light seemed to grow and those who helped him by any little kindness were rewarded by his well-known word of gratitude: "God love you."

Father Gorman was buried Saturday, December 16, in the cemetery of Georgetown College. R. I. P.

FATHER AUGUSTINE A. MILLER

(The following sketch of the life of Father Miller is taken from the Canisius Monthly, March, 1917)

Like a bolt from the clear sky came the news from the novitate of St. Andrew's, Poughkeepsie, N. Y., on February 13, of the death of Father Augustine Miller. It was startling news, for no one in Buffalo was aware of his illness, and no one dreamed that death was claiming him as its victim. Though his constitution was never vigorous, his age, his untiring activity, his capacity for work, his cheerful dispo-
sition, gave promise of many years of life, and many years of labor in his priestly vocation. His early passing away is keenly felt by a host of friends and acquaintances here, especially by former students of Canisius' College, who loved and esteemed him as a father.

Calm as Father Miller's life was, it reached its mark quickly, leaving behind it only the memory of aims well directed, and purposes successfully achieved.

Father Augustine Anthony Miller was born in Uznach, Canton of St. Gall, Switzerland, on May 13, 1869. His mother was Philomene Pirscher, and his father, Augustine, was a lawyer and judge in St. Gall. Both parents died of consumption when Augustine was still a child, and at three years of age, he found himself an orphan. We know of no other living immediate relative of the deceased except a sister, who entered the religious convent at Menzigen, Switzerland. Young Augustine was entrusted to the care of an uncle, the Baron von Hertenstein, who gave the orphan a home, and what was dearer still, the affection of a kindly heart. The Baron was a man of experience and integrity. He had seen service as an officer in the Neapolitan army. He was moreover a man of staunch faith, and of deep religious convictions, and added to his devotions the austerities and penances of the religious life. It was to such safe keeping that Divine Providence entrusted the early formation and education of Augustine. The baron resolved to give his charge every opportunity for developing his talents, instilling into him meanwhile those lofty, manly principles by which his own life was directed. He sent him for his early education to the "Volksschule" at Rorschach on the Bodensee. At the age of ten, he was entrusted to the care of the Jesuits at the Pensionat "Stella Matutina" of Feldkirch, Austria. He lived and made his studies at the First Pensionat, which was conducted for the noblemen of Germany and Austria. The Fathers saw that he was a pious, innocent lad, free from worldly ways and manners. Yet they observed that he was very self-reliant, too, despite his years. He carried himself like a soldier. He was somewhat stern in his demeanor and impetuous; but these traits of character were softened in after years, when he appeared anything but stern. His great ambition was to become a soldier, and to join the ranks of the "Black Hussars," whose motto was "Victory or Death." He devoted himself to his studies with earnestness, and though he did not actually lead his class, he was always near the top, and gave the leaders a hard run for honors. He was fond of outdoor sports, and it was hard to catch the wiry, squirming lad when he got hold of the pigskin. He liked singing and music, and sought a place on the college band. The position of drummer boy was assigned to him. Later he took lessons on the violin, and he was said to be quite proficient
in handling the bow. His progress in piety kept pace with his studies. He became a member of the Sodality of the Blessed Virgin, and rose to the office of first assistant, at the time when Prince von Loewenstein was its prefect.

Father Link, s. j., its moderator, conducted a select sodality within his Marian congregation, for those students who distinguished themselves in studies and piety, and Augustine had the honor of being a member of it. This select body held meetings of its own, and bound itself to especial imitation of the virtues of its august patroness, and to speak her praises whenever an opportunity offered itself. Nothing very remarkable happened in the lad's early career. He was a plain, simple boy, putting his whole heart in work and play, and doing his best to succeed. His health was not robust, and for this reason his vacations were usually spent in the mountains of Austria or Switzerland. He finished his high school and college courses with distinction in 1887. Glory on the battlefield was still his aim, but the growing years had shown him that there were nobler victories to be won in the ranks of the soldiers of Christ. So instead of enlisting in Luetzow's Black Hussars, he cast his lot with the fighting company of the Sons of Loyola.

On October 1, 1887, he entered the Society of Jesus, in Blyenbeck, Holland. It was here that Father Miller made his novitiate, under the able direction of Father Meschler. Those who have read the beautiful and striking thoughts which flowed from the pen of this gifted writer, will realize what a privilege it must have been to have been directed by this master of the spiritual life. He was gentleness itself, though he could be severe when occasion required it. The life of a Jesuit novice is one of deep seclusion and constant prayer. It is a life of entire self-sacrifice, childlike obedience, perfect poverty and self-denial. Indoors, all the housework and menial employment fall to his share; if he goes out he is occupied in visiting hospitals and catechising poor children. The young novice threw himself into these exercises with all the zeal of his soul. In fact, his over-anxious desire to reach perfection brought on severe headaches, from which he suffered in after life.

After two years of novice training he took his first vows, and was then sent to Wynandsrade in Holland to pursue his studies of rhetoric. He became a very good Latin and Greek scholar, and was selected several times to give the Latin sermon in public at the time of the renovation of vows. He taxed his strength to the utmost, so that superiors ordered him to drink a litre of fresh milk every day to preserve his health. The same success in studies pursued him during his course of philosophy, which he made at Exaten from 1891 to 1893. Five or six years of teaching in the colleges of the order succeed the early training of a young Jesuit. Father Miller was chosen for the Buffalo Mis-
sion, then a part of the German Province, to teach in one of its colleges. He bade good-bye to old associations and friends, and turned his face westward to meet and conquer new difficulties and trials.

Father Miller landed in New York on August 1, 1893, and from there travelled to Cleveland, where he taught the classics to the students of St Ignatius' College. His entire regency of five years was spent at this college. He was a very painstaking and successful teacher. He never taught any higher class, both as priest and scholastic, than third year high school, and he was attached to the training of the young in the elements of grammar. He was ready at all times to teach any of the lower classes to which his superiors might assign him. He was also very successful as a disciplinarian, and won over his charges more by gentleness than by force. His five years of teaching over, he was sent back to Europe to prepare himself more immediately for the priesthood. On the way across he remarked to a companion "I am very glad to get back to studies, and to an atmosphere of peace and silence; much contact with the world is apt to weaken one's supernatural ideals and motives." He returned to Holland in July, 1898, and began his theological studies at the Jesuit College of Valkenburg. The goal of the priesthood was now in sight, and Father Miller gave all his time to prepare himself worthily for this great event. He was exceedingly faithful to his religious duties. He was ready to assist in any enterprise whereby the good spirit of the community might be furthered, and no work was too menial for him if it advanced the cause of charity. He did not attempt to specialize in any particular branch of study outside of class work, but occupied his time with the study of theology, canon law and sacred history. He was ordained to the priesthood in the college chapel at Valkenburg by Bishop Roermond, on August 25, 1901, and said his first mass on the following morning.

The next year he again crossed the ocean, and was sent to make his tertianship, at St. Stanislaus' Novitiate in South Brooklyn, Ohio, during which period he was also assistant to the Master of Novices. During this second novitiate, the young Jesuit priest, though trained to solid virtue, and experienced in spiritual life, is told once more to cast aside all study, and as in the first days of his religious life, to devote himself solely to prayer and self-examination. This, says Father De Ravignan, is the masterpiece of St. Ignatius, and to the members of the Order it is the crowning grace of their religious vocation, the last and strongest link that binds them to God and to the Society of Jesus.

After his tertianship, Father Miller was again sent to St. Ignatius' College, Cleveland, to teach one of the classes of the High School. It was there, too, that he took his last vows in 1905, on the feast of the Purification of Our Blessed Lady. On July 17, of the same year he was appointed by
Superiors, President of Canisius' College Buffalo, N. Y. We are told by competent authority that there was question at the time of making him master of novices of the German Province. But Providence willed Buffalo to be the field of his future labors. He was the youngest rector Canisius ever had. His youthful ardor made him take a lively interest in everything that promoted the welfare of the institution over which he was placed. He watched over the studies and the conduct of the students, and had a personal acquaintance with each one of them.

It was a cherished hope of several presidents of the institution, to separate the college from the high school, and to locate it in some choice neighborhood. Father Zahm considered the project seriously during his administration, and Father Rockliff fully resolved to put up a structure somewhere, even were it only a temporary one. But serious difficulties presented themselves which left the new college a wish rather than a reality. It was left to the energy of Father Miller to take up the plan and to execute it. But even he had difficulties to overcome, both as regards finding a suitable site, as well as getting the necessary permission. The permission to build was finally granted, and it was determined to construct the new building on the old villa grounds, corner of Main and Jefferson Streets, which had for years been the property of the college. The enterprise was a big one and called for a considerable outlay of money. Father Miller resolved to rely upon the citizens of Buffalo, and their generosity, and to imitate a plan which had met with success in several local undertakings—a campaign for subscriptions amongst the people. The late Bishop Colton heartily approved of the plan, and attended the meeting of the Canisius Alumni Sodality, before whom the project was laid, and whose co-operation was needed to carry it to a successful issue. The idea was received with enthusiasm. Campaign workers were formed into committees, and the city was canvassed for the space of a month. The results were very satisfactory, but not sufficient to guarantee the construction of the entire building with its wings. Work was begun on the new college two days before the feast of Blessed Peter Canisius, 1911, when a squad of twenty-five men began digging and removing the earth to prepare for the foundations. The cornerstone was laid and blessed with great solemnity, and in the presence of a vast concourse of people, by Bishop Colton on June, 18, 1911.

Father Miller expected to be able to occupy the building at the opening of the school year in September, 1912, but he was disappointed. The new college was thrown open to the public on December 30, when it was also consecrated by His Lordship Bishop Colton, amidst a throng of friends and well-wishers. Two days afterwards Father Miller was re-
lieved from office and sent to St. Ignatius' Church, New York, as assistant in the church, and minister of the community. His zeal found a large field of labor there, and it was especially exercised in the hospitals and towards the sick of the parish. The sick could rely upon him for consolation in their sufferings, and for the administration of the sacraments, especially for the distribution of frequent Holy Communion.

On Thanksgiving Day, 1915, he was recalled to Buffalo, to take charge of the large parish of St. Ann’s. His stay there was short-lived. He was there only six months, but in that time he endeared himself to the parishioners by his zeal for souls, and particularly by the interest he took in the parish school. He furthered the higher education of the boys and induced quite a few of them to continue their studies at Canisius.

In June, 1916, he was suddenly taken from parish work, and sent to fill the important and responsible position of Tertian Master to the young Jesuit priests at St. Andrew-on-Hudson, Poughkeepsie, N.Y. He had just begun to become inured to a work which in his hands promised splendid results, when a serious illness overtook him, which resulted in his death. A severe cold which he had contracted, developed into pleurisy; and failure of the heart to respond to treatment, hastened the end. He died on February 13, 1917. He was in his forty-eighth year. He met death calmly and confidently. When he was told that there was no hope of his recovery, and he demanded the truth, he said calmly: "Some things I have feared in life, but I have never been afraid of death, and I am not afraid now." The boy is father to the man. When a lad, Father Miller wanted to join the Black Hussars, whose crowning glory was victory or death. When the critical moment came to battle with grim death he met the foe with undaunted courage, confident that the victory would be his. When the Rev. Rector of the Novitiate paid him his last visit, Father Miller smiled at him and waved his hand after him said good-bye. He died as he wished to die; a soldier's death on the field of battle with his sword in his hand. Father Miller was a plain, simple man, of deep piety, and filled with a great zeal for souls. Even as president of the college, he had his confessional in the church, visited the sick, and assisted the clergy whenever they called upon him. He was universally beloved, and had no enemies. His memory will be kept in benediction by his brethren of the Society, by a host of friends, and especially by the students of Canisius College. R.I.P.
WAR NOTES ABOUT OURS

BELGIUM.—One hundred and thirty-one Belgian Jesuits are at present doing military work at the front: there are 12 chaplains, 114 stretcher-bearers, 3 soldiers, and 2 have been mobilized. Six Belgian Jesuits have been killed, 13 wounded and 18 have received military distinctions.

ENGLAND. Our College Boys at the Front. Stonyhurst College.—Serving, 707; killed, 57; wounded, prisoners and missing, 90. Honors (including 3 Victoria Crosses) and mentions in despatches, 85.

Beaumont School, Windsor.—Serving, 509; killed, 58; wounded, prisoners and missing, 81. Honors and mentions in despatches, 135.

A Consoling Incident of the War. Extract from a letter of the late Father Denis Doyle, S. J., July 12, 1916.—”A few days ago we suffered a great bombardment. I went along the communication trench and was told one of my boys wanted to see me. I hastened on and met him carried on a stretcher. He opened his eyes and said: “Oh, Father, Father!” The stretcher was put down and I put my crucifix to his lips. He raised his head and kissed it with intense devotion, and, as I drew it away he exclaimed: “Oh, no,—again, again, Father!” Then his act of contrition, the Last Sacraments, and he was carried off: —a bit of his foot had been blown away, leg shattered, arm badly damaged, a small hole in the head, and a mere boy of 18. His devotion to the crucifix brought tears to the eyes of the stretcher-bearers—all Protestants—and of two of my own men.”

A Tribute to the Jesuits. From a letter of a Military Chaplain.—”Sundry officers R.A.M.C., a major of cavalry and myself were sitting in the mess tent before dinner. We were all chatting away on various subjects. Somehow we got on to South Africa. The major above mentioned had been employed there for some three years before the war ex-regimentally in a sort of semi-political way. He knew the country very well, especially Rhodesia. I was rather in the background. He was talking to the crowd, not to me. Though I know him well, he knows me only as the Roman Catholic Padre and did not know that I was a Jesuit. This all has bearing on what follows. Speaking of the country, its development, colonization, &c., he suddenly said: “I assure you, in my opinion you may talk of Cecil Rhodes, of this man and that, but no
one and no body of men have done so much for the colonization and development of the country as the Jesuit Fathers. They know everything. If you want to know what the soil is like in any outlandish place and what it will grow, you ask the Jesuits. If you want to know the products of the country, you ask the Jesuits. They have the best public schools. They have broken-in the natives. You turn to the Jesuits for all meteorological observations. They have, I think, the only observatory . . ." (and so he went on). And from the Jesuits in general he switched on to Father Barthélemy (is that his name?) in particular. It was really a most glowing eulogy and quite unprejudiced. He was quite surprised, when one of the others, a Catholic from Wimbledon, turned to me and said: "By Jove, Padre, there’ll be no holding you after this." I have not given a shorthand account, but nearly all, just as he spoke it. I thought it would please you of the English Province."

FRANCE. G. Maujay writes from Cherbourg, January 18, 1879/7, —"I have charge at this time of forty-five Chinese laborers. I sleep in the city, do my own cooking and provide the daily rations for my Chinese. I have an office at the arsenal but miss my soldiers whom I left at Compiègne after twenty-one months' ministry among them.

Melchior Gautier, scholastic, from Lyons, a stretcher-bearer, was killed February 15, 1917, by a fragment of a shell that struck his head while he was tending to his colonel who had been asphyxiated.

Lieutenant Rivet, priest, from Lyons, mentioned honorably September 4, 1915, in the Order of the Moroccan Division, was killed May 9, 1916, while leading his division to an assault of the German trenches.

Chaplain Constant, priest, of Toulouse, honorably mentioned in Order of the Army, was killed October 24, 1916, while exercising the ministry among the wounded.

Corporal Paradio, scholastic, of Lyons, honorably mentioned in the Order of the Brigade, was killed October 1, 1914, while at the head of his Zouaves he was organizing a defence at the outskirts of a wood against a superior force of the enemy.

Lieutenant Chabord, scholastic, of Lyons, honorably mentioned in Order of the Army, fell gloriously for France while making observations prior to an advance charge on the enemy.

Other Honorable Mentions.— F. de Cuyper, Belgian, stretcher-bearer, mentioned in Order of the Division, January 14, 1917. Dr. I. Favier, assistant doctor, scholastic, of Paris, mentioned in Order of Army, September 3, 1916. P. H. Secondo, Italian Military Chaplain, of the Mexican Province, mentioned in Order of Regiment. Corporal P. L. de Juvigny, scholastic, of Champagne, mentioned in Order of Division, wounded at Sapigneul by a rifle ball
that pierced his lungs. Chaplain P. Lefèvre, of Champagne, mentioned in Order of the Army. Stretcher-bearer Vulcain, priest, of Lyons, mentioned in Order of 31st C. A., July 12, 1916. Corporal F. Galen, scholastic, of Toulouse. G. Burton, scholastic, of Belgium, stretcher-bearer, mentioned in Order of the Day of the Army, as a very brave and devoted brancardier, who freely offered himself to the danger of bringing help to two wounded men who had fallen near the enemy's lines and succeeded in bringing them into shelter, though he was exposed to German infantry fire. His courage won a similar distinction for him December 29, 1916. He received the War Cross, February 25, 1917.


Medal for Epidemic services: P. Larroque (in Macedonia). C. Margot received military medal.

J. Kullier, a 2nd lieutenant in Aviation Corps, scholastic, of Champagne, was killed March 23, 1917, in an aviation accident in the camp at Ochies.

Father Paquin, of Canada, writes from Salonica: "I am in charge of the spiritual welfare of the Catholics from more than a dozen camps in addition to the work in a hospital of 500 inmates."

P. J. Beslay writes from Versailles, February 9, that he is nurse in a hospital belonging to some American Protestants, but conducted by the Little Sisters of the Assumption.

Honorable mention in the Order of the 123rd Division to L. A. Rameau, Military Chaplain of the Catholic Religion, who animated with an ardent devotion and an extraordinary spirit of sacrifice went through the trenches each day in a very dangerous section to bring the consolation of religion, was wounded in several parts of the body.

Chaplain F. Prat, Province of Toulouse, cited in Order of the Army as follows: During the period between October 16 and November 12, 1916, especially during the two attacks made by his division on October 21 and November 7, he was always found in the first line all the way up to Presoire; bringing aid to the wounded and offering them the consolations of religion. He had already distinguished himself at Verdun. He is henceforth exempted from all military service. He was indefatigable in spite of old age.

Stretcher-bearer Chaplain Déat, Province of Castile, mentioned in the Order of the Brigade, for always showing very great courage and devotedness. He was wounded while consoling a dying man.

Father de Groote, of Belgium, cited in Order of the Day of the Army, as Assistant Chaplain, 1st Chasseurs. On August 2, 1914, at the age of 51, he placed himself at the disposal of the regiment as volunteer chaplain. Since
that date he has uninterruptedly given proof of extra-
ordinary devotion and utter contempt of danger, hastening
here and there to bring help to the wounded and giving on
all occasions a precious moral tonic by his watchful atten-
tion and zeal. He was named Knight of the Order of
Leopold, on December 24, 1915, received War Cross, Febru-
ary 18, 1916, mentioned for his distinguished services in
May, 1915, and June, 1915. Father de Groote was wounded
times, the last time while bringing in a wounded
Jesuit, Father Erkens.

Father O. Erkens, a Belgian stretcher-bearer, was killed
February 3, 1917. Father Willaert says that when Father
de Groote was wounded he was forced to leave Father
Erkens exposed to danger in charge of a helpless soldier
whom they were trying to carry to a place of safety. Fif-
ten minutes later Father de Groote, when his wounds had
been bandaged, returned to the wounded soldier and there
found Father Erkens on the ground, shot in the neck.
Father Erkens made his confession at once and received
Extreme Unction. He then asked Father de Groote not to
expose himself any longer. But his companion used his
full strength in a vain effort to bring him back to their out-
post. A relief party came to the rescue and Father Erkens
was brought down to the sea shore. He died in the oper-
ting room.

We take the following from Studies. A more recent list
of dead is given in another paragraph: Since the outbreak
of the war 653 French Jesuits have been mobilised. Of
these 297 were priests, 275 scholastics, 82 lay brothers.
They had almost all to return from exile in order to defend
the country that had driven them out. And it is an illumin-
ating comment on the sincerity of French Radicalism, that
while it pretended to believe their presence dangerous to
the country in time of peace, it welcomed their return in
time of war, when, if they were really disloyal, they could
have ten times the power for mischief that they possessed
before. Nor were they the objects of many ricanements.
From the first their comrades in arms and still more the
officers and commanders treated them with sympathy and
respect; and these sentiments have increased since then.
Many of the officers had been pupils in the schools of the
Society, and chivalrously forgetting impositions and the like
of former days, made their old masters as welcome as possible.

At present 306 are at the front—75 as chaplains, 99 as
stretcher-bearers, 16 as auxiliaries, 116 as combatants; 193
are stationed in the garrisons and hospitals scattered up and
down France, 106 as infirmarians, 20 as auxiliaries, and 67
in military posts. Eleven have found their way to the Dar-
danelles, and 9 are in Servia, of whom one is captain of an
aviation squadron. Eight are with the colors in Tientsin,
9 in Madagascar, 2 in Tunis.
That they have shown themselves apt pupils in the trade of war seems clearly demonstrated by the number of promotions which have come their way. With two or three exceptions the Jesuits in the ranks started as simple privates. Now, 3 are majors, 4 departmental officers (of whom one is captain), 5 naval officers, 2 captains of the line, 11 lieutenants, 32 sub-lieutenants. In the non-commissioned ranks we find 63 sergeants, 46 corporals, 5 adjutants, 4 brigadiers, and 12 sergeants, of artillery or cavalry.

These promotions would of themselves prove that their courage had not been found wanting; but the following list of distinctions makes it still clearer that they have given signal proof of valor and devotion. Already 10 have been made Chevaliers de la Legion d'Honneur, 6 have received the Medaille Militaire, 1 the Cross of St. George (Russian), 1 the Distinguished Conduct Medal (English), while no less than 84 have been cités à l'Ordre du Jour (mentioned with special praise by divisional commanders) and received the Croix de Guerre.

And these distinctions have not been cheaply purchased. Their Roll of Honor is mournfully high. Up to date 61 are reported as dead, 10 as missing (doubtless dead, for the most part), 25 have been taken prisoners, of whom 14 still remain in captivity. The wounded number 98. Of these 41 have returned to the colors, 14 have died, and the rest are still in hospitals or permanently disabled. If we remember that fully half the number of Jesuits mobilised occupy non-combatant positions, which normally involve much less risk than the duties of soldiers, or even no risk at all, as for instance the task of infirmarians in base hospitals, we shall find this casualty list exceedingly high. It proves that those who were exposed to danger showed a courage that, if it erred, must have erred on the side of rashness. And one is justified in concluding that the Spanish captain who defended Pampelona would not feel ashamed of his sons.

Our Dead up to January 1, 1917.—A correspondent sends us the subjoined list: France, 112; Belgium, 6; Ireland, 2; England, 1; Italy, 5; German Assistancy, 18; of whom 15 are coadjutor brothers, 1 a priest, and 2 scholastics in tending the sick.

Ireland. Clongowes College. Our Boys at the Front.—Serving, 455; killed, 28; wounded, prisoners and missing, 56. Honors and mentions in despatches, 49.
ALASKA. Father J. R. Crimont, S. J., appointed Bishop.—At the private Consistory which was held March 27, 1917, Pope Benedict XV announced the appointment of the Very Rev. Joseph Raphael Crimont, s. j., Prefect-Apostolic of Alaska, as Vicar-Apostolic of Alaska and titular bishop of Ammedara. Bishop Crimont’s territory now a Vicariate Apostolic comprises Alaska and the Aleutian Islands.

Extract from a letter of Father Hubert Post to Rev. Father Provincial, R. A. Gleeson.—We are all well and kept fairly busy. We had splendid Christmas celebrations in both churches.

But the life of the whites during the winter is most demoralising. No farm, no stock, no gold digging, (a few exceptions,) hence sleeping, eating, card playing and dancing is the order of day and night. It is certainly sad to see the people wasting so much precious time. Nome is on the downward path and unless something new springs up it can not last nor go on much longer. The hospital has had few patients this winter. The largest hotel in town had so few roomers that the owner told me the other day that had he been able to foresee this he would certainly not have kept open this winter.

As to that trip. In the beginning of September, Father Crimont dropped in unexpectedly, thus giving us four priests. We had just bought new property in Teller and it was judged good that I should go and inspect it and return in 3 or 4 days.

I started out from Nome on Monday evening, expecting to reach Teller, Tuesday morning, and be back at the latest on Friday. But instead we found ourselves still close to Nome on Tuesday morning; for a wind arose during the night, and our little vessel could not make any headway.

As a consequence we reached Teller late. I got ashore and set to work and fixed up a chapel in the building we had recently purchased there. A storm arose, and our brave vessel was marooned. Finally, Thursday afternoon, it started out for Cape Prince of Wales, and came back on Friday evening. The captain then informed me that he had to go to Little Diomede Island, but would call for me on his return. “Well, captain”, said I, “to save you this long trip in here, had I not better go with you, and thus save this extra mileage?” “Very well,” said he, “come along.” So Saturday afternoon we started out for Little Diomede Island. Toward evening another storm blew up, and we had to hide behind Big Diomede Island, i. e. in Russian waters, till 9 o’clock Sunday morning. About 11 we reached Little Diomede. I got ashore on the first boat,
and inquired about the sick and the children. There were but few people at home. Some had gone to Nome, others to Kotzebue to peddle their ivory and skins. Anyway they recognized me as one of the Fathers of Nome, and began to shake hands. Then I looked for our igloo (house), and found it doorless and windowless. All the same, they brought me three children to be baptised; and I gave medicine to two sick persons, consoling them the best I could. The Islands are desolate places. Nothing but piles of huge rocks. Here these poor natives landed and as they found plenty of birds in spring, and abundance of fish and walrus and hair seal, they settled there and called it their home. Their children still cling to these rocks, low down by the water. We were practically at the division line between the Bering Sea and the Arctic Ocean, and just on the division line between the United States and Russia. We could see the mainland of Siberia very distinctly though we did not go over. It took all the afternoon to unload the freight for the government school. This had to be done by means of a skin boat, as there were no other conveniences. To visit one sick person, I had to crawl into one of the igloos built on a rock. First you climb the rock, then you find a shed, a sort of antechamber, made of poles or sticks and walrus hide; then you find an opening about two feet square; across it hangs a rag. You push it and find your igloo. You crawl in on your knees after squeezing in your shoulders, and find a very neat room without bed or any furniture except an eskimo-made stone oil-lamp in which they burn seal oil. This lamp serves for light, cooking and heating stove. The one window is a light covering of transparent bladder on one side of the room or sometimes in the ceiling. The room being small and low, very little heat keeps it warm. The antechamber serves as a parlor for the dogs in winter. They crawl in and keep out of the storm's way. I counted about 20 igloos at Diomede Island, making about 90 or 100 the total population. They are huddled together to keep warm, and there appears to be scarcely any level spot. The igloos are hanging rocks. Those you see on King Island give you some idea. We lifted anchor about 9.30 Sunday evening, and saw Fairview Rock in the distance. The night was beautiful, starry and balmy, the spray behind us very phosphorescent, and thus we travelled on, reaching York about 4 a.m. Here we slept till about 7, when the work of loading tin ore began. This lasted till 11 o'clock. Meanwhile, we received a message that miners were waiting for us at Lost River, and they were anxious to go to Nome. So we were obliged to change our course, pull into Lost River, or rather anchor off shore, and go in the small boat to get the miners. Two trips were needed. Whilst we were waiting, the sea began to swell, our boat began to rock, a new storm was on. We, as well as larger
boats, were obliged to hasten to Teller for shelter. Here I got ashore again, and said mass at 4 A.M., thinking that our captain would pull out early. As a matter of fact we did not get away till close to 10 o'clock. We left Grantly Harbor, steamed into Port Clarence, and met the Revenue Cutter, *Bear*. The boys in blue were enjoying the quiet waters of Port Clarence, and had target practice. They saluted us as we passed. Everything seemed serene till about 4 P.M., when a fearful gale sprang up. We moved along slowly, and finally had to run for Sledge Island to save our wonderful boat. Here we remained all night till early Tuesday morning. When the sea had calmed somewhat, we reached Nome wharf, or rather roadstead about 7 o'clock, and I was able to offer up the holy sacrifice about a quarter past eight. Thus we spent about nine days on a trip that should have been made under ordinary circumstances in four days. From this your reverence can get some idea that it is well nigh impossible to make any settled plans for travelling up here in the far north. No wonder the Eskimos smile now and then at the white man's ways. Some time ago Father Lafortune was walking on the beach, and saw a schooner rocking on the waves in the direction of Sledge Island. An Eskimo came up to the Father smiling and said: "Bad big storm. You see white man, he look at the watch, and say 'Time to go, boys'. Eskimo, no watch, he look at the sea, and the clouds, he see good weather, he say: 'Now go, boys.'" The Eskimos have no concern. The sea furnishes their food, and they take their time. If they reach not to-day, they will tomorrow or some time next week. These ways are, of course, trying on white men who wish to push ahead. Yet the question may be disputed which is the better practical philosopher, the busy, care-worn, white man, or the slow and unconcerned Eskimo. Adhuc sub judice lis est.

**AUSTRALIA. Sydney. St. Aloysius' College.**—The superior of the mission, the Rev. John Ryan, S. J., to whom the Society in Australia owes so much for the grand work he had done during his two terms of office, has reason to be well content with the success of our Sydney day school, which, some fourteen years ago, he transferred to the North Side of the harbor. Not a few questioned the wisdom of the change, as putting the school too far from the city centres. Geographically it is not far, but there is no bridge across. Like all new ventures the school at first, in regard to numbers, progressed slowly, but under Fathers Fay, McCarten and Forster, succeeding rectors, it has bounded ahead and has now more than trebled its numbers of a few years ago. It is the only Catholic Secondary School on the North Side and is handy to boat, train and tram termini. Rev. Father Ryan, by a stroke of good fortune secured a fine mansion, now part of extensive college buildings, ad-
joining a church of the Society, our property for some thirty years before. His foresight has left us a centre of college and church activity in a fashionable residential quarter. When the long talked-of bridge comes it will become more valuable, temporally and spiritually. North Sydney is in charge of our Fathers, who have two parish churches further up. The college church is lent to them and at the three Sunday masses is packed. Formerly the college was in what has become a noisy, disreputable district in the city and without a church.

The college grounds lend themselves admirably to open air displays. Recently Father Tighe, s. j., chaplain at the front and back for a month or so on an hospital ship, gave an open-air lecture to some 800 people. The college, which towers above the famous circular Guaz, was brilliantly illuminated, and the grounds with myriad lights looked like a veritable fairyland. The Governor of the State and two of his daughters were present. Sir Gerald Strickland, the governor, is a brother of our Father Joseph Strickland, of the Roman Province and now chaplain to the British troops.

In the public examinations the college scored 100 per cent passes in the Leaving Certificate, gaining several university exhibitions, and those of the boys, who chose medicine as their course at the university, were exempted from attendance at physics lectures and examinations, as they qualified in it from the college. The physics department is being extended under the direction of Rev. Mr. MacDonald, S. J., B.Sc.

Our Fathers in the Cathedrals.—Father G. Byrne, master of novices, preached the Lenten sermons in St. Mary’s Cathedral this year and Father Tighe preached on Easter Sunday. Father T. A. Walsh preached the Passion sermon on Good Friday in St. Patrick’s Cathedral, Melbourne, in which pulpit Father Lockington, who made his tertianship in Poughkeepsie, is a frequent orator. The superior, Rev. John Ryan, preached the month’s mind at St. Stephen’s Cathedral, Brisbane, for Archbishop Dunne, before a large gathering of bishops and clergy.

Retreats.—We sent a larger batch than usual to New Zealand this year. Numbers of retreats to priests, brothers, nuns and laity were given by Fathers Corcoran, J. Egan, Baker, Baylan, Sullivan and Lockington. They had a four days’ trip by steamer to get there.

Chaplains.—Fathers Hearn and Tighe returned recently from France. Father Hearn went to Egypt and thence to Gallipoli with the first Australian forces. His experiences were thrilling. He was decorated with the Military Cross. His return to his old parish of Richmond, which he administered for more than twenty years, was a veritable triumph. Though sixty-two years of age he stepped from
the military train as sprightly as a youth of thirty. Father Tighe also was received with ovations in Sydney, where he had worked for a short time before going to the war. Another of our Fathers, Father P. MacCarthy, socius to the master of novices, visits the German internment camp, as chaplain.

Riverview.—The boarding school was opened this year with a roll well up to last year’s. Improvements on a large scale are being made to the playing fields. The annual regatta was well attended. It is the most popular rowing regatta in Sydney. Father T. Healy, the sports’ master, is a trojan worker on river, field and, indeed, in classroom and in pulpit.

Baltimore. St. Ignatius’ Church. Echoes from the Novena of Grace.—The fervor and devotion manifested by the clients of St. Francis Xavier during the annual Novena of Grace, are by this time so familiar to the entire city of Baltimore, that to tell them again would be a narration of the same old tale. The same crowds at each exercise of the day, the same earnest piety of the thousands who attended, was the story of this year’s Novena. On Sunday, March 4, exercises were held at the eight, nine, ten and eleven o’clock masses, besides the exercises at four and eight o’clock in the evening. On Sunday, March 11, in addition to these exercises the prayers were also said at the six and seven o’clock masses. The large number of communions on this last Sunday is still a matter of comment; this was especially true of the eight o’clock mass; 1200 were present at this mass and it is estimated that 1000 received Holy Communion.

A careful count made on Sunday, March 11, showed that about 4500 were present at the morning masses and about the same number at the afternoon and evening services, making an attendance of about 9000 on this day. It was figured, however, that some of those who were at mass might not be making the Novena, so another count was made on Monday, March 12, and this was accepted as the official count for the year 1917. It was as follows:

8:30 o’clock, 1000; 12:15 o’clock, (2 exercises), Church, 1113, Chapel, 444; 4 o’clock (2 exercises), Church, 887, Chapel 486; 6:15 o’clock, (2 exercises), Church, 1618, Chapel 590; 8 o’clock, (2 exercises), Church, 1423, Chapel, 1025.

Day’s total, 8596. Confessions during the Novena, 5150. Communions, 6800.

In addition to St. Ignatius’ with its nine exercises daily, fifteen other city churches held the Novena. Of these three held four exercises daily, five three exercises, four two exercises and three one exercise.

Many favors were granted, both spiritual and temporal.
REV. ANTHONY MAAS, S. J.

REVEREND DEAR SIR: —

In behalf of the officials, officers and inmates of the House of Correction, Deer Island, I desire to express their profound appreciation for the splendid opportunity you gave them in sending us Reverend Father Maguire to conduct the recent Mission at our Institution.

The splendid service rendered by Father Maguire to both officers and inmates was acknowledged by His Honor, the Mayor, at the close of the week’s retreat in which he stated he doubted that there ever has been a more impressive religious ceremony performed than the close of a mission on Sunday when about five hundred men renewed their baptismal vows while holding lighted candles.

The daily press of the City also acknowledged the excellent service rendered by Father Maguire and the opportunities which the mission presented.

May I also add a word in behalf of the excellent work which is being done by the Reverend Father Weber, the regular chaplain at Deer Island, which has been highly commended from time to time by the daily press.

As the one in charge of the probation work, I believe I can say without fear of contradiction that the services rendered by Father Weber to these unfortunates is unequalled in any Institution of this kind in the country.

I know it will be as pleasing to you as it is to the officials of the Institution to know that Father Weber’s work is showing splendid results in rehabilitating these unfortunates and restoring them to their families.

Again thanking you for the inestimable service your Society has rendered our Institution, permit me to remain,

Faithfully and sincerely yours,

GEORGE H. SHEEHAN
Assistant Commissioner

CALIFORNIA PROVINCE, San Francisco. St. Ignatius’ Church. Brother Harrick’s Golden Jubilee.—The golden jubilee of Brother Patrick Harrick was celebrated on February 11, 1917, at St. Ignatius’ Church, where the brother has spent his entire religious life, except the two years of novice-ship. Solemn high mass was sung by Very Rev. R. A. Gleeson, S. J., provincial of the California Province, assisted by Rev. James Colligan and Mr. Victor White, as deacon and sub-deacon. Nearly all the Fathers, scholastics and brothers of St. Ignatius’ University and parish were present in the sanctuary together with the jubilarian, while an exceptionally large congregation filled the spacious church to do him honor.
The Rev. D. J. Mahoney, S. J., preached an eloquent sermon from the gospel of the day, which was the Parable of the Sower and the Seed. He showed how the seed, the word of God, needed congenial and responsive soil and then appropriately passed to that seed which is of a higher order, the seed of vocation, and spoke of the Sower sowing this seed among the gold miners of the West, and of the response of Patrick Harrick, which resulted in his entrance into the Society and his fifty years of service.

A unique souvenir of the jubilee, was a brochure of twenty-two pages explaining the meaning and the ideals and obligations of the religious life, and in particular of the life of Brother Harrick. This was written by Rev. D. J. Kavanagh, S. J., and through the generosity of some of Brother Harrick's friends, was gratuitously distributed. From it we quote:

"Of all the Fathers and Brothers who, during the past half century and more, have been identified with St. Ignatius' Church, there is none more widely known and, —we say it without hesitation,—none more highly esteemed than Brother Patrick Harrick. His life as a religious has run parallel with the history of St. Ignatius' Church, almost from the beginning. He was a familiar figure in the church which stood, where the Emporium now stands, on Market Street. In 1865, two years after the Market Street church was finished, he was there as a postulant,—one seeking admission into the Order, —and again in 1869, after the completion of his novitiate, he returned to the Market Street church and has ever since been attached to St. Ignatius'. In 1880 he became the porter of the Fathers' residence and general custodian of the church on Hayes Street and Van Ness Avenue, where he remained, without interruption, until the fatal fire of 1906. Again on Hayes and Shrader Streets he resumed his old time duties as porter and church custodian until the present new church on Fulton Street was dedicated. Here he is still to be seen, still active, though 78 years of age, still interested in everything that pertains to the beauty of God's house, still ever ready to serve mass from 5 o'clock in the morning until the last mass is finished. He is seen ascending and descending the hill, in winter's rain or in summer's heat, for, though fifty years in service, he has no permanent home. He works in the church, has his meals at the college, and sleeps in the attic of the sacristy.

On no other occasion could a jubilee celebration be more appropriate. It will be Brother Harrick's jubilee in Brother Harrick's church. 'Who is the visible head of the Church?' asked a Sunday-school teacher once of a class of little girls. There was not a moment's hesitation. A beam of intelligence lighted the countenance of the little girl who was called upon to give the answer. 'Brother Harrick is the visible head of the Church,' she said and resumed her
seat with great display of satisfaction. It is, in a limited sense, true. Brother Harrick has been the visible head of St. Ignatius' Church for fifty years, if we except his two years of novitiate. It is therefore more than a personal jubilee; it will stir up many memories, some sorrowful and others consoling, of the last fifty years of Jesuit labor in San Francisco. We shall keep these memories in the background and devote our remarks partly to the career of Brother Harrick himself and partly to the meaning of the event which brings the good Brother to our notice.

Born in County Cavan, Ireland, on May the first, 1839, Patrick Harrick came to America in 1858. Soon after his arrival he joined the Westward moving caravan of gold-seekers and reached, in safety, after an arduous journey over the plains, the gold fields of California.

Patrick Harrick, the gold-miner, spent part of his time in California and part in Idaho and Montana. He had caught the spirit of the gold-hunt and travelled with feverish anxiety from place to place and from mine to mine in the hope of one day striking it rich. Patrick Harrick succeeded not only in getting together a fair amount of gold, which he forwarded, in generous sums to his mother in Ireland, but in another way far different from that to which the average miner looks forward. He heard an insistent call,—an old and familiar one,—"If thou wilt be perfect, come follow me."

To us who picture the gold-hunters in flannel-shirts, rough-trousers and leather-boots, and see them gathered around card tables at night intent on squandering their hard-earned gold, there is something exceptionally romantic in this call, though its romantic character differs from what we ordinarily associate with the early days. In fact it was the very roughness of the life which Patrick Harrick was forced to witness in the mines, the gambling, the drinking, the quarrels and, on one occasion, a murder, that caused him to think of something higher and nobler than the quest of gold. What is the good of it all, he used to say to himself, if it gives rise to such lawlessness and such irregularity in living? Such were his sentiments when he felt himself called to a religious life.

Patrick Harrick, the miner, answered the call with generosity. He had learned from the missionaries in the Northwest, whose labors he had witnessed and whose virtues he had admired, that there was, in California, a Jesuit novitiate where he would be welcomed if he wished to consecrate his life to God.

It made no difference with him that he was too far advanced in years to begin the long course of studies necessary for the priesthood. He had learned in his native Ireland that "in the House of My Father there are many mansions," that any work, no matter how humble, done for God's glory is acceptable to God and fruitful for the salvation of souls,
and accordingly he offered himself to serve in the capacity of a Brother.

On February 15, 1867, he was received with open arms by the Superior of the Jesuit Novitiate in Santa Clara. One of his first acts was characteristic of a truly devout client of the Blessed Virgin Mary. Besides suggesting the memorable night when St. Ignatius placed his sword on the shrine of Our Lady of Montserrat, it reveals to us the possible secret of the miner's vocation. He had already divested himself of his worldly possessions, which were considerable, but he retained a valuable emerald ring, much to the surprise of his friends who said their good-byes as he started towards the novitiate. When he reached the novitiate he knelt before a statue of the Blessed Virgin, took off his ring and, placing it on one of the fingers of the statue, begged the Mother of God to accept his homage and his love and to keep him in the Society of her Son.

Soon after the completion of his novitiate Brother Harrick came to St. Ignatius' Church, which was at the time on Market Street. It was the beginning of his long career in San Francisco. Since then until to-day he has been a faithful and tireless worker, always ready to oblige, always busy with one thing or another. One of the favorite occupations with which he filled his leisure moments at the door was the making of new rosaries or the repairing of old ones. If everybody who has a pair of Brother Harrick's beads, were to say a few 'Hail Marys' for him on the occasion of his jubilee, he would have the benefit of quite a few prayers."

Spokane. Gonzaga University.—Father James M. Brogan, s. j., president of Gonzaga University, was recently elected president of the Association of Presidents of Universities, Colleges and Normal Schools of the Northwest. The presidents of the University of Idaho and the College of Puget Sound were elected respectively vice-president and secretary of the same association.

Santa Clara University. Santa Clara in War Time.—The staid routine at Santa Clara has been changed. The old mission chimes no longer ring out, but in their stead, the blare of the bugle is often heard. Military drill was begun early in April under the command of Captain Donovan, u. s. a., retired, and four companies officered by students who have had previous military training drill two hours a day.

How nobly Santa Clara responded to the President's call is well shown from the fact that all the resources of Santa Clara University, its grounds, buildings and technical equipment of the engineering, electrical and chemistry departments were formally tendered to the Government of the United States for the use of the War Department, in a letter addressed by the Rev. Father Walter F. Thornton, s. j.,
president of the university, to the adjutant general of the
Western Department of the army in San Francisco.

The Adjutant General, U.S.A.,
Western Department, San Francisco, Cal.

Dear Sir:

On behalf of the president and board of trustees, I have
the honor to offer you the free use of our halls, class rooms,
laboratories and grounds for the purpose of training any
units of army officers of the reserve corps which our limits
can accommodate or for such Government needs as you in
your judgment deem advisable.

Our regular school year closes May 23, at which time we
place at your disposal our entire facilities during the vaca-
tion, closing August 16, and after that we wish to reserve
only enough to carry on our classes.

I request that I be supplied at your earliest opportunity
with a copy of all orders governing the designation of a col-
lege or university as a seat for military instruction under the
supervision of the War Department. The president and
board of trustees have voted to request its designation as
such an institution, depending upon our capacity and the
wishes of the War Department.

We are now giving instruction, that is, military instruc-
tion, without arms, under the supervision of Captain J. L.
Donovan, U.S.A., retired.

Trusting we can be of some use to the department, I am,

Very respectfully yours,

Walter F. Thornton, S. J.,
President, Santa Clara University.

Canada. Rev. William Power Appointed Visitor.—On
Thursday, April 12, Rev. William Power, of the Province
of New Orleans, was announced as Very Rev. Visitor of the
Canadian Province. Father Power had been stationed at
Palm Beach, Florida, where he preached the Lenten lectures.
Rev. F. X. Renaud, one time superior of the Canadian
Mission, was appointed, May 4, Socius to Very Rev. Father
Visitor.

In harmony with the exigencies of war-time, first-class
feasts and gaudiosas have been eliminated.

Father Devine has completed the series of eight sketches
of our Canadian martyrs by the publication of the lives of
Isaac Jogues, Rene Goupil and J. de la Lande. It is to be
hoped that these interesting and edifying narratives will be
given space in the Catholic literature racks of all our
churches. Their nominal price of five cents places them
within the reach of all.

Death of Father Eusebius Durocher.—Father Eusebius
Durocher, professor of theology for thirty years at the
Jesuit House of Studies, Montreal, died December 1, 1916,
at the Immaculate Conception in his fifty-ninth year.
The learned religious suffered a long while from a disease that was sure to bring on death. However, he wished to remain at his work and asked as a favor to be permitted to continue his apostolate among the young scholastics and thus he continued till after a few days' confinement to his room with heart trouble, death put an end to his labor.

In him the Jesuit Order loses one of its most learned members, who personified all that one truly calls the spirit of St. Ignatius. His regularity was proverbial, and his love of work was a shining example to the generations of young religious who in turn have profited by his unwearied devotion and accurate knowledge. He was an authority in theology and his sound teaching has helped to form a phalanx of religious who are the ornament of the Catholic Church in Canada.

Father Durocher was born February 5, 1857, at St. Charles-on Richelieu. He received his classical education at the Seminary of St. Hyacinth, an institution which has given many brilliant scholars to the Society of Jesus. In 1873 he entered the novitiate at Sault-au-Récollet, where he received the characteristic formation of the sons of St. Ignatius. The young religious was not slow to manifest his striking characteristics especially his passion for study. He was sent abroad for philosophy and theology, studying in France and Belgium. He was ordained in Louvain in 1884, and taught the following year at St. Mary's College, Montreal. In 1886 he was appointed lecturer at the Immaculate Conception, where he remained till his death. Even as rector of the scholasticate, he continued to teach and to exercise himself in the different spiritual ministries. Busy during the year as confessor, spiritual director and teacher, he spent his vacations in giving retreats to the clergy and religious communities.

A large gathering of the secular and regular clergy including the Bishop of St. Hyacinth attended the funeral services at the Immaculate Conception, December 4. The body was then carried to Sault-au-Récollet, where it was buried in the cemetery at the novitiate. R. I. P.

The Cause of the Canadian Martyrs.—The Cause of the Beatification, or the Declaration of the Martyrdom of the Servants of God, John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noel Chabanel, Isaac Jogues, René Goupil and John de la Lande, of the Society of Jesus, has been brought before the Sacred Congregation of Rites; and the entire Church in Canada is cheered with the hope and expectation of the happy outcome of this event.

These Jesuits and their companions labored chiefly within her borders, mostly in Ontario, and gave up their lives, most of them within the limits of this Province, as martyrs to the hatred of the Iroquois to the Catholic faith.
ENGLAND  Father Vaughan's Jubilee.—It is just fifty years ago that Father Bernard Vaughan started his religious life as a Jesuit. He was then twenty years of age. On the morning of his golden jubilee, when he had just emerged from a spiritual retreat, still full of the fire and enthusiasm of youth, he said to me (writes a representative of The Observer):—"I have this consolation that, whereas servants so often nowadays lose their places, I have been in my Divine Master's service for fifty years, and during it I never gave notice, and I have always found Him to be the Friend as described once by a little boy, 'One who, while He knows all about you, loves you just the same.'"

Besides having had from the Father General of the Society of Jesus, Father Wlodimir Ledóchowski, a letter congratulating him on the occasion of his jubilee, and on all he had done for his Church and country, containing an autographed picture of St. Ignatius of Loyola, and granting special personal favors, he received on New Year's Day an autograph letter from the Holy Father, in which His Holiness has given him the privilege of the use of a portable altar. In the letter His Holiness, who imparts the Apostolic Benediction, says: "We fully recognize that through so long a span of life, which you have adorned with so many fitting virtues and good works, you have laid up for yourself treasures in Heaven that fail not. This, beloved son, gives us the opportunity of offering you, as we do with the utmost affection, our congratulations and praise for the work you have so well done as a true soldier of Christ."—Letters and Notices, January, 1917.

Day Retreats for Boys.—On Saturday afternoon, November 4, a meeting was held in the drawing-room of Mrs. Philip Gibbs, at Stamford Hill, to forward and encourage the practice of holding Day Retreats for Boys. Father Charles Nicholson, s. j., was in the chair, supported by Father Edmund Lester, s. j., and Father Bishop. There was a fair attendance of school teachers, whose co-operation in the excellent work which Mrs. Gibbs has so much at heart is of the highest value.

Father Nicholson said that when Mrs. Gibbs went to Stamford Hill and saw the beautiful garden attached to the house, the thought occurred to her that it might be made use of for a good work which had not seemingly come to the mind of anybody before. That idea was to collect the boys of some of the elementary schools and give them a few hours' retreat under the care of one or other of the Fathers who would be willing to go and talk to them. Having secured the approval of the ecclesiastical authorities of the diocese, a beginning was made, and up to the time of that meeting, some twelve or fourteen retreats had been held for boys, and they had proved a great success. Fifteen of the boys from St. Ignatius' School had been to one of the re-
treats, and all he could say was that they enjoyed it immensely, and ever since the other boys had been hammering at him to know when they, too, could have the experience. He did not think the movement could help being still more successful if it could be more widely known, and it was for that purpose that the present meeting had been convened. He called upon Father Edmund Lester to speak, observing that what he did not know about retreats was hardly worth knowing.

Father Lester said that the question was how to make these boys' retreats a big concern so that every school should be interested and sent its regular children. Those who were well up in the matter said that about 15,000 children drifted away from the Church every year—so that that leakage about equalized the converts received into the Church every year. He did not quite accept those statistics, because after a time some of them who had only become careless came back. He thought that one of the things that would stop that drifting away would be these retreats. The age of 13 or 14 was a very curious age for a boy—and that period of his life might be bridged over by the retreats movement. That was the time when he was beginning to get a bit out of hand, and that was precisely the time when good influences should surround him to make an impression upon him. They wanted a boy to have an opportunity just at the beginning of his serious life of having some influence which would deeply impress him; and they should try to make the boys themselves the apostles of the work—the recruiting sergeants; to make them so enjoy the retreats that they would do the work of bringing in the others. Boys did not like and did not require pressure in such a thing; it was no use trying to force a boy into that sort of thing with a kind of press-gang, because he had a natural objection to anything in the shape of espionage or pressure. They wanted to get the boy himself to wish to go to a retreat; once that was done, the difficulty was solved. The boys must be got to enjoy the work of the retreats—not to regard religion as a dull, dreary thing, but to have religion put before them in a bright, brilliant, romantic, attractive way; then they would enjoy the retreats, and not notice how much was put into them in the way of serious thoughts. Another thing was to get them to work. The great way to get people to throw themselves into their religion was to get them to do something; and he hoped that the boys who came there to retreat would take up the work of the Knights of the Blessed Sacrament, which, starting two years ago, obtained 3,000 names in the first year, and now had 8,000. Names were pouring in every day, and that in spite of the high standard they had set up, weekly communion as an irreducible minimum, and a duty to receive others in the Society. He intended to try
to work the K.B.S. into the boys' retreats at Osterley so as to give them something to do; one had seldom heard of any movement taken up with the zeal and enthusiasm with which the K.B.S. had been taken up.

Father Nicholson hoped that the different Orders would take up the work of these boys' retreats; it was quite a cosmopolitan idea.

Father Bishop said that, having given three boys' retreats, he was able to speak as to what the effect had been. There was a great liking for them, and he asked the teachers to throw themselves into the work because they had the best means of explaining it to the boys under their control. These retreats enabled them to get hold of the boys at that difficult age at which they were most likely to get into ways of negligence with regard to their religion.

A discussion amongst the teachers present took place, and it was stated that no pressure would be needed among the boys; experience had proved that they were only too delighted to take part in a retreat; also that they paid their own fares to and fro, and that made them set a higher value on the retreat.

Mrs. Gibbs then gave a description of a retreat. The boys arrived about ten, and were at once given a bun. They were then divided into groups, each group having a leader. A short first instruction was given, followed by a hymn. Up to the present, four or five ladies had come to the retreats, and each had taken a group, and had driven home any particular points that the Father had made in the instruction. Another instruction and hymn, and then the grand process of washing, which the boys enjoyed tremendously. Dinner followed, and an hour's recreation. Then singing, at which they practised for Benediction, and then came tea-time, after which Benediction was given, and that finished the day's proceedings.—Letters and Notices, January, 1917.

Retreat House, Scotland.—The Province has purchased Craighead House, near Bothwell, in Scotland, for a retreat house in place of Rochsoles. It is a fine house with about fifty-eight acres of ground. The trams pass within five minutes' walk of the lodge gates, and there are two railway stations close by, so that it is far more accessible than Rochsoles. It is in the very centre of the industrial area of Glasgow and Edinburgh. We shall obtain possession almost immediately, and transfer the establishment from Rochsoles as soon as possible.—Letters and Notices, October, 1917.

Georgetown University. The Seismological Station.—We have received a copy of Bulletin No. 1 of the Seismographic Station at Georgetown University, D. C., published by the director, Father F. A. Tondorf, s. j. Besides an account of the very complete equipment of the station which
holds a high rank among similar institutions in this country, the bulletin contains a record of all the earthquakes registered at Georgetown from January 1, 1916 to January 1, 1917, with their character, period, amplitude, phase and time of occurrence. There is also a summary of the press dispatches on earthquakes received at the station during the same period.

The English Scientific Journal, *Nature*, for April 5, 1917, has the following note on the contents of the Bulletin:

"The importance of a suitable site for the installation of seismographs is illustrated in a recent number of the Georgetown (U.S.A.) University Publication. Two Wiechert seismographs were placed temporarily at the base of a tower 212 feet in height and the rocking of this tower by heavy winds affected the records of the instruments. These and other seismographs were then erected in a heat and damp-proof cave excavated beneath the quadrangle. The publication referred to contains the records of these instruments for the whole year of 1916 and press notices of earthquakes which occurred during the same year in various parts of the world. The influence of the war is shown by the fact that all but ten of these earthquakes were of American origin."

The work of this station in obtaining records and disseminating data regarding earthquakes forms a valuable contribution to the science of seismology and is much to be commended.

The League of the Sacred Heart at Georgetown.—A notable event in the history of the scholastic year at Georgetown was the blessing of the students' Banner of the Sacred Heart which took place on December 8, in the Dahlgren Chapel. It was last June, all but a year ago, that the banner was presented to Rev. John F. Quirk, S. J., the director of the league by the students of the college. It may be said to have been a spontaneous gift on their part since the sum it represented was a free offering of the student members of the league through the promoters of the various classes. The banner is a beautiful painting of the Manifestion of our Blessed Lord to the Visitation nun, Blessed Margaret Mary; and the picture-theme executed upon muslin with its subdued tints, taken together with the spacious embroidered facing of the banner, and its high setting on the banner staff, fittingly reflect the taste of the religious artist who supervised the details of color and design. The little legend on the back of the banner, "Presented by the Students of Georgetown College, June 1916"—is at once an earnest of the devotion living in our boys and, we may hope, a pledge of hoped-for blessings from Our Lord's loving Heart.

Another sign of the devotion to the Sacred Heart and of its growth in our midst is to be found in the extension or rather perpetuation of the students' bands among the graduate classes that have gone forth from amongst us. At the pres-
ent time the director of the league numbers the graduates of the past three years amongst the active members of the Georgetown League and Apostleship of Study; and the leaflets are forwarded to the members of these several classes through their secretary resident here in Washington, who likewise acts as their promoter. Next year it is expected that at least five graduate classes will be enrolled under the banner of the League to the greater honor of the Sacred Heart and the spread of the devotion.

The First Fridays at Georgetown are days of real devotion: the whole student body approach Our Lord in Holy Communion at the students’ mass and the strong and fervent singing evidenced at the afternoon devotions is something calculated to rouse the most apathetic listener. As for the Daily Communion of Reparation, it can be said to be growing from day to day. Surely Our Lord must in His kindness love and prosper these young clients and followers of His Sacred Heart at Georgetown!

**Sodality Reception and Academy in Honor of Our Lady.**—Sunday, April 29, 1917, was in a special manner dedicated to the honor of our Blessed Mother by the college sodality. In the morning after mass at which all the sodalities received holy communion, a sermon on our Blessed Lady was preached by Rev. Father Rector. Following the sermon were the various ceremonies connected with the reception of the new members into the sodality.

In the evening an academy in honor of our Blessed Lady was given by the sodalists. A program of music, vocal and instrumental, addresses, and essays in honor of our Lady was rendered, the good taste and manly devotion of which were a source of much gratification and edification to all present.

**Medical and Dental Schools' Sodality.**—Established only a few years ago, this sodality is a source of great spiritual help to the students enrolled and exerts an influence for good even on non-Catholic students.

The membership of the sodality has risen above one hundred. Even graduates, now practising physicians, are seeking to avail themselves of its spiritual blessings.

The meetings are held at the college chapel on the third Sunday of every month on which day the members have their own mass and receive holy communion. To add interest to the meeting the Reverend Director, Father Francis Tondorf, s. j., who has guided the destinies of the sodality from its inception, invites different priests to give the address.

One of the fields of zealous work in which the sodalists engage is that of stirring up careless students to an appreciation and regular practice of their religious duties. In this line they have rendered invaluable service to the Reverend Director. Zeal is also manifested in defending Catholic ethics as was evidenced recently when after an objectionable
article had appeared in a medical journal, one of the graduate sodalists, at the suggestion of the director, refuted the article in the pages of the same publication.

The good accomplished by the sodality of the Georgetown Medical School, as also by that of the Law School, shows the extensive field for great spiritual fruits to be reaped by the establishment of similar sodalities in the professional schools of all our Catholic Universities.

Georgetown participates in the Dominican Fathers' Celebration of the Seventh Centenary of the Establishment of the Dominican Order.—Among the solemn functions which took place during the several days of celebration at the Dominican House of Studies at the Catholic University, Washington, last December, in commemoration of the seventh centenary of the establishment of the Order of Preachers, one special service was there conducted by representatives from Georgetown. Rev. Alphonsus J. Donlon, S. J., Rector of Georgetown University, celebrated the solemn mass, while Rev. Eugene De L. McDonnell, an alumnus of Georgetown, now Superior of Holy Trinity Church, Georgetown, and Mr. James H. Dolan, S. J., professor of sophomore class at Georgetown, were deacon and sub-deacon, respectively. The St. John Berchmans Sanctuary Society of the college had the honor of assisting in the sanctuary.

India. Bombay. St. Xavier's College. College Notes. The Governor's Visit.—The close of the last school year was marked by several unusual events which must find a place in these notes. On February 29, our first Academical Exhibition was held and it provided the first occasion for the visit of His Excellency the Governor to our college. Upwards of a thousand guests honored us with their company, and the gathering was a brilliant success. The program was well-chosen, well-performed, and much appreciated by the audience. At the end His Excellency spoke to the students words which came from his heart, and then distributed the gymkhana prizes. We are grateful to him for honoring us.

Old Students' Dinner.—After the academy the annual dinner of the St. Xavier's Association was held in the college compound. This year, present students were also admitted as well as ladies, and over 300 guests were present. The evening was marked by an enthusiastic devotion to the college shown by its students, old and new.

Mahometan Gathering.—The sixth annual social gathering of the Mahometan students and ex-students of our college was held at Noor-Bag on Sunday, September 17. The program of the evening was a very varied and interesting one, consisting of music, both European and Indian, and the recitation of comic and tragic pieces. The gathering was decidedly a success, surpassing all previous gatherings, successful as those too have been.
The New Year.—We closed the last scholastic year with 767 students on our books; the present year has opened with 830. Last year we had 19 lady-students; this year we begin with 28.

Father Steichen's Researches.—Father Steichen has continued his studies on the hot springs of India. In a paper entitled "Intermittent Spring at Rajapur" (published as Bulletin 14 of the Indian Association for the Cultivation of Science) he discusses the intermittency of the spring and tries to give an explanation of this phenomenon. He comes to the conclusion that there is no strict correspondence between the rainfall and the flow of the spring, and that all the irregularities in the flow of the springs and the intermittency itself can be explained by assuming a siphon-like shape and an irregular choking of the spring-channels.

Another interesting contribution to our knowledge of the hot springs was published by Father Steichen in the Philosophical Magazine (vol. XXXI, April 1916, p. 401), under the title, "The variation of the radio-activity of the hot springs at Tuwa." Exact measurements at different seasons of the year have shown that the radio-activity of that spring is less when the spring yields much water than when the supply of water is relatively small. The author is of opinion that this behavior of the spring may be explained by local conditions.

The Flora of Aden.—Father Blatter's "Flora of Aden" (forming vol. VII of the Records of the Botanical Survey of India) has been completed by the publication of part III. In addition to the description of 250 species, the book deals in detail with the physical aspects of Aden, thus forming a reliable basis for the ecological treatment of the vegetation. The chapters on adaptation, flowering season and climate, plants and animals, color of flowers, geographical relations, origin of the flora, and means of dissemination, are apt to encourage future visitors and residents at Aden to contribute by their observations towards the solution of many problems offered by the peculiar conditions under which the flora of Aden has developed in former ages and is still developing.

Ceylon. Galle. St. Aloysius' College.—For the first time in its history, the representative of the Government in the Educational Department, Mr. Harward, presided at the Report Day of the college. The rector, Father Murphy, said in his report: "The chief event of our school year is admittedly the opening of our science rooms. It was at one time doubted whether such a creation could be brought about in these troublous times, but, notwithstanding mines and submarines, the apparatus and chemicals reached us safely, the only drawback being the unavoidably higher rates and war insurance duties. We are glad to mention that the department contributed in a very substantial measure to the erection of the new building."
Mangalore. St. Aloysius' College.—The report of St. Aloysius' College, Mangalore, for the year 1915-16 showed that the past efficiency of the institution has been steadily maintained, notwithstanding the difficulties under which schools and colleges have to labor at the present time. The total number of students on the rolls at the close of the academic year was 1,490—namely, 243 in the college department, 267 in the high school, 370 in the lower secondary, and 610 in the primary department. For want of accommodation, admission has been refused to several applicants in the secondary department. In the boarding house and hostels, too, the number of fresh applications was so large that the authorities were unable to admit even one-half of the number. The result of the public examinations in the high school department was very gratifying; and if in the college department it was less so, it seems that there was a general failure throughout the Presidency; and then, the college in the B.A. examination has secured the second rank in the Presidency and the Jubilee Gold Medal.

IRELAND. The Golden Jubilee of Father Thomas A. Finlay.—On November 13, 1916, was celebrated the golden jubilee in the Society of Father Thomas A. Finlay. He rules at present a twin establishment, University Hall, where are domiciled some sixty university students, and 35 Lower Leeson Street, where reside the Fathers who teach at University College, Dublin. In both houses something was done to mark the joyful character of the occasion, but the outer world knew so little of its occurring, that slight notice was taken of an event which might be considered as of national significance. The following summary notes will, we believe, give sufficient grounds for such a view of its importance:

At the present time the Irish Province has been cheered by many golden jubilee celebrations, the jubilarians being men remarkable for great services rendered and also for the hopes they afford that these services would still be long continued. It is not, and could not be, our purpose to treat in this brief paper of more than one of our recent jubilarians. Enough for the present to refer to the curious fact that in this melancholy year 1916 we are celebrating the work and survival of a remarkable number of men who were born during what were perhaps the saddest of all years in Irish history—namely, those reaching from 1846 to 1848. A list, nearly complete, of our Jesuits of that date is the following: W. Butler, V. Byrne, P. Brady, T. Carroll, John and James Colgan, J. Connell, James and F. Daly, J. and W. D'Arcy, T. A. Finlay, D. Gallery, F. Gately, R. and T. P. O'Keefe, P. Keating, J. Kelly, T. Leahy, V. Lentaigne, D. Manning, J. O'Connor, W. O'Dowling, Patrick, Philip and Richard O'Reilly, W. Power, J. Ryan, W. Sutton, J. Verdon, T. Wheeler. The names printed in italics indicate those
who have gone to their reward. In addition to these, Fathers Peter Finlay and Michael Weafer, both born in 1851, have reached their golden jubilee this year.

Thomas Arthur Finlay was born in 1848. His father, Scotch, and a convert, was employed in an engineering undertaking on the river Shannon, and one curious result of his labors was the total disappearance of the little island on which his son Thomas had shortly before seen the light. The early education of the future Jesuit was obtained mainly at St. Patrick’s College, Cavan, the president of which was then the Rev. Philip O’Connell, destined himself to enter later the Society. At the age of nineteen, Tom Finlay became a novice at Milltown Park, Dublin, whither his younger brother Peter had already betaken himself. He has described himself as taking this step without the slightest “sensible attraction”, but merely supported by a dry conviction that he was doing the right thing. Soon followed a period of regency at the Crescent, Limerick, where the young man’s originality of thought and capacity for work of all kinds at once showed themselves. Under the rectorship of Fr. W. Ronan the house flourished in its two-fold character of church and day school, and Mr. Finlay, in addition to multifarious teaching, organized games and sports, plays and operettas. He took charge of the church-choir; under his guidance Mercadante’s “Seven Words from the Cross” were first introduced to an Irish Good Friday congregation. He collaborated with Father Matthew Russell in the founding of The Irish Monthly. For its pages he began to write, contributing notably an historical novel, “The Chances of War” whose merits have won the approval of good judges and the practical testimonial of more than one reprint.

During the succeeding years devoted to philosophy and theology, Mr. Finlay showed his capacity for dealing with both the more abstract and the more practical aspects of these pursuits, with a growing interest in sociological and economic problems. This interest led to the publication of papers in The Month and elsewhere and later on to the big pioneer work of editing The Lyceum. During the years 1887-1894, in which this high-class monthly ran, it exercised a profound educative influence in Ireland and attracted much attention in America and elsewhere. It also contributed powerfully to the training of young writers. It gave place in 1894 to The New Ireland Review, which continued under Father Finlay’s editorship, until in 1911 it retired in favor of Studies, the present successful quarterly of the Irish Province, over whose board Father Finlay presides as chief editor.

In 1882-1887 he was rector of Belvedere College, Dublin. Here as at Limerick, but with much wider scope, he furthered energetically the interests of studies, games and
theatricals. He provided a fine playing-ground; he built a handsome new school, leaving the old Georgian mansion to be used only as a dwelling house. He engaged in many a mechanical detail, as when a friend once found him during the holidays, engaged with a lay-brother and in appropriate costume, in distempering the classroom walls. Successful productions of "Macbeth", "The Merchant of Venice", "Henry IV" and other plays marked these years; and some who have since achieved distinction as singers, reciters and actors recall those Belvedere theatricals as the beginning of their triumphs. This was the more remarkable as the entrepreneur himself did not shine in the actual practice of singing or declamation.

His services to secondary and primary education ranged beyond his own college. He began with an interest which has never ceased, the production of good school-books. The literary and historical pabulum provided or tolerated by Irish educational boards has long and often been an occasion of complaint. In a long series of volumes Father Finlay with Messrs. Fallon and others, labored to replace undesirable books by others more suited to Irish and Catholic children. His growing influence helped the admission and spread of the new books. About 1903 he was appointed a commissioner of Intermediate Education—a post he still holds. Another editorial work of his was that of producing a series of writing copy-books which spread far and wide among very young Ireland, Father Finlay's fame as a calligraphist, and what was more practical, became a valuable property.

During the singularly active years 1882-87 Father Finlay endeavored to render an important service to more mature young Ireland by founding the Lyceum Club, located in Dawson Street, Dublin. It was meant to form a gathering-place for past students of Belvedere and Clongowes, and other young men of the same class. Its career did not extend but only a few years; the difficulties of any such enterprise are always immense, and in this case financial ones proved fatal. But the Lyceum Club may fairly rank as an important precursor of the numerous school unions which have since attained the end it aimed at.

After ceasing in 1887 to be rector of Belvedere and joining the community of University College, Dublin, Father Finlay served the public interests as member of two noteworthy temporary commissions. One was the Moseley, which was appointed to inquire into the state of education of the United States. On his return he presented a valuable report. The other was that sent out to Germany and Austria, at the beginning of the activities of the Department of Agriculture and Technical Instruction, to inquire as to development of technical teaching in the two countries named. The great movement for agricultural cooperation in Ireland, usually
associated with the name of Sir Horace Plunkett, acknowledges, when it remembers the facts, Father Finlay as its co-founder, and he has ever been the solid support and active helper of this important national concern. Nor are the members of the Irish Agricultural Cooperative Society the only public men in Ireland who have found Father Finlay at times a valuable and disinterested "brains-carrier." Of more spiritual influence a recent example was, his bring-back to the sacraments, shortly before death, a well-known political leader, whose extreme opinions had estranged him from the Church.

We have not yet spoken of the foundation of the Royal University, and, at the same time of University College, Dublin, as an institution managed and largely manned by the Society. Father Finlay was one of the first University Fellows, being appointed in 1882. Classics was the department then assigned to him, but ere long he exchanged into the more congenial sphere of philosophy. In connection with this part of his work he began a translation of Stöckl's "History of Philosophy." He accomplished the laborious task up to the Middle Ages. It is to be regretted that more did not follow; but the translator felt that his author began to be less valuable in the following eras.

After twenty-five years of professorship of philosophy at University College, Father Finlay was transferred in 1908 to the new National University and the new University College, now no longer under Jesuit management. Henceforth he was professor of political economy, and he still walks down to the college, on five mornings of the week, to give his nine-o'clock lecture. At the same time he is a member of the governing board of University College and of the senate of the National University, besides being, as we have already remarked, superior of the town-establishment, University Hall and 35 Lower Leeson Street.

We have, however, again to hark back—this time to 1890, to note yet another of Father Finlay's activities. In that year he delivered in the Aula Maxima, St. Stephen's Green, a series of Lenten lectures on the History of the Jews, in which Bible history and recent discoveries were profitably confronted. These lectures were honored by the presence of His Grace Archbishop Walsh; they were the inauguration of Lenten Conferences in Ireland, and, transferred later to St. Francis Xavier's, Gardiner Street, have become a notable part of the work done in that church. This was not Father Finlay's last appearance as a conférencier. In the work of retreats he has ever been ready to respond to the annual evocation of Father Socius, and is one of the foremost in the great business of retreats to the clergy. Though making little appeal to popular favor by the arts and graces of the orator, he has, nevertheless, been for forty years one of the best appreciated preachers in Ireland. Few of his contem-
poraries have mounted the pulpit so often on great occasions—consecrations of bishops, dedication of churches and similar celebrations. Seldom or never has he been at pains to preserve these discourses, and in consequence many of great value and interest have been, it is feared, irrevocably lost. Among recent utterances of his, not of a religious character, may be mentioned a centenary discourse on John Mitchell, delivered before the National Literary Society and successful in pleasing hearers of many shades of opinion.

During the sad events of Easter and Low Weeks, 1916, he was one of the foremost of the public-spirited individuals—our Father Provincial, it may be mentioned, was another—who exerted themselves to avert the scourge of famine from a city already afflicted with fire and bloodshed; who when the violent interruption of civil life had left thousands of people face to face with starvation, urged on the Castle authorities the necessity of providing food without delay; who, one is happy to add, brought about this result with a celerity creditable to all concerned, and had the pleasure of personally inaugurating the work of the free-food depots; thus averting far worse catastrophes than even those which took place.

The responsibility of a trustee of the National Library has been his for a great many years, and some five years ago the board of trustees voted him with the high position of being their permanent chairman. That they are largely a Protestant body makes the honor the more remarkable. A no less noteworthy expression of the esteem in which Father Finlay is held by non-Catholics as well as by Catholics is found in an utterance of the late W. H. Lecky, the historian. He said in the House of Commons that Father Finlay was "probably the most universally respected man in Ireland."

With this strong and summary panegyric we may conclude what the nature of the case has rendered a somewhat long biographical sketch. To few jubilarians of the Society, we fancy, has it ever been given to fulfil a career of such remarkable and various activity as Father Finlay's has been.

NEW JERSEY. St. Peter's College. Novena of Grace.—This year the Novena of Grace eclipsed all former years, not only in point of attendance but also in the devotion of the faithful to the great Apostle of the Indies.

During the nine days from March 4 to March 12, more than 12,500 holy communions were distributed by our Fathers alone, while in the other churches of the city there was a noticeable increase of communicants as well.

Each day five different services were held. At 6.30 in the morning there was a special Novena Mass and another at 8.15 for school children and students. At 4 o'clock in the afternoon Rev. Father Rector conducted services for those unable to be present at the evening services, which were held at 8 o'clock. Rev. James M. Cotter preached
the panegyric of the Saint in the upper church, while Rev. Thomas F. Graham conducted the services for the immense overflow which crowded the lower church.

Many remarkable favors were granted through the powerful intercession of St. Francis Xavier. Several cures were wrought, the most extraordinary being the following which was reported to Rev. Father Rector. A young Protestant lady had been afflicted with deafness for several years: she had consulted many specialists, and had been advised by them that her case was incurable as her ear drum was broken. Encouraged by her Catholic friends she made the exercises of the Novena with great faith, and at its close, she had the great joy of realizing that her cure was a permanent one. Thus did St. Francis Xavier give another proof of his proximity to the throne of the great God by signally rewarding the simple faith of his devoted clients.

MISSOURI PROVINCE. Chicago. New Deaf Mute Centre. —Mrs. Grumley, a wealthy Catholic lady, has set aside $32,000 for the erection of a community centre or club house for Chicago's Catholic silent fold. Father Mahan, S. J., the successor to the enthusiastic and persevering labors of Father F. A. Moeller, now in Kansas City, will have charge of the centre.

Loyola University School of Sociology.—The total registration of Loyola University School of Sociology, Chicago, is close to 300 students and will probably exceed that number in the final reckoning. The increasing number of social courses in our Catholic universities and their growing popularity give promise that Catholics will soon occupy a prominent place in the social work of our country. The purpose of the Loyola University courses is to meet the needs of school-teachers as well as of social workers, and to prepare for the examinations connected with the public service. Logic, history of philosophy, composition, mathematics, public speaking, and similar branches are included in the program. Those who have satisfactorily completed thirty-six credits, nine of which must be in residence, received the degree of Ph. B. or B. S. A four years' high-school education is presupposed. Thus the student is given more than a mere specialist's training and is properly fitted for his great work.

Milwaukee. Catholic Hospital Association. —The Second Annual Convention of the Catholic Hospital Association was held in Milwaukee, at the Gesu Auditorium, June 7, 8, 9, 1916, with an attendance of 426, over half of whom were Sisters from one-third of the Catholic hospitals of the United States and Canada; the remainder was composed of doctors, nurses, clergymen and others interested in Catholic hospital work.
The Association was organized two years ago for the purpose of advancing the general interest of all hospital work, in particular along the lines of cooperation and the promotion of medical science correct in moral tone and practice. Father Charles B. Moulinier, S. J., Dean of the Marquette Medical School, was made president of the Association at its inception and was reelected to that position at the last assembly. The membership includes 145 hospitals and 73 individuals as associate members.

The theme of the 1916 meeting was "team-work"; eleven able papers were read setting forth the chief factors in the matter of helpfulness, and animated discussion followed each.

St. Louis University. Students Among Volunteers.—St. Louis University is well represented among the numbers of those who are volunteering for service in the present national crisis. Her students may be found in the various training camps: in the "Officers Reserve Corps" at Fort Riley, Kan. (about 60), at Fort Scully, Minn., at Fort Benj. Harrison, Ind., at Fort Sheridan, Ill, and perhaps other places. Several have attached themselves to the navy in various capacities. About fifteen of last year's and this year's graduates of the medical school have been received into the medical service, some in the army, some in the navy. Not a few have entered the ambulance corps, several of these being already in France; some are trying out now for aero-plane service and at least one in this arm of the service has been doing terrible execution in France for some time past. An alumnus priest is in charge of Jefferson Barracks, St. Louis, and another is chaplain of the Missouri First Regiment.

Military training has been in progress at the university all spring, the various departments drilling under the direction of Sergeant R. Wing, Drill Master of the regular army at Jefferson Barracks.

State Medical Examinations.—The Journal of the American Medical Association publishes annually a "State Board" number. This appeared April 14, for the current year. It tabulates through page after page the results by colleges of all the failures and passes of the graduates of every school in America. Referring to page 1115 where it names the thirty-three largest schools, we find that the graduates of St. Louis University for the year 1916 who were examined numbered fifty and that none of these failed. In the same list we find the record of the medical departments of Johns Hopkins and Harvard to be two failures each out of forty-seven applicants from each institution. The prestige attained by the St. Louis University Medical is all the more gratifying in this, that it is not unusual, since last year and several preceding years the same complete success was won.

Address by Father McClory.—The St. Louis Post-Dispatch for May 19, 1917, in publishing a generous extract from the
address referred to makes the following comment: "In a talk to Catholic mothers at the Convent of the Little Helpers, Father John A. McClorey, s. J., of St. Louis University, made a stirring appeal to mothers to prove their devotion to their country by sending their sons to war. The address touches the heart of loyalty; it thrills the pulses of patriotism; it presents vividly that glorious vision of loving sacrifice which every American should be eager to make for the country. Moreover, it is an example of moving eloquence, elevated in thought, apt and forceful in expression."

_Degrees for Ours._—In view of the urgent need of our professors at the present day being equipped with academic degrees, Very Reverend Father General has lately granted to such of Ours as have made their scholasticate studies at St. Louis University permission to receive degrees from that institution. Local superiors wisely urge that the opportunity be taken by all to obtain a degree, in order to safeguard their status as professors in case state legislation may at some future time require degrees as an academic qualification in high schools and colleges. Another reason of no slight moment is the fact that powerful educational associations to whose standards we are forced by circumstances to conform more or less, require from schools seeking recognition that teachers in these schools have the A.B. or A.M., accordingly as they are employed in the high school or college department.

St. Louis University Receives French Mission.—On the occasion of the visit of the French Mission to this city on May 7, the students and faculty of the university furnished one of the most enthusiastic receptions met with by the nation’s guests on their public appearance in their tour of the city. The Grand Avenue and Lindell fronts of the university buildings were profusely decorated with United States and French flags, and bunting. Long before the hour scheduled for the appearance of the famous Marshal Joffre and his fellow-Frenchmen, the pavement and steps leading to the Grand Avenue entrance were packed with students and professors of the various departments, and the windows were peopled by those eager to see and honor the men whom France had sent as representatives to our government. When the automobile containing Marshal Joffre stopped before the main entrance amidst ringing cheers and waving colors, the salute was given, and the “Marseillaise” was sung by the entire body, accompanied by the First Regiment Band, the visitors meanwhile standing at attention. The music concluded, there burst forth (as one of the daily papers put it) "an American college-boy ‘tiger’ so vigorous that Marshal Joffre straightened up into one of his famous salutes". Cheer after cheer was given for “Joff”, Wilson and “St. Louey”, under the inspiration of an agile and acro-
batic cheer-leader stationed on the opposite side of the Avenue. The showing was a credit to the University and a satisfaction to the entertainment committee appointed by the city for the occasion, as was assured the following day in a letter to Reverend Father Rector from Judge Spencer, chairman of the committee. Inevitable lack of esteem for M. Viviani, born of his ante-bellum irreligious policy in France, was forgotten in the patriotic impulse to honor in a manner worthy of Americans the guests whom France had sent to us. Throughout the city, however, the favorite was easily Marshal Joffre, the "hero of the Marne".

**North Central Association of Colleges and Secondary Schools.**—Up to the present date two colleges and four high schools of the Missouri Province have the distinction of membership in the North Central Association of Colleges and Secondary Schools. This means that graduates from these institutions have the privilege of entering without examination any of the colleges, universities and professional schools in the eighteen north and central states. Further, official recognition by the Association means added prestige in the educational world for the schools so recognized. The colleges so far admitted are those of St. Louis and Creighton Universities; the high schools, those of Loyola (Chicago), Creighton, Detroit and St. Xavier, Cincinnati.

**New Orleans Province. Immaculate Conception Church. Gentlemen Promoters' League of the Sacred Heart.**—An organization which is accomplishing a world of good in New Orleans in the regeneration and the spiritual uplift of the lives of men is the Gentlemen Promoters' League of the Sacred Heart of the Church of the Immaculate Conception. Mr. Joseph P. Buckley, well known as a foremost Catholic layman of this city, is the president of this league of men, or Apostleship of Prayer.

The Gentlemen's League of the Sacred Heart of the Immaculate Conception Parish has been established fourteen years, and has now over one hundred gentlemen promoters, who are zealous for the spread of the devotion to the Heart of Jesus, and who devote their energies to making this holy league known, explaining the advantages of membership, and maintaining and fostering its spirit among the members under their care. Each Promoter has a list of ten and many over fifty members.

The Gentlemen Promoters have a fine library, and are the distributors of a great deal of literature concerning devotion to the Sacred Heart. They also send out numbers of pictures of the Sacred Heart.

On the Feast of the Sacred Heart the Promoters keep vigil all day before the Blessed Sacrament in delegations of seven to twelve men at a time. No sight is more edifying than to enter the Jesuits' Church at any hour on the day of the feast and see these large bodies of men kneeling in adoration
before the Blessed Sacrament an hour and sometimes two hours at a time. The men of the league who belong to the third degree approach holy communion in a body on the first Friday of each month.

New York. Brooklyn College. Father Rockwell chosen President of State College Presidents' Association.—The Rev. Joseph H. Rockwell, s. j., president of Brooklyn College, was elected president of the Association of College Presidents in New York State at its recent meeting in the State Educational Building at Albany.

This association is composed of forty-two college presidents in the State and meets annually at Albany under the auspices of the State Board of Education to discuss problems of interest to its members, such as the relations of the colleges to the State Board of Regents, entrance examinations, college athletics and other questions. This discussion is carried on in an informal manner, no resolutions being adopted. The members of the association represent all the colleges and universities, big and small, religious and secular.

The election of its president to head the college presidents of the State is taken to be a great tribute to the high educational standard maintained by the Brooklyn School.

Father Rockwell was nominated by George P. Bristol, director of the School of Education at Cornell University, and his election was unanimous. The president is the only officer of the society, as it has no regular constitution or bylaws and meets so infrequently that other officers are not needed.—Brooklyn Daily Eagle.

Military Instruction.—The student body meets twice a week for drill and military instruction. This work is under the direction of an army officer assisted by some of our alumni who are at present holding positions as instructors in the State Military Training Camp.

The large area of ground back of the college affords excellent opportunity for the various evolutions and formations, it being possible to drill several squads at once.

Silver Jubilee of Bishop McDonnell. Father Campbell's Sermon.—The sermon in commemoration of the silver jubilee of Bishop McDonnell was preached by the bishop's life-long friend, the Rev. Thomas Campbell, s. j., who, by a rare coincident, also delivered the sermon at Bishop McDonnell's consecration in St. Patrick's Cathedral, Manhattan, twenty-five years ago.

Buffalo. Canisius College. The Passion Play.—Those interested in dramatics at Canisius and the progress of the dramatic association since its revival some five years ago were given an opportunity during the week of March 19, to judge that progress for themselves by a comparative study of the two Canisius productions of the "Passion Play," that of 1914 and that of 1917. The success of the earlier presenta-
tion has been too often reviewed to need any extended notice here. So enthusiastic was the response of Buffalo to the play’s appeal that no one ever doubted that sometime the play would be given again, and it is no pleasant fiction to say that there were numerous requests for another presentation. So after an interval of three years the college actors again essayed to enact the story of the Savior’s passion and to give a living picture of the scenes and incidents so pregnant with meaning to every Christian. The response was again most enthusiastic and gratifying. The nine performances originally announced had to be increased to ten. The six evening performances were all well attended and on each of the four afternoons reserved for school children the theatre was packed to the doors.

Fordham University. School of Sociology.—The School of Sociology which began its initial sessions in November last, numbers about two hundred students on its register. Of these one hundred and forty are attending the special lecture courses, while the remainder are entered for the full course leading to the degree B.S.

A large and complete prospectus of the school has been issued, giving in detail the courses of study, outlined in the preliminary prospectus. It bears on the first page the following gracious letter of approval of the Cardinal Archbishop of New York:

CARDINAL'S RESIDENCE
NEW YORK CITY

REV. AND DEAR FATHER MULRY:

Referring again to the matter of the proposed School of Sociology discussed with yourself and Father Shealy recently, I write now as promised, to say that I give my warmest approval to the project.

I had entertained a year ago the idea of opening a course of lectures and had chosen some of the lecturers who were to take up their duties this Fall. Your visit and your programme submitted subsequently so fulfilled my idea ‘et amplius,’ that I was delighted to give you all the encouragement in my power.

Go on, and God speed the good work. It will fill a much needed demand amongst our people.

Wishing you every blessing, I am,
Faithfully yours in Xto.,

JOHN CARDINAL FARLEY,
Archbishop of New York

Very Rev. Joseph A. Mulry, S. J.,
President of Fordham University

A course in Pedagogy was begun with the second term, the lecturer of which is Rev. Richard H. Tierney, S. J., editor of America. Among the lecturers of the Special Lecture Course this year were Rev. Dr. William J. Kerby, professor
of Sociology at Catholic University; Rev. Dr. John A. Ryan, professor of Political Science, at Catholic University; Dr. D. A. McCabe, professor of Economics, Princeton University; Rev. William A. Courtney, General Supervisor of Catholic Charities, New York City; Hon. Charles P. Neill, Ph. D., Commissioner of Labor, New York and John Mitchell, Chairman of the New York State Industrial Commission.

A convincing proof of the interest taken in the school was the large attendance of students and friends present at the closing exercises of the foundation year. Rev. Father Rector presided and complimented the students on the work of the year. Addresses were made by the Very Rev. Mgr. F. J. O’Hara and Dr. James J. Walsh. The chief address of the evening was delivered by Judge William McAdoo, chief city magistrate, who dwelt with the evolution of the Domestic Relations’ Court and the Night Courts.

Military Drill.—Military drill was re instituted at Fordham immediately after the Easter holidays. All High School, College and Pre-medical students, about 800, not including the Ambulance Corps drill four hours a week, from 2 to 4 p. m. on Tuesdays, and 10 to 12 A. M. on Saturdays. The chief commanding officer and drill-master is Captain George A. Daly, National Guard, New York, assisted by several of his under officers of the same Guard. Eight companies have been formed commanded by officers chosen from the senior and junior classes.

About 120 who desire commissions have a special volunteer drill on Sunday mornings. Already a goodly number of Fordham men have reported at the Military Training Camp, Plattsburg, New York; while eight of the graduates of the Medical School have received commissions in the Naval Service. At the Alumni Reunion Banquet held on the eve of Commencement Day it was stated that 424 Fordham alumni and students had enlisted in their country’s service.

Fordham University Ambulance Corps.—The Fordham Ambulance Corps was organized early in March, about a month before the United States entered the war. It numbers 120 members with Dr. Joseph E. Donnelly, instructor in Surgery and Laryngology at the Fordham Medical School, as captain, four doctors, all graduates of Fordham Medical School, as lieutenants, and a student sergeant and drill-master of the class of 1917, St. John’s College. Practically all the members are from the college department.

From the time of its organization until military drill was begun for the entire college, the ambulance corps drilled once a week; later, four hours a week at the same time but apart from the others. The first military instructions were given by Sergeant Tracy, National Guard, New York. A weekly lecture on “Red Cross Work Off Field and On”, including such subjects as “Anatomy”, “Bandaging”, etc., was given by Dr. Peterson, U.S.A. Red Cross.
Early in May, Messrs. Arthur and Joseph McAleenan, alumni of Fordham University, presented the Fordham Ambulance Corps with $13,000 for the purchase of four ambulances. Shortly after this gift was made, a telegram of approval from the Department at Washington stated that the corps would be called into service and sent to camp as soon as tentage was procured. Generous donations made this possible in a very short time and Captain Donnelly brought the muster to Washington. He was told that the corps' service would be required early in June, and that it would be sent to France.

As soon as this word was brought to New York, the Fordham Alumni began preparations for a complimentary banquet to the corps, as a token of their esteem and of the pride they feel that Fordham should be the first of the Catholic colleges in the country to send her sons into active service. The banquet was held on the evening of May 28, at the Waldorf Astoria, at which more than two hundred alumni and invited guests were present. The decorations in the National and Fordham colors were very elaborate. Besides the handsome programme, costly souvenirs consisting of large American flags, a set of American, French, English, Belgian and Italian flags, were given to all present. A poem written for the occasion by Mr. L. J. Gallagher, s. j., and dedicated to the Fordham University Ambulance Corps was given to each one present.

During the banquet, two handsome silk flags, the colors of the corps, one of the Stars and Stripes, the other, Maroon bearing the inscription "Fordham University Overseas Ambulance Unit 1917," were presented by Mr. M. J. Sweeney, class of '89, and accepted by the sergeant, H. McDonald Painton, class of 1917. The presentation was very impressive and instead of great applause seemed to produce a thoughtful silence. Congratulatory addresses were made by Father Mulry, president of the university, Dr. James J. Walsh, Hon. Warren Gard, representative from New York, and Brigadier General Clarence Edwards, who is dear to Fordham men as the former drill-master of the cadet battalion. The general was reminiscent of his days at Fordham but his drastic picture of the war brought home a stern realization of what the ambulance corps was destined to encounter.

The following letter from His Eminence Cardinal Farley who was too ill to be present was read:

DEAR FATHER MULRY:

I have received an invitation from the Alumni Committee for the dinner in honor of the young men from Fordham, who have volunteered for service in the Fordham Ambulance Unit in France. I am very sorry that I cannot attend.

Please convey my greetings to your volunteers. Animated with a spirit of sacrifice, and fortified by a devoted
love of country, they are entering the greatest and most
terrible conflict in history. I envy the strength and vitality
of their youth which makes them eligible for the hardships
and privations which they must endure. At the same time,
as an alumnus of Fordham, and as Archbishop, I am proud
of them. May God shield them in every danger, and return
them safe to enjoy the esteem and honor which their labors
shall have merited.

I congratulate likewise the Messrs. McAleenan who have
made it possible for Fordham to be so honorably represented
in the ranks of our country’s defenders. Their gift enlarges
the work of mercy; may the God of Mercy reward them.

My compliments also to your guests, especially to General
Edwards, and my congratulations to yourself, as Rector of
Fordham, on this memorable event in history.

Faithfully yours in Xto.,

JOHN M. CARDINAL FARLEY,
Archbishop of New York

Another congratulatory letter from Dr. V. Oldshue, class
of 1902, who has been at the Front for two years was read
amidst great applause.

During the commencement exercises, June 13, one of the
ambulances which will be taken to France was driven up to
the platform and was formally turned over to the National
Service by Mr. Joseph McAleenan, who, with his brother
Arthur have borne all the expense of equipping the ambu-
lance corps sent out by their Alma Mater. Rev. Father
Rector responded to Mr. McAleenan’s presentation and
Bishop Hayes blessed the flags of the corps. Delegates from
the Red Cross also presented flags to the company, which
were accepted by Captain Donnelly. On Thursday morn-
ing, June 14, the ambulance corps assembled on the campus
between First and Second Divisions. The roll was called
and each member was presented with a wrist-watch from
Messrs. Joseph and Arthur McAleenan, and a rosary and a
scapular medal sewed into a small American flag from
Father Rector. About 200 friends and relatives were pres-
ent. Father Rector made a beautiful and stirring speech to
the company and ended with his blessings. They then
broke ranks for fifteen minutes to say good-bye to their
people. They again formed in line and marched down to
the entrance where buses were waiting to take them to the
train for the United States Medical Training Camp at Allen-
town, Pa.

They expect to remain there for two or three weeks and
then go to France.

Regis High School. New Sodality.—September, 1914,
witnessed the opening of the new Regis High School, New
York City, an endowed school for boys of merit from the
diocesan parochial schools. November, 1915, under the
moderatorship of Mr. James T. G. Hayes, s. j., saw the first
steps to the organization of the High School Sodality. For one year seventy boys were on probation, and these seventy, chosen for merit and high standard in studies, were received into the sodality on the first of last June. It is a striking coincidence that this number of members should duplicate the number of the first sodality at Rome. It was an inspiring sight to see these seventy young men, mere boys, devoting themselves to the honor of Mary, creating a stronger spirit of piety and atmosphere of virile Catholicity, an inspiring occasion to know that they were enlisting themselves in an organization whose whole effort is to fill them with zeal for the Faith and charitable thought for their fellowmen. This day was also the occasion of the opening of the new chapel, included in the generous gift of the High School.

The year has already developed the fruits of the sodality. All members are weekly communicants, and a large number of them receive daily. Special efforts are being made to make the sodalists especially helpful in the distribution of Catholic literature in the hospitals and prisons, collecting aids for the foreign missions, and giving every assistance to the needy; but above all it has been the zeal of the pioneer sodalists to teach by good example within the walls of their own school. The many applications for membership have given ample proof of the honor and esteem in which the sodality is held.

At present a Junior Sodality has been organized, with its members in probation. Like the Senior Sodality we trust it will be placed in an honored station, not by mere numbers, not by some chance circumstance, but by the combined efforts of prayer and enthusiasm for the glory of the Mother of God coming from the hearts of its members. The pioneer sodalists have indeed added to the attractiveness of Regis school life, but, before all, its members should feel proud that they are bound with a new bond to that great chorus of faithful doing honor to Mary, Mother of God, which for nineteen centuries has sung forth the praise, "Hail, full of grace!" that had its beginning in the devotion of the very earliest brotherhood of Christians.—The Queen's Work.

St. Francis Xavier's. A New Apostolate.—The following appreciation of Mr. Wessling's work among non-Catholics is taken from one of the church bulletins of New York City:

What amounts to a new apostolate, just now engaging attention, is the work of Mr. Wessling, a Jesuit who lost his sight in a chemical explosion about five years ago. He has finished his theology with uncommon success, and in the disappointment of not receiving Holy Orders was settling down to what looked like a rather purposeless existence, when Providence introduced to him a few non-Catholics who were unsettled about their religious status.

His success in dealing with such cases has been extraordinary. They seem be to less embarrassed or more free in
exploiting their misgivings with an instructor who is blind. Possibly it is a sympathy that works like a grace in quickening their confidence. At any rate our Lord has so blessed Mr. Wessling's efforts that a plan of procedure in the instruction of converts has been inaugurated at St. Francis Xavier's Church, 30 W. 16th Street, rather on the line of specialist work than as a parochial activity.

Some might like to refer non-Catholics asking instruction to this sightless specialist who is able to give all his time to this work.

The course will consist of a set series of instructions to be given on Monday and Thursday at 8.15 p. m. As each cycle of instruction is completed the course will immediately begin again, thus making it possible for one to enter the course at any time.

The catechumens will be presented for baptism only after finishing the full cycle. However, where there are grave reasons for hastening the day of baptism, the applicant will be instructed out of course.

Two Foreign Visitors.—Two Jesuit priests—Father Matthew Ts'Oei, of China, and Father Peter Mertens, of France—passed through this country recently on their way to China. The two priests have just finished their studies at Canterbury, England, but on account of the submarine menace in the Mediterranean Sea, decided to reach China by way of America.

Catholic Schools.—A timely booklet issued by the Encyclopedia Press of New York, says the Catholic News (New York, September 9), is entitled "Catholic Schools" and is a reprint of an article contributed to the New York Times by Father John J. Wynne, s. j. Father Wynne furnishes statistics that ought to impress Catholics and non-Catholics with the importance of the Catholic school system in this country.

A Tribute to the Late Father Patrick Dealy.—In the course of his speech during the celebration, April 18, of the silver jubilee of the formal opening of the new home of the Catholic Club of New York City, Mr. Percy J. King, the president, paid this tribute to the founder of the club, Father Patrick Dealy, s. j.:

"The existence of this club is due to the initiative of some nineteen men who belonged to a sodality that met and still meets in St. Francis Xavier's Church in West Sixteenth Street, known as the Xavier Alumni Sodality. They planned a social club, guided and encouraged by Father Dealy, their spiritual director, who seemed to be possessed of a genius for friendship and cooperation. His special care was the library, and to his efforts in a large part is due the possession of that splendid collection of books we have upstairs. The vision of these men must have been wide and their courage undaunted, because not quite four years later
we find them owning a house and shortly outgrowing it and appointing committees to seek new quarters.”

PHILADELPHIA. The College. The Passion Play Repeated.—The Passion Play this year was in every way equal to the high standard set by last year’s presentation. All the press notices gave unstinted praise to the individual characters, the mob action, the stage setting, scenery, costuming and music. The costumes especially seemed to show out gorgeously, and the placing of the mob in the centre, instead of the side of the stage, gave the audience a better chance of watching their splendid acting in some of the most important scenes of the play. Certainly the consciousness of the power of being able to carry out so large a dramatic venture and of having carried it out so successfully, ought to be a source of laudable pride to the students of St. Joseph’s College.

PHILIPPINE ISLANDS. Old Friends in Manila.—On February 5, 1917, Dr. John A. Brashear, the noted American maker of photographic lenses and silver-on-mirrors, Dr. A. Swasey, president of the firm that made the mounting of the big Cordoba, Lick, Yerkes and Victoria telescopes, and Dr. John R. Freeman, the American hydraulic engineer, were entertained at a lunch given in their honor at the Manila Hotel by prominent scientists and engineers of Manila. To meet in the far-off Philippine Islands so many friends, enthusiastic for astronomy and for the application of modern machinery and methods to engineering problems was a delightful surprise to the distinguished visitors. Father José Algué, director of the Weather Bureau, welcomed the guests and acted as toastmaster. The speaker of the occasion was a personal friend of Dr. J. A. Brashear. Speaking of optical instruments made by Dr. Brashear, Father M. Selga, well known in America for his connection with the leading American observatories, made the following remark: “There is hardly any remarkable astronomical observatory in America that is not equipped either with a silver-on-mirror, or a lens, or a comet-seeker, or an alt-azimuth or a spectrograph constructed by Dr. Brashear. The 8’ doublet of Swarthmore College Observatory, the 15” of the Dominion Observatory, Ottawa, Canada, the 18” of the Flower Observatory, Philadelphia, Pa., the 20” of Chabot Observatory, Oakland, California, the focus of the astronomical admiration of the visitors at the Panama-Pacific Exhibition, the unique 30” photographic refractor of the Allegheny Observatory are but few among the many high-grade refractors turned out by Dr. Brashear. You are all acquainted with the spectrographic investigations of the late Dr. Young, at Princeton, of Dr. G. H. Hale at Kenwood, paving the way for the advance of solar physics and the establishment of the Mt. Wilson Solar Observatory, of Dr. F.
Schlesinger at the Allegheny Observatory with the Mellon and Porter spectrograph, of Dr. Frost with the Bruce, of Plaskett at Ottawa, of Dr. Slipher at Flagstaff, and specially of Dr. W. W. Campbell who with the Mills spectrograph has surveyed the northern and southern skies for the spectral characteristics of the stars. Now, one of the vital parts, either the prisms or the lenses, of these unparalleled spectrographs is from Dr. Brashear."

Spain. Father Antonio Astrain, S. J., on the First Jesuit Cardinal. A correspondent sends the following:—In the third volume of his "History of the Society of Jesus in the Spanish Assistancy", (chap. xix, pp. 632-633), Father Antonio Astrain, s. j., sums up the life and activities of Cardinal Francisco Toledo in the following terms:

"A few months after this, viz., October 14, 1596, Cardinal Toledo died in Rome. Our histories, narratives and menologies are loud in their praises of this man. God forbid that we should deprive his memory of any of the praises that he deserves; but historical truth compels us to add that, through a combination of peculiar circumstances, this man who was so eminent had come to be in his last years a danger to the Society. Accustomed for a long time to live more as a courtier prelate than as a religious, he had insensibly formed certain opinions against our Institute. During the fifth General Congregation, he placed himself resolutely on the side of those who wished to alter our Constitutions. He suggested to Pope Clement VIII, as we have seen, two alterations, viz., the changing of the assistants and the assembling of the General Congregation every six years. He supported the pretentions of the Spanish ambassador, which, if successful, would have been the ruin of our Institute. After the Congregation, he presented to Pope Clement VIII, three memorials from unruly members of the Society, copies of which are preserved in the Vatican. The chief object of these memorials was to petition that Cardinal Toledo should be named protector of the Society, to the effect that members of it might appeal from the precepts of their Superiors to the decisions of his Eminence. In other words, they wished to make Cardinal Toledo, lord and master of the whole Society.

Along towards September, 1594, it seems that the Cardinal had the intentions of renouncing his dignity and of retiring to some house of the Society where he could prepare for death. The letter couched in these terms, which he wrote to Pope Clement VIII, has been preserved, and has been printed in Jouvancy’s "History of the Society of Jesus", p. 350.

This resolve must have been very fleeting, because in the period that followed we remark in the Cardinal the desire to meddle in the government of the Society and never for the good of the Society.
In the very year of his demise, he brought upon our Fathers a great tribulation which was hindered from producing its full effects only by his speedy death. In the spring of 1596, there was a grave disturbance at the English College in Rome. Our Fathers were of the opinion that the source of all the mischief was in a group of unruly students who resisted all attempts to check them and infected their companions with their own bad spirit. In the opinion of our Fathers, the remedy for so grave an evil was to expel from the college about a score of the rebels. . . . Cardinal Toledo, as protector of the college, retained the students and expelled the rector. . . .

Pope Clement VIII exempted from the jurisdiction of the Provost General, of the Provincial of Rome, and of any other superior of the Society, all the persons and property of the English College, which, in spirituals and in temporals, in everything and in all respects, remained subject to Cardinal Toledo.

The Cardinal was empowered to remove Jesuits from the college and to supply their places with other members of the Society; and all Jesuit houses were bound to give up to him those members that he asked for in order to arrange the affairs of the English College according to his prudence.

The reader can easily picture to himself the fear that seized upon our Fathers when they learned of the existence of so extraordinary a document.

All the superiors in Rome believed that Cardinal Toledo was going to turn their communities upside down in order to arrange the English College to his liking. Divine Providence headed off this disturbance by the death of the Cardinal.

The Spanish text must be within easy reach of those who seek further details on this topic. Our translation, we think, gives with considerable exactness the learned historian's views on a subject with which it would be difficult to mention another more conversant.

Switzerland. St. Jean, Zizers. Father Assistant writes August 5, 1916.—"To-day, Our Lady of the Snow, is the anniversary of the arrival of the Curia at its temporary abode in Switzerland. On February 11 we celebrated the first anniversary of the Election of Very Rev. Father General. The same day at Rome, Father Nalbone, the Assistant for Italy, had a private audience with the Holy Father. His Holiness spoke most kindly about the election of Father General a year ago, expressed his gratification that His Paternity and Curia were so well housed at Zizers, but at the same time hoped, as he said, that February 11, 1917, would see His Paternity and all his Assistants back again in Rome. On June 16, Feast of St. John Francis Regis, Patron of the French Assistancy, we were honored by a visit from the Abbot Primate of the Benedictines, with two other Bene-
dictine Abbots, who all three stayed for dinner. Their Order does a grand work in Switzerland, especially by its colleges and schools. At the end of July, Rev. Father Boese, Superior of the Bombay Mission, visited Zizers. He spoke of the two or three weeks which he, together with 68 others of Ours, had spent at the Alexandra Palace, London, and of the great kindness they had experienced from our Fathers at Farm Street, as also from the Rector of Wood Green (secular priest), who is known to many of Ours, the brother of Father Nicholson.—Letters and Notices, Oct., 1916.

WASHINGTON. The League in St. Aloysius' Church.—While the devotion to the Sacred Heart of our Lord has always been dear to the people of St. Aloysius' parish, and from time to time since the parish was organized in 1858, there have been novenas and other public devotions to the Divine Heart, it was not until the year 1882 that the League of the Sacred Heart, officially known among Ours as the Apostleship of Prayer, was organized and established here by the zealous Father John Murphy, s. j., shortly after he became president of Gonzaga College. Here he soon became well-known in the national capital, and during the three years he served as pastor of St. Aloysius' Church, there was probably no clergyman in the District better known or more universally esteemed. His sermons were eloquent and full of matter, clearly and forcibly expressed; he made himself all to all, and he was equally at home with the children of his parochial school, or in the company of the leaders of social and civil life, or in the hovels of the poor and ignorant. "Cor ad cor loquitur," hearts attract hearts, this was, we thing, the real secret of Father Murphy's great popularity and powerful influence. His articles in the Messenger of the Sacred Heart on St. Peter were the thoughtful productions of a mind familiar with the Scripture narrative and the teachings of theology. When Father Murphy was attached to the office of the Messenger of the Sacred Heart in Philadelphia in the interest of that devotion, he travelled from place to place, preaching and instructing and spreading the Kingdom of God upon earth.

As in most of our large cities, the League gradually spread from our church as a centre, to most of the Washington churches, and to-day there are many League centres in the city of Washington. This was effected as usual, principally, by the lay apostolate. Devout Catholics from other parishes would be attracted by the public honor paid to the Sacred Heart; they first became associates, then promoters with membership drawn from their own parish. Thus the leaven prepared the whole mass and it was an easy task for the secular pastors to organize in their own parishes, as in new centres, the bands already existing there though temporarily affiliated with the St. Aloysius' centre. The League has always been one of the real live parish organizations here.
At the present time the membership is 5,000, under the care of 300 promoters who meet on the fourth Sunday of every month. It requires twelve secretaries to handle the big work of keeping records, distributing the League leaflets and literature, and making every member accessible to the director and officers. Much praise is due Father Geale, during his residence here, for his great energy in increasing the membership of the League. Of course, there is a great demonstration of fervor on the first Friday of every month, as well as at the weekly Holy Hour service every Friday evening. The vicissitudes of the weather seem to have no effect on the attendance. The director, Father George E. Kelly delivers the exhortations and appropriate discourses which are followed by League devotions and Benediction of the most Blessed Sacrament. It is a touching and perhaps unique feature of the Holy Hour service, that all the flowers that adorn the altar at this beautiful devotion are the gift of the buds of our parish—the little boys and girls of the parochial school. They claim it as their privilege and the older members of the League are proud of this weekly tribute from Christ’s other little flowers. One is reminded of the text quoted by the Lord and Master Himself when He accepted the Hosannas and acclamations of the little ones of Jerusalem after the procession of palms, “Out of the mouth of infants and sucklings thou hast perfected praise, O Lord!”

We might notice briefly our grand annual League celebration,—the novena preceding the feast of the Sacred Heart. It is second only to the celebrated Novena of Grace. Five services are necessary every day to satisfy the devotion of the throngs. The number of holy communions is almost countless and the close of the novena was attended last year by 3,000 faithful clients of the Sacred Heart. Thus the sacred fire is kept brightly burning within the favored shrine and from it the cheering and enlightening flames of that fire keep spreading abroad upon the earth according to the great desire of the Divine Heart of our Savior. May that Heart be everywhere praised and loved!

Worcester. Holy Cross College. Preparation for the Diamond Jubilee.—Preparation for the celebration of the diamond jubilee of the college during the next scholastic year was commenced at the various meetings of the Holy Cross Clubs at their winter reunions. Enthusiastic acclaim greeted the announcements in the various cities, and the committees of the various clubs immediately set to work upon their plans for the celebration. Though no formal attempt was made to organize a great financial campaign, many of the centres made appeals for gifts towards the fund of $250,000 which was held forth as a desideratum of the jubilee year. Thus far about $80,000 have been contributed. Doubtless the agitation of the war times will hamper the work in this line.
The New Gate.—The contract for the new gate, the gift of the Class of 1907, was awarded to Charles B. Maguire Co. of Providence, R. I., and it is expected that the construction will be finished in time for commencement this June.

The plans call for six granite pillars, three on either side of the main driveway. A very neat design of grill work will join the main pillar with a smaller one at the outside of the walk; the third one to be nearer the street.

On the face of the two main pillars will be heraldic designs: one symbolizing the Church, the tiara and keys, the other the seal of the Commonwealth of Massachusetts. Above the entrance, in the centre of the archway, will be the seal of the Society of Jesus.

On the reverse sides of the main pillars will be tablets bearing the following inscriptions: "Class of 1907" and "Erected in 1917." In the centre of the arch will be set the seal of the college.

The contract includes excavations, drains, concrete foundations and connections to the main sewer. It will cost approximately $5,000.

Founding of two Diamond Jubilee Scholarships.—Rev. Dr. Patrick B. Phelan, ’69, pastor of the Church of the Sacred Heart in Holyoke, has made a gift of $16,000 to Holy Cross College Diamond Jubilee Fund. From the fund every four years two graduates from the Sacred Heart School in Holyoke will be given scholarships which will provide for their board and tuition during a four years’ course at the college. The gift is the largest scholarship fund ever received by the college from an individual.

Military Training.—At the time of the nation-wide agitation of military preparedness, interest in the movement was immediately manifested at the college by the organization of a Holy Cross battalion. First Lieutenant Joseph W. O’Connor ’03, was deputed by military authorities to attend to the work, and he was assisted by several of the students who by reason of military drill in former schools and their attendance at Plattsburg, were able to drill the various companies. At the beginning of May, when the college Presidents convened in Boston to devise means of carrying out the Government’s request with regard to the service that college men could give, the resolutions which were adopted at the meeting were announced to the assembled students by Rev. Father Rector. Several students had already departed to obtain places in the departments of the navy and army; and by the end of May, pursuant to the resolutions of the college presidents for workers in shipbuilding and in farming, 283 of our resident students had gone from college. Most of these will doubtless return to the college after the work of the summer.

Father Francis P. Donnelly’s “march song” for the Holy Cross Reserve Corps was widely copied in the newspapers, and was placed upon the pages of the Congressional Record.
Gov. Whitman of New York, on the occasion of his visit to Worcester as orator for one of the pastors at a public meeting, visited Holy Cross and spoke to the students from the porch of O’Kane. Gov. Whitman, as an Amherst athlete had played ball against Holy Cross in the late eighties.

**Home News.** Theologians’ Academy in Honor of St. Thomas Aquinas.—On the evening of the feast of St. Thomas of Aquin, March 7, 1917, the Theologians honored their patron, the Angelic Doctor of the Schools by an academy with the following program:

**PART I.** Overture, Bersaglieri (Eilenberg); Orchestra. Fra Junipero Serra, An Essay; Father Z. Maher. Hunting Song, Robin Hood (De Koven); Glee Club. Upsidonia, An Essay; Mr. J. F. Duston. The Vision (Joyce); Orchestra.

**PART II.** Anvil Chorus, Il Trovatore (Verdi); Orchestra. The Need of Medievalism To-day, An Essay; Mr. M. I. X. Millar. In Picardie (Brueschweiler), A Song; Glee Club. Befœuse, Jocelyn (Godard); Messrs. Cavey and Herzog with Orchestra. Thieving Time, A Poem; Mr. F. X. Doyle. Finale, American Patrol (Meacham); Orchestra.


Public Disputation in Philosophy.—A public disputation in philosophy, embracing the branches of Psychology and Criteriology was held in our college library on Wednesday, May 2.

The public champion on this occasion was Mr. Raymond J. McInnis, who defended his theses in the presence of His Eminence Cardinal Gibbons, Archbishop of Baltimore, the rector, faculty and student body of Woodstock College, and a large gathering of invited guests.

Although the disputation was open to all who desired to attack the propositions, four formal objectors had been invited to directly oppose the theses for defence. These four objectors were: the Rev. James W. Owens, o.p., professor of dogmatic theology at the Immaculate Conception College, Catholic University, Washington, D. C.; the Rev. Jules A. Baisnee, s.s., senior professor of philosophy at St. Mary's Seminary, Baltimore, Md.; the Rev. Father Ronan, c.p., professor of philosophy at St. Joseph's Passionist Monastery, Baltimore, Md., and the Rev. Francis P. Siegfried, professor of mental and moral philosophy at St. Charles' Seminary, Overbrook, Pa.


At the close of the two hours' disputation, Cardinal Gibbons made a most gracious speech in which he praised very highly both defender and objectors.
The Theologians' Academy.—The Theologians' Academy for 1917 presented a series of lectures, which with one exception dealt with the Errors of Luther, the quartercentenary of whose revolt from the Truth synchronizes with this present year.


The Philosophers' Academy.—The program of essays, debates and lectures of the Philosophers' Academy for 1916-1917, was as follows:


The Philosophers' Ratio Academy.—Program for 1916-1917:


THE
GLORIFICATION OF A GREAT RESTORER
THE VENERABLE
FATHER JOSEPH MARY PIGNATELLI*
(1737-1811)

Those who have been interested in the cause of the beatification of the Venerable Father Joseph M. Pignatelli, and followed its progress for many years, especially for the last decade, must have noticed its unexpected hindrances, the numerous and strange obstacles arising from extrinsic causes and when least expected, and must have been led to see in it all a divine disposition or permission, which relegated the results or better course of the undertaking to a time more suited to its designs. And the present year is precisely that time, a year of ruins, of dispersions and unlooked-for restorations, but, on this very account, better suited for the glorification of a man, who, amidst the desolations of an age hostile to religion and to religious Orders, especially to the one of which he was a member, spent practically his whole life striving humbly and untiringly to get the work of restoration ready, to gather together its elements, to prepare chosen souls for the hour selected by Providence, and who, as a consequence, deserves to be considered, notwithstanding his humble and hidden life, as a great restorer.

The Venerable Father Joseph M. Pignatelli is a great restorer, especially with regard to the Society of Jesus. He lived in it for twenty years before it was suppressed and ever preserved its genuine spirit, both in himself and in others; yea more, he kept alive and spread that spirit throughout the long years of dispersion, so that he eventually prepared the Society’s rehabilitation and its resurrection in the Church. It is no wonder, therefore, that he seemed to be the living image of the very founder and law-giver of the Society, St. Ignatius; for he was chosen by God to restore the work together with the very spirit and the very end for which the Society was instituted, and with which end in view it had labored for two and a half centuries in the Lord’s vineyard, undertaking great enterprises and achieving great results.

The bold words, wrongly attributed to that meekest of men, the last General of the Society of Jesus, Father Ricci, but which were really uttered by Clement xiii, Father Ricci’s contemporary and defender: “Sint ut sunt, aut non sint,”—were to be verified in a special manner when the

* Translated from the Italian
suppressed Jesuits were arrayed again under their former standard. The restored army was not to depart in the least from its primitive spirit and its ancient bravery.

In its fundamental traits a religious order is the work of God, emanating from the inspired mind of its founder and from the solemn approval of the Church. If man, either because the conditions of the time have changed or on account of other human intentions and considerations no matter how good, presumes to introduce any arbitrary modifications, the work of God who gave the first inspiration, is in danger. It is sadly true, that, at the close of the fourteenth century, especially after the Suppression of the Society, there took place almost a general falling off in Religious Orders and Congregations. The preponderance of the lay spirit and the lay power in the governments, and in the scientific and ascetical formation of the religious is to be blamed for this. That preponderance was at first caused by the triumph of Bourbon regalism in France, Spain and, in great part, of Italy; by Josephinism in Austria and in the countries dependent upon Austria; by Jansenism in Tuscany and other places; and later on by the dominant spirit of revolution, and by the violence of the Napoleonic dispersions, which, like a devastating hurricane, passed over Europe, especially over Italy and over Rome. The suppression of one single Order, requested by insolent governments, aided and applauded by wicked and deluded men—a suppression from which the less religious of the cloistered world had hoped for increase in number, credit and efficiency—was the initial sign of the dismemberment of all. It was an internal and slow dismemberment, but, for all that, even more pernicious than the sudden and violent suppression visited upon the Society of Jesus, for extrinsic and not inglorious causes.

Hence, many of the Jesuits of the old Society were quite correct in recognizing in the suppression of their order a design of the loving Providence of God, which wished to save the Society from the dismemberment which became the sad lot of the other Orders, for while it permitted its temporal dissolution during the storm, it was, by wonderful means, preparing its future perfect reconstruction.

The Venerable Father Joseph M. Pignatelli was, as we have said, the instrument of this work of restoration, a link uniting the old Society with the new. Hence his glorification assumes a place of very great importance in history, in the history of the Church and particularly in the history of the Society of Jesus. It is, then, very proper indeed that we should rejoice in the glory of a man, whom we, from the very beginning of our religious career, learned to venerate as the restorer and almost the second father of our Society. On this account we wish to report here the two principal documents which throw light upon the decree of recognition of the virtues practised to an heroic degree by the venerable
man, a decree which was published on Sunday, the 25th of March, 1917. One document sets forth the unanimous sentiments of the sons of the Society expressed by the Rev. Father Assistant of Italy to his Holiness Benedict xv in the name of Very Rev. Father General, who is absent from Rome; the other, more authoritative and solemn, represents the answer which the august Pontiff vouchsafed to give, and points to the many salutary lessons suggested to the entire Christian community by the providential act of His Holiness, the Pope.

The first document is as follows:

**Most Holy Father:**

If the bitter anxieties suffered by the Church in these days and the special sorrows of our least Society of Jesus which keep away from this solemn act our most beloved Father General, did not moderate our joy, we should have to say that this joy of ours would be almost equal to that which was felt by our Fathers and Brothers of the first generations, when, three centuries ago, one of your predecessors was about to glorify our founder and law-giver, Ignatius of Loyola.

Yes, most holy Father, after the exaltation of St. Ignatius, this glorification of the Venerable Father Joseph Pignatelli is, for the Society of Jesus, the most desired, the most welcome, the most consoling; because he was not only a devout and faithful copy of our holy Founder, but he represented also the very soul of St. Ignatius living again among us; he was the providential man destined to revive and restore in the Church, St. Ignatius' work, and transfuse into it the same genuine spirit and the same mark of sanctity, that sanctity of life and doctrine which is taught by the Spiritual Exercises, directed by our rules and constitutions, and exercised in our religious discipline particularly in our very special obedience to the Holy See.

It is now a little more than a century since the Venerable Pignatelli, burdened with years and merits, went to heaven, in this very city of Rome, the mother of saints. He was near the accomplishment of his work of restoration in times most difficult and bitter, whilst everywhere desolation reigned, whilst the holy Pontiff Pius vii was in prison, and Europe, as to-day, groaned in anguish amid the horrors of war. His children, forgotten in the terrible distress, wept bitter tears; but the dawn of resurrection and peace was at hand and Pignatelli's spirit lived on, amidst the rank and file of the many religious formed by him, and with this spirit nourished the generations that followed. With reason, then, does the risen company greet him as its second father, for he is the sacred link which enabled them to live the life their ancient fathers lived, a life nourished at the springs of holiness of their Father, St. Ignatius.
With humble gratitude to God, all-merciful, we may, therefore, repeat the festive and joyful hymn of praise to the Lord, in the words of the cxi/vi Psalm: "Laudate Dominum. . . . Deo nostro incunda sit decoraque laudatio. Aedificans Jerusalem Dominus, dispersiones Israelis congre-gabit; qui sanat contritos corde et alligat contritiones eorum."

It was indeed through the instrumentality of the Venerable Father Joseph Pignatelli, whom the suppressed and dispersed Jesuits used to call their "Joseph, saviour of Egypt," that the mercy of the Lord gathered together the scattered remnants of the little army; he it was who, during the years of captivity, fed the sacred fire of their spirit and led them finally into the promised land of the religious life. He it was who healed their wounds, repaired their losses, made them spring forth, after the wintry storm, to a new life, a life like their former one, tortured by the persecutions of the world, but comforted withal by the benedictions of God and of His Vicar on earth.

We praise the Lord, therefore, most holy Father, because He has deigned, by the mouth of your Holiness, to exalt the Venerable Father Pignatelli, glory of Catholic Spain and of Italy, a veritable beacon-light to this holy city of Rome, the instrument of divine mercy towards our least Society, of which he was called the centre, the support, the guide; he was the promoter of divine glory, an apostle of charity, the strenuous champion of blind obedience in life, in death, in trials and in favors, at the mere beck of him, who for us is the sweet Christ on earth.

But, after God, the whole Society, with its venerated Father General, in whose name I have the honor of speaking, deeply moved and grateful, gives thanks to your Holiness. No greater favor could your Holiness bestow upon us, at the close of the first century of our rehabilitation in the Church, amidst the sorrows and desolations of this war. Because, O most holy Father, your solemn declaration telling us that our venerable Father's virtues were practised to an heroic degree, adds to our restored Society its greatest glory, in as far as it assures us that its spirit is the true spirit of holiness, the self-same spirit of our founder and law-giver, yea more, the very saint-producing spirit of Jesus Christ himself. And our gratitude is the greater, most Holy Father, when we think of the very serious and very numerous difficulties, emphasized by the common sadness of the time, which were arrayed against this act of well-merited exaltation, an act which glorifies the work of God in the Church and in her Saints. As a consequence, while the august name of the angelic Pontiff Pius vii lives amongst us in perennial benediction for having recalled to life our Society, your name, most holy Father, is engraved upon our grateful hearts in indelible characters, for you have placed to-day on the same Society the unmistakable seal of sanctity. Another circum-
stance, all the more pleasing for being unexpected, kindles our grateful admiration on this day. The great reformer of the Carmelites was canonized with our founder St. Ignatius, and now the solemn tribute to our restorer, the Venerable Father Pignatelli, is preceded by the exaltation of the Venerable Anne of St. Bartholomew, the companion of St. Teresa, the tireless supporter of her work, and her successor. In the union of these two noble causes so long retarded, it behoves us to see an admirable disposition of Divine Providence, that wished to commend that other no less admirable union, which is the life of the Church and for us the substance of the religious spirit as taught in the Spiritual Exercises, namely the union between the contemplative and the apostolic life, between meditation and action, or, so to speak, between the roses of Carmel and the thorns of Calvary.

For this reason, therefore, most holy Father, it is sweet to me to express to your Holiness the thanks of the sacred Order of Mount Carmel together with those of the Society of Jesus. At the same time, I pray the goodness of the Ford, that through the merits and intercession of the two great souls glorified by the Vicar of Jesus Christ, to grant the wishes of your Holiness, the angel of peace and love in this bloody conflict of the nations, and hasten the accomplishment of your work of restoration of all mankind, so that we may, in a broader sense and with fuller truth, repeat the words not of one small portion of the people of the Lord but of all: "Deo nostro jucunda sit decoraque laudatio. Aedificans Jerusalem Dominus, dispersiones Israelis congregabit qui sanat contritos corde et alligat contritiones eorum."

The Holy Father answered this address with the following discourse:

"We joyfully share in the new exultation of the illustrious Company of Jesus. A mother must first of all rejoice in the honors bestowed upon her children; but she must not exclude from her domestic joy those who claim special relationship with her. We, who are bound to the sons of St. Ignatius by that tie of gratitude which unites the pupil to his master, would have shared at any time and in any place in the sincere jubilation, that the solemn recognition of the heroic virtues of the Venerable Father Joseph Mary Pignatelli would have brought to the Society of Jesus, mother of the new hero. But at this moment we feel that we must thank God for having chosen us to be an instrument of His grace in making use of our action for the purpose of bringing also the restorer of the Society of Jesus near the aureola which adorns the founder of the same excellent Company.

Let no one think, however, that we lift our voice in gratitude to the Lord only because he permitted us to declare
worthy of veneration one who already possessed our esteem and affection. We would indeed say, that the contemporaneous publication of the decree which announces the removal of every obstacle, even of an extrinsic nature, for the beatification of the Venerable Anne of St. Bartholomew, is to us a source of great joy. For if God willed that the founder of the Society of Jesus and the glorious reformer of Mt. Carmel be canonized at one and the same time, it is surely not without the loving interposition of Divine Providence that to the approaching glorification of the faithful companion of St. Teresa is added the name of him, who devoted himself to the revealing of the spirit of St. Ignatius of Loyola in a new and clearer light.

The union that must exist in the Church between the contemplative and the apostolic life, was fittingly recalled a moment ago, and it gives us the welcome opportunity of urging all the faithful to place themselves with courage in the way of holiness. Whoever desires to serve Jesus Christ, must honor Him either like Magdalene, who remained at His feet in sweet contemplation interceding for the throngs perhaps forgetful of their true interests, or like Martha, who kept herself very busy in preparing a worthy reception for Him. Now, if to-day's solemnity were limited to the exclusive announcement of the approaching glorification of a religious of the Order of the Carmelites, someone might perhaps have sadly inquired whether Saints are only to be sought in cloisters or within the walls of convents. And, oh! what a source of prejudice to the Christians of our days would not the belief be, that to attain sanctity one must separate himself from the world, shut himself in the cloister and attend only to that contemplative life, through which the Venerable Anne of St. Bartholomew reached the heights of Christian perfection. On the other hand, if we can point for the admiration of all to one who reached an heroic degree of virtue outside the cloister, no one can fail to understand how much more practical our exhortations to holiness will be, even when directed by us to those who have no intention of taking the habit of a religious or girding himself with the friar's cord.

"But", some may object, "though the Venerable Father Pignatelli was driven out of the convent, he still remained a religious and prepared the way for new religious; how, then, can he be pointed out as an example to one living in the world and dealing with the world's affairs?" This is just the point to which we wish to call your attention, my beloved. The Venerable Pignatelli belonged to the higher class of Spanish society; the coarse habit that clothed him, could not destroy his bonds of relationship with the first families, and yet did not Pignatelli utilize his high connections to make his beloved Society more esteemed, and to dispel every prejudice against it? Behold then the manner
in which those of noble blood should become disciples of our Venerable Father, to defend truth and bring about the triumph of justice. Did not laborers and artisans ever find in this Venerable Father a most generous patron? Behold then how his example should fill even the hearts of the most humble with the highest esteem of virtue. Though Father Pignatelli was often obliged to change home and duty, still in the island of Corsica as well as in the various provinces of Italy where he visited and made his home, he appeared as happy as in his native Saragossa; the same great zeal that made him famous in the apostolic field, was shown by him in his official duties and in his dealings in temporal concerns. This is how our Venerable Father taught both the present and the future generations, that a Christian is sanctified not by his high connections or the importance of his office, but by the accomplishment of the will of that God who decides both the station and the office.

We could insist even more on this point, because from the variety of places visited by the Venerable Pignatelli and from the many offices held by him, we are led to conclude, that the hero of to-day's feast should be admired and, what is more, should find imitators in every place and among all classes of citizens. This same point was developed in the decree just published; why then repeat here what has been already said in such solemn form? We rather prefer to call attention to the fact, deduced precisely from the argument above quoted, that at the announcement of the progress towards the desired goal of the cause of the beatification of the Venerable Joseph Mary Pignatelli, no one, not even of the common people, can repeat the complaint, which is only too often urged by the children of this world on such occasions: "Here is another decree which is of interest to monks and nuns alone!"

On the other hand it would be enough to notice that there was but a single life-giving principle of the heroic virtues of our Venerable Father. And who does not recognize it in that constant purpose that was his of conforming himself to the divine will! The real feelings of our souls are never more clear than in time of adversity, or in the midst of trials and contradictions. The hour of tribulation came also to the Venerable Pignatelli; also for him a precious vow remained unfulfilled, namely the vow to live beneath the shadow of the standard, in the folds of which he had read the invitation to labor for the greater glory of God. Did not Father Pignatelli accept with submission the Brief of Suppression of his beloved Society? Did he not immediately put aside his religious habit? Did he not tear himself from his religious brethren, and in his new condition as a secular priest, did he not abstain from exercising the sacred ministry as forbidden by the new law? Ah! this withdrawal from the most beloved duties, that separation from beloved brethren,
the change of habit and above all that submission to the Pontifical decree, proclaimed well how ready Father Pignatelli was to conform himself to the divine will. Only one accustomed to venerate the will of God in every decree of the Pope could accept without discussion and cheerfully carry out a Pontifical decree, which, for reasons of a superior nature, opposed the dearest aspirations of his soul!

Not without a motive did we mention our Venerable Father’s greatest affliction, not without a motive did we wish to consider him in the saddest hour of his life; because, if in that terrible hour and in the midst of his greatest sorrow, he found the ruling principle of his life in the perfect conformity to the divine will, we can argue well that the constant norm of his life was the divine will and nothing else. From this fact it is easy to come to the conclusion, that the Venerable Father Joseph Mary Pignatelli may be proposed to the imitation of all the faithful, because each and every one may sanctify himself only when he is careful to conform to the divine will. Not all are obliged to reach the highest heights of Christian perfection; but, in order to acquire that perfection each one should have, each one individually must aim higher, and thus it is that the noble figure of the Venerable Father Pignatelli must be of interest to each one; thus it is that the decree proclaiming his virtues heroic must be welcome not only in monasteries and cloistered homes, but also in the palaces of the nobles and in the mansions of princes, wherever, in short, there lives a soul aspiring to reach the end of its creation.

We began by referring to the joy that this decree must bring to the Society of Jesus and we have asked to take part in that joy for reasons of a personal nature. It is now evident that we must make that joy our own also for a sublimer motive. The solicitude for the good of the universal Church, that as Pontiff must be ours, makes us welcome this decree of the heroic virtues of the Venerable Father Pignatelli, as an efficacious invitation to all our children to follow the footsteps of holiness traced out by this new hero. And, oh! how fervent is our wish that this invitation be not in vain. How strong our hope that the docility of the disciples may correspond to the wisdom of the master, and that the efficacy of his teaching be confirmed by many and great fruits. However, since the hope of man is vain unless supported by the divine assistance, we invoke a copious blessing from heaven upon the entire family of Christians.

Oh, may the Lord be pleased to shower the treasures of His graces upon the excellent Society, which rightly rejoices to-day in the honor bestowed on one of its members. May the blessing of God comfort the most worthy Father General of the Society, make his temporary absence from his ordinary
residence less sad and hasten his return. May he be comforted above all by the fruits of the increased zeal of his children and by their redoubled piety, because to-day's proclamation of the heroic virtues of the Venerable Pignatelli, is meant to demonstrate, that the restorer of the Society has, not only not changed but has rekindled in it the spirit of its holy Founder. May heaven's blessing descend also upon every other class of citizens, and may it urge them all to imitate that perfect conformity to the divine will that formed the secret of our hero's sanctity. Oh! may the Catholic nation, justly proud to-day to have given birth to both the Venerables on whom the Church turns to-day her apostolic solicitude, be encouraged to follow this path of holiness. And with Spain may God bless all the other countries to which the Venerable Pignatelli made known the fecundity of his zeal; but above all may our Rome be blessed, our Rome which received his last breath and preserves his venerated remains.