IV. THE SPOT IN WHICH THE 'EXIMIA ILUSTRACION' TOOK PLACE.

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 Fortunately for our purpose there have come to light in our day historical documents which will assist us greatly in determining that spot with tolerable accuracy.

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

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

Let us compare the passage cited with the relation of Father de la Camara. He says: “Once Ignatius was going out of devotion to a church titled, I believe, St. Paul, which stood a little more than a mile from Manresa.” Dr. Puig says: “I heard it said by many trustworthy persons that Father Ignatius took the road leading from the hospital of St. Lucy, where he was staying, to the church of St. Paul.” Father Camara: “The way lay along the river.” Clearly Ignatius had to go down from the hospital to the river along Montserrat Road (or Street, as it is now called). Dr. Puig: “And when he approached the River Cardoner, not far from the bridge that is there, . . . he was divinely enlightened. . . .”
From this it follows that the spot where the ecstasy took place is situated on the near side of the bridge, not far from the same and yet some slight distance from the river. Father de la Cámara supplies another significant circumstance when he says: "And the river ran far below." The spot in question, therefore, was not on the very bank of the river, but on a point of the hill of St. Bartholomew, with respect to which it could be said that the river ran far below. Father de la Cámara adds that Ignatius "sat down a while facing the river," or as Dr. Puig says, "with his face turned towards the church . . . de la Guia": which leads us to conclude that from that point, seated as he was, he could see the aforementioned church without the bridge obstructing his view.

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

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

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

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

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

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

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

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

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

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

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

APPENDIX

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

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

Historians, biographers and tradition agree in placing this revelation in Manresa, but differ as to the exact time and place of the same. Father John Creixell treats the question with great erudition and detail in his book "San Ignacio en Manresa."(1) From the documents there cited we select those that best serve our purpose.

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

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

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

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

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

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

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

Of the first Ignatius said not a word to Father Câmara; of the second he did make mention in the account of his life. Of this second ecstacy Father Lainez had cognizance, as we see from his words cited in the "Nuevo Album Historico de Manresa" (p. 96). It is likely, too, that Lainez knew of it some years before Father Câmara. So, at least, we are led to conclude, as we remarked before, from the words of Ribadeneira: (1) "One day at Manresa when he was absorbed in God he learned more in one hour than all the learned ones of the world could teach him. So he told Lainez, who in turn told me."

Both Ribadeneira (2) and Lainez (3) speak of the two ecstacies as of two distinct events, and they state further that, as far as they knew, Ignatius never spoke of the first to any one. The texts of Father Nadal, which we have cited, refer unquestionably to the latter; and it was of this ecstacy that Ignatius, importuned by Father Nadal, gave a detailed account to Father Câmara.

To return to Father Bartoli. He knew beyond doubt that the early Fathers of the Society (such as Lainez, Polancus, Nadal and Ribadeneira) attributed to the founder of the Society an extraordinary ecstacy which took place in Manresa. The eight-days ecstacy certainly was very extraordinary, and as such Father Bartoli considered it, if we may judge from the serious way in which he speaks of it. To confound this ecstacy with that which took place in the way to the chapel of St. Paul was but a step; that step Father Bartoli took. Father Astrain, on the contrary, after considering what Fathers Ribadeneira and Polancus had said, (4) first asking: "Is it true that Our Lord revealed the foundation of the Society in the eight-days ecstacy?" and then answers: "Many authors have thought so, but we know of no positive proofs on which they base their opinion, for the saint never said a word to any one about this ecstacy." And

3. Chronicon, p. 23.
later, the same historian, after a protracted examination of the texts relative to the road leading to the chapel of St. Paul, concludes: *(1)* "It is undeniable that the first and most important revelation of our institute took place in that sovereign enlightenment near the bank of the river Cardoner."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Father Desantels gets back rather late. All day long he has been ceaselessly at work with his Indians, the agent, and a Canadian who has raised a half-breed family on the shore of a nearby lake. He eats a morsel, reads his breviary by the flickering candle, and then to bed where his sleep is restless, for tomorrow is the great day of baptism for some of his Indian neophytes. At all costs we must be off on the train tomorrow night to keep an appointment on the 12th with Monsignor Halle, whom we are to guide to Fort Hope to make his episcopal visitation to that distant portion of his flock. The Father is early awake and says Mass, some Indians attending. A hasty breakfast and again to his labor of love, the catechism. Many have been asking for baptism.
from the beginning. Today, he declares, will be the
great day for some at least. He questions them, explains
once again the primary truths of the Faith, when on a
sudden a young man, professing to be a Protestant, be-
gins to sow cockle in this new Christian soil scarce
planted with the good seed. He has attended school
just long enough to become a mocker, to appear knowing
and critical. He finds it to his taste to grumble and
mutter disapproval, next to frighten away the others by
quite irrelevant and pointless objections. At last the mal-
content takes himself off, carrying with him some of the
younger ones. Father Desantels hastens the ceremony.
He knows well the savage character which does not
discuss the accomplished fact. He upsets the pre-
arranged order. Baptism was to have been in the after-
noon, it will be at once. The Father prepares the essen-
tials, and off we go with our neophytes, followed by some
of the curious. Our trouble-maker and his following do
not seemingly intend to come. The Father approaches
them and gently invites their presence at the ceremony,
and they assent. They follow, jeeringly, enter the house
with us and post themselves behind the little stove in a
corner, where they continue to laugh and mock and
whisper.

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

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

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

In the tents now joy is bubbling over, joy such as they
have never known before. All afternoon and evening
bursts of laughter and cries of delight reach our ears.

The untiring, zealous Father now celebrates the mar-
rriage of the Hudson Bay Company's agent, and towards
evening hears the confession of Mary Tomaosh, and then,
having shaken each new Christian's hand, we are off for
the station and our appointment with the bishop.

Joseph Couture, S. J.

The Third Week of the Exercises
And the Unitive Way.

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

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

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

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

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

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

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

The object of the second contemplation is very clear.
"Pete re id quod volo, quod est proprium petere in pas-
sione, dolorem cum Christo doloribus pleno, confrac-
tionem cum Christo fracto, lacrymas, peenam internam
de tanta peena quam Christus passus est pro me." This
grace is to be insistenty demanded in all the contempla-
tions that follow, and accordingly contains the fruit that must be reaped by the exercitant.

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

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

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

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

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

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

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

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

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

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

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

Copy of letter sent Pastors concerning the Pilgrimage.

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

DEAR FATHER LAVELLE.

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

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

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

Sincerely in Christ,

P. F. Cusick, s. j.

RECORD OF PILGRIMAGE TO AMENIA, N. Y.

Monday, September 20, 1920.—We got up at the usual hour and heard 5.30 Mass and received Communion. At 6.15, brother sub-manuductor met us in the clothes room, and we put the last things in our packs, said "goodbye,"

(168)
and proceeded to the kitchen to see the status of the food question, at the same time "weighing in" our packs at sixteen pounds apiece. Brother Nolan then sent up an appetizing and substantial breakfast which we made short work of, and we went outside to adjust our packs. We started out with the straps crossed in front of the breast, and did not change to the correct method of just putting them on over the shoulders until we had gone past Pleasant Valley.

We left at 7.10, and made a visit at Della Strada Chapel, where Brother McEvoy came out to give us the imprimatur, nihil obstat, etc. Not having as yet said the itinerarium we proceeded to invoke God's protection on our trip. Meditation was begun at 7.20, and continued for an hour, followed by reflection. During this time we kept pressing on, facing the rising sun and enjoying the perfect weather with which we were favored. We made a false turn on the way to the valley which put us off the track for a short time, but we soon got back again and reached the town with no further incident. We said the preces, followed by beads and the litany of Loretto, as usual, omitting the prayer "En Ego" and stations. We made a stop of about ten minutes to rest, a mile or so beyond the valley. We reached Washington Hollow at 10.50, and entered Mrs. Paulus' bake shop and store without further ado. This good woman received us very cordially, and went to the trouble of getting us a good dinner. Both she and Mr. Paulus treated us with the utmost kindness and cordiality, and we consider ourselves very fortunate to have had such excellent people to go to. Mr. Paulus showed us his bake shop after dinner; he bakes about five hundred loaves a day—the mixing is done by machinery, but the cutting of the dough is done by hand, as each loaf has to be weighed. We left them at 12.10, thanking them heartily for their kindness, and promising them, as the only recompense we could give, our prayers for their intention. Angelus and examen at 12.15 followed, and we united ourselves in spirit with our brothers who were performing this duty at the very same time. Nothing of note occurred on the road to Milbrook, except the views of magnificent estates along the way. We reached St. Joseph's Church at 1.20, and paid a visit to the Blessed Sacrament, saying stations and the "En Ego." Father Weir, the pastor, was in the door of his house as we came in toward the presbytery. Naturally a cold shower was just about in order now, and this was very kindly afforded us by the
pastor's welcome, which somewhat resembled that of a tired housewife for a book agent. Cheered on our way by this enthusiastic, not to say rousing welcome, we proceeded toward Amenia. Shortly after leaving Milbrook we turned down our first and only offer of a ride. Outside of Milbrook we rested 35 minutes; no serious trouble so far, and our feet not as sore as we had anticipated. We now made one half-hour meditation (2.30 to 3), the rules for pilgrims being read twice aloud to serve as points. We passed through Mabbitsville at 2.50, and proceeded, with one five-minute stop, to Amenia. About this time we began to feel the effects of the hike, especially when we figured on seeing the town from a certain hill-top and saw instead a sign, "Amenia-5 mi." This last five miles was the longest stretch of five miles that has ever been covered in the experience of either pilgrim. Our feet were not devoid of blisters, and the latter became painfully evident, and our gait began to grow a bit less military than it had been hitherto. The view on approaching Amenia is magnificent, and is worth the trouble of getting there—it far surpasses all the other views we saw on the road. We arrived at the Church of the Immaculate Conception, Reverend Francis E. Lavelle, Pastor, at 5.25, going at once to the church for a short visit, then to the presbytery where Father Lavelle was awaiting us outside the door. He had had, he said, some foreboding as to whether we would ever get to Amenia or not, due to the length of the hike, but we reassured him. Before going to the priest's house we called by mistake at the convent, thinking it was the presbytery, and the Sister who answered the door greeted us cordially and offered us the hospitality of the house, which we respectfully declined in favor of Father Lavelle. She expected us, for she expressed wonder at our endurance, etc., but said with a smile: "But then, you are Jesuits—they are wonderful!" "Sister," said we, "we are nothing but novices—you ought see some real Jesuits." "Never mind," was her reply, "you are Jesuits just the same, and you have the spirit." Thus giving another example of how we subsist on the reputation of our forebears, and how common ordinary characters like Mr. Frank Power and Mr. Glen Walsh have their dullness relieved by the effulgence shining from the "N. S. J." after their names. Supper soon followed, both of us feeling like the proverbial bull in the china shop, due to the presence of cups with handles on them, cut glass water bottles and fancy plates; our appetites resembled
that of this animal also, although the finding of occasional windfall apples along the route took the edge off our appetites. After supper we told our plans to Father Lavelle, i.e., that after fulfilling certain spiritual duties, chiefly in the morning and evening, we would be at his disposal to do any work he had for us, from giving the spiritual exercises to the parish in general to pumping the organ at benediction. He had several jobs on hand for us, he said, so we probably would not be at a loss for something to do; and after listening to his accounts of the town and his work among its people we went to the church about 8 P.M. for night visit (it is locked at 6, after Angelus), and made a half-hour of Rodriguez thereafter. A hot bath being now in readiness, we each took turns in the performance of this not unpleasant duty, after which we listened to the pastor's further account of his work among the non-Catholics in the vicinity. One of his methods is to send bundles of Our Sunday Visitor, the Antidote, etc., to various addresses found in the telephone directory that have the appearance of being Protestant; another is to allow certain of the books in his library to circulate among the non-Catholics in the town, a plan which he says has done great good, and has even paved the way to several conversions.

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

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

Recreation with the pastor came next, after which we finished our Rodriguez, said prayers and beads in our room and went back to work, this time on the name cards on the pews, which were all dirty, and even the glass covering them being smeared with shellac. These glasses soaked in ammonia and wiped off, the old cards taken out and revised by the pastor, and new ones made up on the typewriter. At 9 p.m., evening meditation having been made from 6.15 to 6.45, and supper taken at 6.45, we made a visit, then a half hour of spiritual reading, points, litanies and examen, which took us up to 10.10, then to bed—a real bed this time for Brother Power in the pastor's study, the "camelback" having been removed by him unsolicited.

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

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

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

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

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

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

Saturday, September 25, 1920—Rise at 6, Rodriguez 6.30 to 7, Mass and thanksgiving 7 to 7.45, followed by breakfast. After breakfast we took our last look around, packed up and said goodbye, not without the pastor's blessing. The itinerarium was now read and meditation began, to last for an hour. At ten o'clock we rested twenty-five minutes and made reflection. It was very hot and muggy. At 11.50 we were in Milbrook, and paid a five minute visit to the Blessed Sacrament. We did not call on the pastor. About this time a blister on Brother Power's foot broke, and we pulled off the road for thirty-five minutes to rest and make repairs. Our
next stop was Washington Hollow. We were not hungry, but consumed with thirst. Our intention was to pay just a short visit to Mrs. Paulus, but the good woman had a lunch in front of us before we could argue the matter, and naturally we did not use any physical violence to dissuade her. All we had (and all we could have eaten anyway) was some milk and biscuits and a piece of cake. We left at 2.10, after a twenty-five minute stay, and proceeded on our weary march. Mile after mile of hot black concrete road stretched before us, unrelieved by any shade. We made a short stop to say prayers and read points for the p.m. meditation, which was made from 2.55 to 3.25, followed by reflection. One more stop was made, from 5.10 to 5.40, beyond Pleasant Valley, when we had met the house car with Father Minister and three other Fathers. By this time we were pretty well tired out, and just shuffled along mechanically in silence. We gave a feeble cheer when the towers of St. Andrew's came in sight, and a fervent “Deo Gratias” as we passed through the gate. After a short visit at Della Strada we walked in at the front door at 7 by St. Andrew's time, it having taken us ten hours and five minutes to make the trip, including seven hours and forty-five minutes walking time.

Copy of letter of Father Lavelle, Pastor of
Church of the Immaculate Conception
Reverend Peter F. Cusick,
Saint-Andrew-on-Hudson, N. Y.

Dear Father Cusick—

“The Pilgrims” arrived in Amenia on Monday evening about 5.30, full to overflowing with religious fervor but woefully lacking in “pep.” The last five miles from Lithgow to Amenia seemed fully as long as the other “twenty-three.” Your choice of novices for the trip here was splendid. Brother Walsh, now known as the “Happiness in Every Package” candidate, and Brother Power, the “Chemically Correct Formula,” make an ideal combination. If all the novices at St. Andrew’s are like them then I say “the Jesuits in America are safe,” “the Church is safe.” The young men told me the orders they had received—the pastor “was to find work for them or they were to find it.” Accordingly early Tuesday morning the broom brigade marched to the church, and the transformation
that has taken place is truly wonderful. The novices are "all round" men—not physically but "secundum voluntatem," and they certainly make work a prayer. It is surprising the amount of ground they cover—and everything they do they do well. At religious exercises they are very prompt and faithful, and I feel grateful to you for allowing them to visit Amenia. Model young men they are now, and I look for great things from them in the future. They are now oiling the floor of the church—and I wish you could see it. This afternoon we go to Millerton and Pine Plains Church for a few repairs, and tomorrow we finish up with the Amenia Church.

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

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

Sincerely yours,

Francis E. Lavelle.

* * *

Second letter of Father Lavelle:

September 28, 1920.

Dear Father Cusick—

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

They have many years ahead of them before going out as priests, but I sincerely hope they may be able to finish their course of studies as required by the Society of Jesus—and that God will grant them many years of service in the great work of saving souls. We need such men today more than ever. The trip to Amenia may be rather trying, but these young men have left an example of patience under difficulties, and may have inspired some of our young men with the thought of giving up the work and devoting their lives to the care of souls.
You have every reason to feel happy with such novices under your direction. I wondered at them when I considered that they were only a little over a year in the novitiate.

What a change it works in young men.

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

With best wishes I remain
Sincerely yours,

FRANCIS E. LAVELLE.

A LETTER FROM ALASKA

NULATO, ALASKA, Jan. 9, 1921.

DEAR BROTHER IN CHRIST,

P. C.

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

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

The Indians of Nulato and the upper river are not Esquimaux, but of the Tena tribe. They do not mingle with the natives of the coast. From these they differ in language and mode of living. They live much like the white man. Their houses are well built and quite clean. They are, moreover, industrious. Besides engaging in fishing and hunting, not a few are good mechanics, devoting much time to carpentry and engine construction. During the Russian occupancy, the natives intermarried with the Russians, and as a consequence the Indian complexion and features have been almost obliterated in their descendants. From a religious standpoint they are very good. Our church is not large, but is well filled on Sundays and holidays. The Fathers who have labored amongst them did excellent work, and the fruits remained. The natives are well instructed and approach
the sacraments regularly enough. About 120 received Holy Communion at the Midnight Mass on Christmas. It must not be imagined that I am maintaining that all the Indians here are holy souls. Far from it—but they are quite good despite the bad example they have received from the whites for more than a quarter of a century and their own inborn tendency to evil. But those of the natives who do not live good lives seem to die in the best of dispositions, and this speaks well for the thoroughness of the work that has been done amongst them by our Fathers. What the future will bring God only knows. There are only a few Fathers here in the north, and the territory is a large one; and of these Fathers only a few are able to travel because of old age and of infirmities. We could do wonders if our number were augmented. A serious, well grounded Brother, possessing a fine sense of responsibility is as valuable as a priest. In several places he could relieve the priest of many duties incompatible with his priestly office, and give him more time to devote to the spiritual needs of the natives. We have an excellent lot of Brothers, but they are too few. When you consider that Alaska is thirteen times the size of the State of New York, you can readily understand that our small number can cover only a relatively small amount of territory. I shall tell you more in a later letter regarding the work already done by Ours in Alaska. I am too new in the field to venture an opinion on conditions, but hope in a few months to be in a position to give you some idea of what has been accomplished by the zealous men who have opened up the country, and what remains for those who come after. I am deeply interested in the little part that has been assigned me, and hope to increase this interest with years. It is consoling work, even though results are not always apparent to the eyes of men. My sole regret is that I could not give myself to it some years ago. We have not all the conveniences of life that you enjoy in the States, but somehow or other one does not miss them; nor have we as few as the several missionary periodicals would have you believe. The climate is a hard one, but we are not forced to live unsheltered in the center of the Yukon River. The mercury is sometimes frozen in the thermometer, but Superiors provide us with clothes to wear suitable to the climate; the food lacks the variety served at Davenports, but it is plentiful and substantial, and does not differ in quality or variety from what is provided in our houses in the States. I have met with no sickness among the whites, and I have ex-
Experienced none myself—in fact, I never felt better. I have never heard any one complain of a cough or a cold. The government keeps a doctor here, but he tells me he has had no white man to attend to in the three years he has resided in Nulato.

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

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

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

IN SOUTH DAKOTA

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

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

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

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

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

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

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

At the present time about half the Indian population of Rosebud and Pine Ridge, 5,000-6000 in number, is Catholic, not a poor figure when one remembers that owing to the Grant Peace Treaty, Catholic missionaries were not allowed on these reservations until long after
INDIAN MISSIONS

the Episcopalian and Presbyterian sects had thoroughly established themselves.

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

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

IN WYOMING

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

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

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

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

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

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

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

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

THE TERTIAN FATHERS LENTEN WORK

Province of California

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

**Portugese Missions**

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

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

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

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

**Spanish Missions**

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

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

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

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

Diocese of Sacramento

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

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

**SALT LAKE DIOCESE**

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

**ARCHDIOCESE OF SAN FRANCISCO**

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

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

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

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

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

 DioceSe of Monterey and los Angeles

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

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

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

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

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

Evolution and Social Progress, by Joseph Husslein, S. J., Ph.D.
This is a splendid book for our day. Father Husslein, a master in his chosen field, has done his work well. We quote from the dedication "To the Classes and the Masses." "The significance of the subject treated here for the man in the street is no less than for the scientist and philosopher, the clergyman and student, the sociologist and journalist. It is of all questions the most fundamental as it is the most far-reaching in its consequences. It is at the basis not merely of our science and our popular literature, but also of our commercial transactions and our labor troubles, of our public morality and the welfare or ruin of nations."

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

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

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

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

missionaries in China, Ricci, Schall and others, will never fade. They were giants in character and energy of will and holiness and zeal for souls. Their spirit was truly Ignatian, and this spirit they imbibed in largest measure from the Spiritual Exercises. What use did these zealous workers of an earlier day make, under the circumstances, of the Exercises, in forming the valiant Chinese Christians, who, in spite of violent persecutions and an almost complete dearth of priests, preserved through the years the precious treasure of the Faith? About the year 1845, there were around Shanghai alone nearly 50,000 Christians. Father Vanhee has answered this question in No. 66 of the c. b. e. Unfortunately he had not many documents to help him in this study. He has made a careful investigation and analysis of works in Chinese, of letters and other documents, and from these has gathered evidence enough to show what an important part the use of the Exercises by our early Jesuit missionaries played in their apostolate. It answers the question why the Chinese Christians remained so steadfast in their Faith. Father Debuchy has opened a new and most interesting study.

No. 67. St. Marguerite-Marie et les Retraites Spirituelles. Par le P. Henri Watrigant, S. J.—This number is by the veteran Father Watrigant. In the introduction, which in passing may be called a short treatise on prayer and the Exercises and St. Margaret Mary’s method, the author treats of the harmony between the Exercises and the devotion to the Sacred Heart as practiced by the Saint. The brochure has two parts. In the first part, Father Watrigant lets St. Margaret Mary tell us her methods from the notes in her own retreats. In the second part, the writer shows us the methods of the Saint, as a directress of retreats to her novices and others, and as a true apostle of the Exercises in connection with the devotion of the Sacred Heart.

Catholic Historical Brochures. I. Blessed Peter Canisius. Born May 8, 1521. Foremost Champion of the Church Against Protestantism in Germany. By Francis S. Bettin, S. J. Central Bureau of the Central Society, St. Louis Mo. May the 8th marked the four hundredth anniversary of the birth of Blessed Peter Canisius. This little brochure of Father Bettin comes from the press, therefore, at a most opportune time. The sketch is well done, and pays a fine tribute to this apostle of modern Germany. We wish the plan of issuing Catholic Historical brochures, of which this is the first, all success.

wish to obtain a mastery of Ancient Greek. Its plan is outlined in the general introduction. This volume presents to the learner more than half the treatise on the 'Functions and Equivalents of the Subordinate Clause and of the Parts of Speech,' together with a corresponding 'Digest of Greek Idioms.' These large collections of examples are possibly unique. They are the fruits of many years devoted to the all-engrossing, if somewhat thankless, labor of teaching Greek.'

"This work should prove serviceable to the ever-dwindling, though not inconsiderable number of students, who are preparing for university scholarships or for distinctions. The work is so planned that each chapter, while forming part of one system, yet constitutes a separate and complete treatise in itself, which may, with profit, be studied quite independently of the rest."

* * *

The Just Man, by D. J. Kavanagh, S. J.—This timely brochure of sixty-two pages, which professes to be "a little study of the great virtues of Saint Joseph," is a very welcome addition to the bibliography of the Saint. The reverend author has taken occasion from the jubilee of Saint Joseph's Patronage to weave together a chaplet of instructive and forceful sermonettes, which portray the holy patriarch exemplifying, in his obscure and toilsome life, the great fundamental principles of Christianity from which our twentieth century world has wandered, and to which it must return if modern society hopes for any permanent remedy for its many social and domestic evils. The charming simplicity with which Saint Joseph's virtues are set before the reader is sure to bring courage and comfort and inspiration to the great body of our Catholic laity, for whom the pamphlet is intended, and particularly to our American workers. In the contemplation of the holy and humble carpenter of Nazareth, they will learn to sanctify their daily toil, and with that sanctification will come contentment and peace and happiness. Father Kavanagh's little volume should be in every Catholic book rack; Catholic teachers and social workers will find much food for thought and study in its brief pages, and as an appropriate souvenir for pastors and sodality moderators to distribute to their parishioners and sodalists during this jubilee year, nothing better could be suggested. It is bound to stimulate devotion to the Saint, and a devotion of the most practical sort. Copies may be had from the author at Saint Ignatius University, San Francisco, Cal.

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Father Vath has given us a book worth writing and worth reading. It is full of interesting facts, which are told by one
who knows and who has himself, in part, made and lived them. The reader journeys along with Father Vath and goes through the trials and victories of the missioners, gets a view of the Indians, individually and in groups, living in their native habitat, brought under the influence in grace, yielding to that grace or casting it aside, being converted to Christianity or remaining in infidelity. The book is more than a mere narration of events, it is like a breathing, living experience you are made acquainted with, i.e. Jesuit mission life covering sixty-six years in a land of glorious promise, and of frequently glorious, but, at times also, inglorious realization. The questions that are touched upon, are, many of them, at least, of more than ordinary interest. India, its pagentry and romance, the patronage rights of the Portuguese Kings, pre-mission history of the Vicariate Apostolic in middle India, the Goanese schism, the school question and the entrusting of the mission of Bombay-Poona to the Society of Jesus, the great Bishop, Athanasius Hartmann O. Cap., the beginnings of the Jesuit mission, the coming of the first German Jesuits, the concordat of 1857, the foundation-time, Bishops Canoz and Steins, the development of the mission, the question of religion in the Vicariate, the Novitiate, Scholasticate and Seminary, Bishop Meurin, life pictures of some Jesuit missionaries, the establishment of the Hierarchy, the last twenty-five years before the World War: if this is not an intellectual feast for the student, where is he going to find one?

From the entrance of our German Fathers into India until their expulsion therefrom a great missionary undertaking was developed that carries out the wish of St. Francis Xavier in a manner worthy of his brothers and zealous imitators. We heartily commend this book to our readers.


In this work the author has embodied the entire legislation contained in the Code on religions of both sexes. Following the order in which the matter is treated in the section “De Religiosis,” the author quotes the Canon on each particular point, to which he adds a short and lucid explanation, as the case may demand. The practical nature of the commentaries and the proper emphasis made on important points, even by the use of special type that cannot fail to attract the eye at once, make this little work very valuable for those who lack the time to consult longer treatises on the subject.
OBITUARY

Father Charles Coppens

Perhaps there could be no better commentary on the long and fruitful life of Father Coppens than the following autobiography written with great simplicity at the bidding of his superior, and the account of his publications and of his last hours which follow it. For many years he was an example to all of industry, courage, zeal and religious observance; and it seems fitting that his own account of these virtues in action should be his bequest of us:

You have requested me to write some recollections of my life, and I am going to make an effort to do so. I was born on the 24th of May, 1835, in the little town of Turnhout, in Belgium. My father was at first well enough to do, being a master builder, with a number of masons in his employ. But to keep his men at work during a winter he undertook to erect an unnecessary building, and thereby ruined his little fortune. I was, therefore, sent to the public school, at a time when the Freemasons controlled public education in Belgium; and I remember distinctly how one of the teachers directly tried to pervert the morals of his pupils.

Happily the Jesuits came soon after to open a college in that town; and, though almost starving the first years of their labors there, gave a free education to all who desired it. I entered the college in my twelfth year, and applied myself so earnestly to my studies that, at the end of the six years' classical course, I was the leader of my class.

But the most precious advantage I derived from my college training, was the religious spirit which the Fathers developed in their pupils, chiefly by means of the sodality of the Blessed Virgin. Its exercises had gradually taught me to aim at higher things than worldly success. Still, while I had prayed to know the will of God with regard to my vocation, I had yet not deliberated upon my future career, when the good Ford suddenly seemed to decide it for me.

It was on the feast of St. Aloysius, 1853, that the decision came. I had received Holy Communion with my fellow sodalists, and was making my thanksgiving when a boy whispered in my ear that the great Indian missionary, Rev. Peter De Smet, s. j., had arrived and was actually staying at the college. I said to myself, "What is that to me? Why interrupt my prayers for that news? But the next moment the thought came to me: "Why not go with him to America and become a Jesuit missionary?" At once I was enraptured with the project. The same day I called on Father De Smet,
and begged to be received among his recruits, though I was
a very unpromising candidate. For in my sixth year of life
I had suffered a severe attack of typhoid fever, which had
left me a very frail and undeveloped little body, almost unfit
for the ordinary games of childhood. Inflammatory rheu-
matism had further weakened me, and a bad cold had at one
time brought on a copious spitting of blood. Yet the mis-
sionary put only one condition on my admission to his band,
namely, that I should get my parents' full consent. My
father, before granting this, asked me to go with him on a
pilgrimage to the miraculous shrine of Our Lady at Mon-
taigu. We walked all the distance of 29 miles, and back
again, saying many pairs of beads along the way, and re-
ceived Holy Communion at the celebrated sanctuary. But
on our return home I was doubtful about my project. A
young religious, a former fellow-student, whom I had visited
at his monastery on the way, had seriously warned me
against the rashness of my plan, saying my health was evi-
dently so frail that I should die before I got half way across
the ocean. So when I called the next day on the Rev.
Father Rector of the College, I was ready to tell him of my
hesitation, which would probably have made him discourage
my project. But Providence so disposed, that before I had
spoken a word, he bade me get ready to start the very next
day on a trip to the Jesuit novitiate at Tronchiennes, in com-
pany with two young Jesuits, who were old friends of mine
in former years, and who were just then returning from a
visit of their parents to their novice home. There I made an
earnest retreat to know God's holy will, and was definitely
received to begin my novitiate on the 21st of the following
September.

The beginning of November found me on the steamboat
"The Humboldt," with Father De Smet, Bishop Miege and
a band of a dozen recruits for the mission of Missouri
Province of the Society of Jesus. Our voyage was stormy,
and thereby so prolonged that we ran out of coal, and were
forced, instead of making for New York, as we intended
first, to turn aside towards the harbor of Halifax in Nova
Scotia. Early on the morning of December the 6th, our
vessel was guided by a pretended pilot on a huge rock,
which knocked a large hole into its keel and threw the fire
of our furnace upon the neighboring wood, setting it afame,
and thus adding the danger of burning to that of perishing
in a watery grave. But our able captain saved us from both
alternatives, and succeeded in saving all the passengers, and
even their baggage, though the steamer was a total wreck.

Our Jesuit band arrived safe and sound in St. Louis on
the 26th of December, and the following day at our destina-
tion, the novitiate of Florissant, where we set to work to
study English. We were fortunate in having as our teacher
a young Jesuit, who, in the course of time, became a re-
nowned missionary on the Pacific coast, Rev. Father Beshor.
He was a son of an Indian chief, and had been educated in a Protestant seminary; but on casually entering the Jesuit Church in St. Louis, was so impressed by an instruction he heard there, that he examined further into our doctrine and became a Catholic and a Jesuit.

When I look back to the days of novitiate, I cannot help realizing how unfit I was for the career on which I had entered. My frail health was soon utterly shattered by a severe cold, which settled on my lungs and soon brought on what the doctor judged to be consumption. Already the novice master told me that I should probably die of it in the course of the approaching winter. Remedies were simple in those early days; frequent doses of pure codliver oil, with brandy to promote digestion, built me up again. But in other respects also I was a unpromising subject. I learned later that one day, as the novice master happened to see the sluggish way in which I was cutting weeds beneath his window, he remarked to a Father who stood by him: "What will that little fellow ever be good for?" And in fact, instead of the thorough education customary in our Society, I was soon sent to St. Louis University to teach some elementary branches to little boys and perform some private studies for myself. I was well pleased to have thus an opportunity to render some little service, while I was delighted to be spared the long training which I thought would have been of little use for the short life I took for granted would be my lot. Next I was transferred to Cincinnati to teach Latin and Greek. I never had but two years of regular studies in a scholasticate. This was at Fordham, New York, where I attended classes in theology, at the end of which short course I was ordained, in 1865, and then employed for ten successive years in teaching, all alone, the juniorate at Florissant. Everything was very elementary in those early years of our province, and we were mostly well satisfied to do the best we could without any personal ambition. But meanwhile I felt my own unfitness for the work confided to me. The good Lord, however, assisted me, and during my professorship of the juniors I accumulated abundant notes on the science of rhetoric, which a few years later I ventured to publish as a text-book on the subject, chiefly because there was then no such work in English for the use of Catholic pupils. A few years later I published a companion volume to it on oratory. Both books were well received in Catholic colleges and academies, because they were the first text-books of the kind printed in America. They still have a fair circulation.

Subsequently I taught rhetoric for five years in St. Louis University until a bad cold compelled me once more to exchange the class room for other fields. For four years I was vice-president and president of St. Mary's College, Kansas, which was at the time rapidly increasing the number of its boarders and the capacity of its buildings. These, however,
were still in a very primitive and rude condition, as well as their furnishings and the food and conveniences of the students. Then the institution passed into abler hands, and it has ever since increased in elegance and popularity, so that it is now all that could be desired of a college.

After teaching at Florissant again for two years, I spent eight years at our Detroit University, partly as lecturer on philosophy and partly as prefect of studies. I had myself been taught a false system of philosophy, and I found that no suitable text-book on that science existed yet in the English language, at least for use in academies for girls. Father Walter Hill's correct volume being rather abstract for them. So I wrote and published a more elementary text-book on "Logic and Mental Philosophy," and later another on "Moral Philosophy," which course I completed in after years by writing a similar elementary volume on "The History of Philosophy." They seem to have answered the purpose, judging by their wide circulation, which continues to the present day.

While lecturing on philosophy for ten subsequent years at Omaha, I had occasion to explain to the students of Creighton Medical College the moral duties of physicians, which led me to publish a volume on "Moral Principles and Medical Practice." My series of educational works was at last completed by a text-book on "A Systematic Study of the Catholic Religion."

My want of early opportunities to acquire knowledge had accustomed me to a life of constant application to study, and later on I was ever writing articles for various periodicals, some series of which were afterwards published in such booklets as "The Mystic Treasures of the Holy Mass" and "Origin of the Protestant Reformation."

Meanwhile, during fifty years and over of my priestly life, I was ever eager to be engaged in various labors of the sacred ministry, such as preaching in churches, giving religious instructions and yearly retreats in colleges, academies and convents. In later years, lectures on university extension courses were also added, and a volume was published, styled "Spiritual Instructions for Religious."

These occasional productions and other labors never interfered with what was the main work of my career, which was the daily teaching of class in various of our colleges, continued for much over fifty years. During all this time the good Lord granted me such a state of bodily health that I was able to do my work, and especially to offer the Holy Sacrifice of the Mass on almost every day.

On March 27, I was suddenly struck down with pneumonia, and received the Viaticum and Extreme Unction. But I gradually recovered my health, and may, perhaps, be strong enough next September to resume some work in the classroom.

CHICAGO, July 15, 1920.

CHARLES COPPENS, S. J.
During the summer of 1920, Father Coppens grew weaker, and in September his condition was such that he was not able to undertake any class work at the re-opening of the school year. After nearly sixty years of teaching—a record longer than that of any other teacher in the history of the province—he gave up his life work with the same ready acquiescence in the judgment of his superior that had always characterized him. During the autumn, though noticeably weak, he attended the various religious exercises with scrupulous fidelity and exactness. He realized that the end was near, and often expressed a desire to die, as his work was finished.

At the end of November he was confined to his room with a cold which gradually developed into lobar pneumonia. He received the last Sacraments early in December, while in full possession of all his faculties. During the first two weeks of December he remained in a critical condition, and though at times temperature, pulse and respiration seemed to indicate that he had only a few hours to live, he survived these various crises and seemed to have a fair chance of recovery. On the day of his death, Tuesday, December 14, Father Rector called at his room early in the morning to see whether he would be able to receive Holy Communion as usual. The night nurse thought it would be too difficult for him to swallow the host, but Father Coppens was so eager for Communion that it was brought to him before the community Mass. At eight o'clock in the morning he began to fail, and prayers for the dying were said. At half-past eight, he rallied a little, and asked Father Rector, who was present, what day it was and what was the time of the day. On learning that it was the morning of December 14, he said: "I believe I shall die today." At 10.45 he began to sink rapidly, and died quietly at 11.05, while the prayers were being recited.

The funeral service, though simple, was impressive. The big church was filled with the college boys, the upper classes of the parish school, a large delegation from St. Mary's High School and the religious from the various orders of Sisters in the city. In the sanctuary about fifty priests from the various parishes in the city joined with the community in singing the Office of the Dead. All the religious orders of men were represented in the sanctuary. Numerous letters and messages were sent to the college testifying the respect and veneration in which he was held.—R. I. P.

**Father Charles King**

On Sunday night, January 9, 1921, at 8 o'clock, in St. Mary's Infirmary, Galveston, Father Charles King entered the ranks of the Society triumphant. His illness was a brief one and his passing swift.
By way of prelude to a letter which was written by one of the Galveston community to a Father of the New Orleans Province, at Woodstock, telling of the fatal sickness, a short biography of the dead priest is given here.

Father Charles King was born at Glen Cove, L. I., July 8, 1870. He was the first child of four who were sent by God to his Catholic Irish and Irish Catholic parents. In those far away days there was no Catholic school in Glen Cove. His early schooling, in consequence, was gotten in the public school. After the death of father and mother, which took place while he was yet only nine years old, he was brought to New York by his uncle. The Sisters of Charity were his new teachers. When he passed from their hands he entered the grammar school of St. Francis Xavier's. While at the Sisters' school he felt the call to be a priest. His years at St. Francis Xavier's made his vocation a call to be a Jesuit. In the fall of 1897 he went to Fordham. He distinguished himself there by his application to study, and won the freshman medal for proficiency at the end of the year. At the suggestion of Father René Holaind, he entered the Society, at Macon, Georgia, July 31, 1898. After the novitiate and juniorate at St. Stanislaus, he went to Woodstock for philosophy. The splendid health which he brought with him when he entered had been seriously impaired by the fever-saturated climate of Georgia. He sacrificed this, along with memory, understanding and will, when he pronounced his vows. The consecration of the powers of his soul to Christ's service did not bring to him the sufferings which the holocaust of health inflicted on him. A disordered stomach, which occasioned constant headaches, was the cross which he bore until he died. This continual state of ill-health made him forever miserable; yet he fought bravely and uncomplainingly against it. Because that was his share in the passion of Christ, he accepted it while he prayed, as did his Lord, to be freed from it. He scarcely ever let his illness be the reason for giving up his work, either as scholastic, teacher, prefect or priest. A by-product of his ill-health was a depression of soul and a weariness of body. But the fortress of his cheerfulness and optimism never surrendered to the sickness.

At the end of philosophy he was assigned to teach and prefect in Spring Hill College. In the last year of regency he taught in the Jesuit High School in New Orleans. He began theology at St. Louis in the fall of 1910. This Missouri city's climate proved any enemy to his poor health, and he began his third year at Woodstock, where he was ordained in the summer of 1913. His tertianship was made at St. Andrew's. At its close he was again assigned to New Orleans. Later on he taught a year in Tampa. His next post was Galveston. The flight of years brought him no improvement in health. No change of climate changed his
ill-health. He had tried doctors and treatments in the northern and southern states, but at the end he found himself no better. Ever desirous to do the maximum service in the maximum way and with the maximum success, he grew discouraged at his falling short of his longing. Death was, therefore, a thought of joy to him, inasmuch as it would mean to him the "Euge" of the Master. He listened for that cheering word in his fatal sickness, and hastened in gladness to hear it distinctly from the lips of Christ when death brought the message of Martha to Mary—"The Master is here and calleth for thee."

A letter written by Father H. R. Fleuren, of the Galveston house, records the beginning, the progress and the end of the fatal illness: "I can hardly tell you how much we miss good Father Charles King. His death cast a gloom on the whole community. You knew his jovial disposition and hearty laugh. Even now, while passing by his door, I cannot realize that he is gone; it seems to me he is in his rocking chair by his lamp, correcting exercises or saying his office. He was to have given the New Year's Triduum to the Ursulines at Bryan, but counting on the holidays for the rehearsing of the half-session play, he gave the triduum to me. I left Galveston by the early train on Tuesday, December 28; that same morning he was operated on for tonsilitis by Dr. Harris, in the doctor's office, and from there ordered to St. Mary's Hospital. He was assigned to a comfortable room on the third floor, which room, by the doctor's directions, was kept very warm. Towards evening, feeling homesick, he determined to return to the college. He dressed, went down stairs, and the Mother Superior, Mother Theresa, meeting him at the door, expostulated with him, insisting that he stay at least twenty-four hours, so that the wound in his mouth might receive necessary attention and heal completely. Just then Father Cronin happened to enter and added his entreaties to those of the Sisters. "All right," he answered, "I'll stay and go home tomorrow." With Father Cronin he returned to the room. This going from a warm room into a cold corridor, and especially into the cold draught on the lower floor, is thought to have been fatal to him. Be that as it may, the next morning he was unable to leave his bed, and he complained of a severe pain in the right side. This pain, which the doctor declared to be pleurisy, did not leave him until two days before his death. It caused him a great deal of suffering and uneasiness. He could not turn from right to left except with the greatest difficulty, and but for a little warm soup took no food whatever. Whilst the doctor was most optimistic, Mother Theresa repeated to us—"Father King is a very sick man . . . Father King is seriously sick." On Thursday, Father Gaffney offered to bring him Holy Communion as viaticum the next morning, which was the first Friday of the month. Father
Schuler, who was his confessor, prepared him for Extreme Unction, which he received with the greatest resignation and piety. No one told him positively that he was in danger of death, but our good Father realized his condition. Father Schuler asked him once, "Father, did you put yourself in the hands of God?" "Yes, Father," he answered, "I did, but I want to do it again; please say the prayers."

I returned from Bryan on Saturday night, and went to see him on Sunday; I saw him again on the following Wednesday; a terrible change had come over him. His breathing, though not labored, was much shorter; his eyes were glassy, and whilst they stared fixedly at me, I could notice they did not see me. When they recovered their brightness (which was only for a short period) he recognized me and smiled. He asked what the doctor said about his condition, and when I tried to give him an answer he fell asleep. He lingered that way during the rest of the week. We relieved one another at his bedside; the crucifix and the blessed candle stood on the little table, and we had the ritual open, ready to say the prayers for the departing soul. Father Schuler spent the night in the hospital—Saturday. The next day we took turns as we had done on the previous days. It had been arranged for Father Gaffney to stay with him during the night of Sunday to Monday. That evening Father Cronin returned from Beaumont, and Father Rousseau from Houston; both went to the hospital together; though good Father King was then fully conscious, and recognized them and spoke to them, yet both left the room with fear and sadness, and Father Rousseau remarked, "nothing but a miracle can save that man." They were not two blocks away from the building when Father King remarked to Father Gaffney: "I find it so hard to breathe, will you please raise me up in bed?" Father Gaffney, with both his hands, lifted him from the pillow; but he said, "I feel more uncomfortable this way... I guess it is all up with me, I will say an act of contrition." Father Gaffney lowered his head back on the pillow, and gave him absolution, while Father King was reciting the act of contrition. Father Gaffney said—Ego to absolver a peccatis tuis, in nomine Patris et Filii et Spiritus Sancti... good Father King gave a deep gasp, which was his last. It was exactly 8 p. m.

The news was telephoned to the college, and was received before Fathers Cronin and Rousseau had come back. I can't describe the sorrow and gloom it caused the community; it is useless to speak about it further. Rev. Father Rector had been with the patient from the beginning. He visited him every morning, returning again to him in the evening after dinner. He was not a little worried. On Wednesday he asked the doctor his opinion, as he wished to inform Father
Terence, his brother, in Florida. The doctor replied that there was no immediate danger; that he knew the crisis three days before it would set in; that there was nothing alarming as yet. However, in spite of this assurance, that same day, Wednesday, Father Rector sent a telegram to Father Terence: "Your brother Charles, dangerously sick." We received a telegram from Tampa—"Father King on the way; will reach Galveston by the Monday evening train." Father Terence passed through New Orleans, and having to go from one depot to the other, had just time to stop at Baronne Street. Meanwhile, Father Rector had sent telegrams to Rev. Father Provincial in Miami and to all our houses; hence when Father Terence arrived at the Immaculate Conception he was informed that his brother Charles had passed away.

The funeral took place from our church on Tuesday morning, January 11. Father Terence King said the Mass of Requiem. Present in the sanctuary were Bishop Byrne, of Galveston, Josephites, secular priests and Jesuits. The office of the dead was recited before the Mass. The readings were so apportioned that all the priests present took part in it. After the Mass, Bishop Byrne read the absolution over the dead priest. No eulogy was delivered. The dead Jesuit's life was the best and truest oration that could be preached. His life, like that of so many other Jesuits, is told in the words of Holy Writ—Placebo Domino in Regione Vivorum. Psalm 114.

Assembled in the church were many parishioners who knew Father Charles King as "just one of the Jesuit Fathers of Galveston." That was fame enough for one who made many friends in the Society, and very few outside of its circle. His class was there to listen to his silent teaching in that last class room of us all. The boys who served the Mass were also from his class. Ursuline and Incarnate Word Sisters brought their pupils and wards to swell the intercession of those who prayed "requiem aeternam dona ei domine."

Many of these faithful souls followed the body to the graveyard. Beneath a gray January sky, within sound of the sea, the voice of a Jesuit priest, committing the mortal remains of his Jesuit brother to their last resting place, was heard. Many an eye was dimmed by the tears of sympathy. Many a mind saw and understood the message of that morning, for it is an unusual thing, and a solemn, for a priest to bury a brother who is a priest forever, even though he be dead.

Father Charles King had so won the Sisters, doctors, nurses and attendants at the hospital during his brief illness, that charity urged his brother to visit and thank them for their devotion. The two doctors who had the case were non-Catholics. It had never fallen to them before to attend a dying priest. Although their eyes were held so that they saw not clearly, yet they were aware of the supernatural in
the priest's life. They bore witness to it in their own unskilled language. They manifested it by their friendship, and even love for him. When they met his brother, they gripped his hands, tried to say their words of admiration of the dead priest and sympathy to the living brother, but the tongue failed, giving place to the eye and the tears. When Protestant doctors weep over the loss of a dead priest one feels fully the force of a life consecrated to Christ. That the two Catholic nurses should weep does not surprise us, who are of the household of the Faith.

The sorrow which his passing brought to his brethren in the Society, both in his own and other provinces, was told in letters to his surviving brother. A Father of the New York Province wrote: "My memories of Father Charles were holy and wholesome. He was always a tonic to me in the hard life at Woodstock. His good cheer, optimism and simple piety were an inspiration, and his patience in constant ill-health was ever an edification." Other Fathers wrote substantially the same summary of his life, as they remembered it, when they were scholastics first and priests afterwards. Cheerfulness, simplicity, devotedness and piety tell all that they knew of him. The humility of Father Charles King hid the rest. God be thanked that He gave us such a loved brother in life, and such a dear memory of him to be our joy now that he is gone. May he rest in the health of heaven who knew so little of the health of earth! —R. I. P.

FATHER REDMOND J. WALSH

Great was the shock to all members of the parish, and to many Catholics in other parts of the city, when the newspapers of January 21 announced the sudden death the day before of Father Redmond J. Walsh. Only five weeks previously, on account of illness, he had been relieved of the burden of responsibility, which he had borne for a little more than three years, and it was confidently expected that rest and freedom from the cares that had broken him down would ere long restore him to health and strength. But God had ordained otherwise. His respite here on earth was to be short. His labors were ended and he was called to his reward.

Father Redmond Walsh was born in New York City on March 30, 1875. It was in the parochial school of his native parish of St. Francis Xavier that he received his first training, and subsequently he entered the high school department of St. Francis Xavier’s College. The intellectual powers that were so marked in his later years, manifested themselves in no uncertain manner even at that early age, and in two years he had successfully completed the high school studies, which, at that time, usually extended over a course of three years.
In 1891, at the end of his first year of college work, he heard the call of God to higher things, and interrupted his studies to give himself to the service of the church in the Society of Jesus. He entered the novitiate at Frederick, Maryland, on August 13, 1891. On August 15, 1893, he pronounced his first vows as a Jesuit.

After two more years at Frederick, during which he was engaged in the study of poetry and rhetoric, he was sent to Woodstock College, Md., to take up his philosophical studies. In 1898, at the close of a very successful career in philosophy and the natural sciences, he began the period of teaching that is customary in the life of a Jesuit scholastic. Boston was assigned to him by superiors as the scene of his labors, and here he was occupied for the next five years in the teaching of the classics and mathematics in the high school department of Boston College.

In 1903, he returned to Woodstock, to enter on the final period of preparation for the priesthood. Here, after a course in theology and sacred scripture, signalized by the same success that had attended his studies in philosophy, he was ordained by Cardinal Gibbons, on June 28, 1906. The following year was spent in the completion of his theological studies, after which he returned to Boston College, where he spent one year as professor of rhetoric and moderator of the Fulton Debating Society. The years 1908-1909 were devoted to the exercises of the third year of probation, at the novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y.

The long preparation was now complete, and henceforward the life of Father Walsh was, as far as externals were concerned, in no way distinguished from that of his brother Jesuits who lived and labored with him. He was again appointed to the faculty of Boston College, this time in the capacity of prefect of studies. He fulfilled the duties of this office until 1912, when his long association with Boston College was broken by his transfer to Brooklyn College, Brooklyn, N. Y. During his last stay in Boston, on February 2, 1911, he had the happiness of pronouncing his final vows in the Society of Jesus.

A new field was opened to him in Brooklyn by his appointment to the chair of philosophy. His success in this position evidently attracted the attention of superiors; for shortly after the beginning of his third year in Brooklyn, in the autumn of 1914, he was called to Woodstock, to lecture on philosophy to his younger brothers in religion. In Woodstock he spent the last three years of his teaching career. But his work as a professor was brought to a close by his appointment, on October 18, 1917, as Rector of the Church of the Gesù and of St. Joseph's College, Philadelphia.

Of Father Walsh's life and labors as Rector of our parish we need say but little here, as they are well known to all our people. At the voice of authority he gave up the work of
teaching, so dear to him, and devoted himself energetically to the performance of the duties laid upon him by his new position. But his health, never as robust as it seemed outwardly, could not withstand the strain, and in little more than two years it became evident to all that he could not continue to bear the burdens and the responsibility of his important post. In September of last year he was practically relieved of his duties, and in December the appointment of his successor officially terminated his career as Rector of the Gesù. Though deep regret was felt at his departure, it brought with it no thought of the impending fatal termination of his illness. All knew that it would be long before his old-time vigor would be restored, yet it never occurred to anyone that in a few short weeks he would be summoned by God to his reward. After brief stays at Georgetown and at Fordham, he went to the sanatorium at Summit, N. J. And here, only a week after his arrival, the end came suddenly and unexpectedly. He was found dead by his nurse, who, only a few minutes before, had left him resting quietly.

The Requiem Mass over the remains of Father Walsh was said in St. Francis Xavier's Church, New York, on January 22. He was laid to rest where he longed to be buried, in the little Jesuit graveyard at St. Andrew-on-Hudson.

By all who knew him, during his comparatively short stay in Philadelphia, Father Walsh will be long remembered for his zeal and for his devotion to the interests of others. His love for the souls entrusted to his care found expression in his own personal labors in pulpit and confessional, for their spiritual welfare, in his efforts to foster and spread the spirit of Faith, which he found strong and vigorous in the hearts of his people, and in the painstaking care with which he attended to the countless details which are inseparable from the direction of a parish. This same spirit of zeal inflamed him with a desire for the external beauty of God's house, and moved him to take up energetically the work of renovating our church, which had been begun by his predecessor, Father Davey. It was not given to him to see the result of his labors in this direction, but, when the process of decoration, now being rapidly pushed forward, has been completed, the church in its renewed beauty will stand as a monument to his ardent zeal and his patient and untiring devotion.

Father Walsh had a warm heart and a kindly disposition. A true priest of God, he was ever ready to comfort the sorrowing, to strengthen and encourage the repentant sinner, to guide and enlighten the troubled soul. All who had dealings with him, all who came under his influence, whether in the confessional or in the ordinary intercourse of daily life, will long remember him as a zealous pastor, a devoted friend, a wise counsellor, a faithful minister of Christ. And undoubtedly their prayers, the only tribute of gratitude now in their power, will rise to intercede for him before the throne of the God he loved and served so well.—R. I. P.
Father Alphonse E. Otis

Father Otis died at the Hotel Dieu, in New Orleans, February 23, 1921. He was removed to the hospital on Tuesday evening from Loyola University in the hope that the superior medical attention and nursing which he would receive would restore his wonted strength and energy. But death had marked the great and good priest for his own, and surrounded by his devoted confreres, sweetly and peacefully he breathed his last at 9:45 A.M. on Wednesday.

Father Otis arrived in New Orleans last Friday week, in company with the Very Rev. Father de Boynes, S.J., the Visitor General from Rome, who is now making the visitation of the Jesuit houses in New Orleans. When Father de Boynes arrived in New York some weeks ago, Father Otis, who recently received the appointment from Rome of assistant and secretary to the Visitor General for the visitation in the Southern Province, immediately left Macon, Ga., where he has lately been serving as professor in the Jesuit Novitiate and House of Studies, and meeting Father de Boynes in New York he accompanied him to New Orleans. Father Otis was warmly welcomed by many old friends in this city, especially at Loyola University, where he so lately served for six years as president.

On Sunday Father Otis suffered from an attack of acute indigestion. For some years he had suffered from valvular heart trouble, and this was so augmented by the attack of indigestion that on Monday evening, at Loyola, all the last Sacraments were administered to him. On Tuesday, his condition continuing so serious, he was removed to the Hotel Dieu, where the end came on Wednesday morning.

Father Otis was fully conscious of his condition, and with great faith in God and reliance upon His mercy, he renewed his vows as a Jesuit, gave his dying instructions and joined to the end in the prayers of the church for the departing soul.

As the news of his death spread, a great wave of sorrow swept over this city, for few priests were better known and none more truly esteemed and loved.

Father Alphonse Elmer Otis was born at Columbus, Ohio, in 1864. He came from distinguished revolutionary and military stock. He was the son of Colonel Elmer Otis, of the Eighth Cavalry, U.S.A., and was a cousin of General Otis, of Philippine Islands fame. His great-great-granduncle, James Otis, has gone down in history as one of the first who pleaded in colonial days for the separation of America from England's rule. James Otis was the father of Harrison Gray Otis, of noted revolutionist record. Father Otis is a direct descendant of Harrison Gray Otis. His mother was a Miss Boone, who was the great-granddaughter of the famous Daniel Boone. One of his brothers is in the

(210)
United States Navy, and one of his sisters is the wife of General Cabell, of the United States Army, who was the Chief of Staff to General Pershing on the Mexican border. Mrs. Cabell is now in San Diego, Cal., and other members of the family are in Denver.

But deep down in the heart of the young student lay the desire, cherished from boyhood, of consecrating his life to the service of God in the holy priesthood, and he elected to enroll himself forever among the sons of Ignatius Loyola. He entered the Society of Jesus in Macon, Ga., in 1889. He made his studies in philosophy at Grand Coteau, and his theological studies at Woodstock, Maryland. He was ordained at Woodstock in 1901, by His Eminence, the late Cardinal Martinelli, then Apostolic Delegate to the United States. He was stationed for a while after his ordination at Woodstock, and was then sent for one year to Tampa, Fla. In 1891 he was sent as a professor to the College of the Immaculate Conception, New Orleans. From 1902 to 1905 he was the prefect of discipline at the college. He was then sent to Galveston as president of the college there and pastor of the church. He served in this position from 1906 to 1912, and in March, 1913, was transferred to New Orleans to succeed the Rev. Albert Biever as president of Loyola University and rector of the Church of the Holy Name of Jesus, in St. Charles Avenue.

He continued the splendid work of the founder of Loyola; the beautiful new church was erected during his administration, and embellished with magnificent altars, statuary and stained glass windows, and dedicated.

Eminently an educator, he threw himself into the great work of the University with all the zeal and earnestness of his ardent nature, bringing to it his vast store of learning and experience.

The work accomplished during his administration of six years stands out in the history of Loyola. When our country entered the World War, Father Otis made the University a center of patriotism and devotion to country. The services of the institution were offered to the United States, and were accepted. The halls were turned into barracks for the training of soldiers.

Father Otis had brought to Loyola the ripe experience of years of study and work in the colleges of the Order, and after the close of the war this shone forth in his earnest efforts to build up and restore the true life of the University. Departments already planned were broadened out, such as the pre-medical, law and engineering departments, and the college of pharmacy, which had become a part of the University.

On January 9, 1919, having served six years as president of Loyola, Father Otis was transferred to the Jesuit College at Macon, Ga., and in this hidden, humble life, where Father Otis' talents, ability, leadership and his wisdom in council
shone forth so conspicuously, that when the announcement was made that the visitor from Rome would make the visitation of the houses in the United States, Father Otis received the distinguished honor of being made his assistant and secretary. The work was just beginning with the arrival of Father de Boynes in New Orleans on Friday week. One week of service in this field when the summons came to "go higher up." The Master called to His faithful son and servitor of many years, "Well done! thou good and faithful servant: Enter thou into the joy of thy Lord!" And so the noble life of Father Otis closed. The priestly hands, folded forever in that last tryst with death in the coffin, held the sacred chalice, the symbol of his office, robed as a priest for the offering of the Divine Sacrifice, Father Otis lay on Wednesday night before the sanctuary in the church which he had erected, and around him gathered his brother priests to chant the office of the dead, while hundreds of his friends and former parishioners thronged the church.

Father Otis was not only a priest of scholarly attainments, but he was known as a pulpit orator of force and magnetism. He was a man of large heart and deep sympathies, of tender charity, that went out not only in the words of hope and consolation, but in deeds of helpfulness for those in sorrow and distress.

Father Otis leaves two sisters, Mrs. Cabell and Miss Mary Otis, and four brothers, Albert J., Frank, Elmer L. and John Vincent. His venerable mother passed away while on a visit to New Orleans several years ago.

The remains of Father Otis lay in state before the altar of the church which he erected from Wednesday evening till Saturday morning, pending the arrival of his sister, Miss Mary Otis, from the West. During the interim the Holy Name of Jesus Church was thronged at all the Masses, and at all hours of the day there were many kneeling and praying for the soul of the great and good Jesuit, who honored his priestly calling by every act of his beautiful life. The grief of his passing was profound.

Miss Otis reached New Orleans on Friday night, and the funeral took place on Saturday morning. In accordance with the expressed desire of the dead and the wishes of his sister, the funeral was very simple, according to the Jesuits' custom. An immense throng of sorrowing friends gathered at the funeral, for the office of the dead at 9.30 A. M., and the Requiem Mass which immediately followed. The celebrant of the Requiem Mass was the Very Rev. Norbert de Boynes, S. J. His Grace, Most Rev. Archbishop John W. Shaw, D. D., presided at the office of the dead and gave the last absolution. Among those present in the sanctuary were: Most Rev. J. W. Shaw, D. D., Archbishop of New Orleans; Right Rev. J. M. Laval, D. D., Auxiliary Bishop; Right Rev. Paul Schaeuble, O. S. B., Msgr. L. J. Kavanagh, Msgr. J. F. Prim, Msgr. J. P. Solignac, D. D., Very Rev. Canon Racine,

At 4 p.m., to the solemn chant of the "Benedictus," the remains were borne from the church by the following six deans of Loyola University: Hon. Judge Cage, Dr. Joseph Danna, Dr. Vignes, Colonel Owen, Dr. Grasser and Major Shaw.

Rev. F. X. Twellmeyer accompanied the remains to Spring Hill, Mobile, where interment took place on Sunday morning. Miss Mary Otis, the sister of the deceased, and Mrs. Scott, of Galveston, an old friend of the Otis family, who came from Galveston to be present at the funeral, also accompanied the remains to Mobile.

Arriving in Mobile, the body was kept over night (Saturday) at the undertaker's parlors, and on Sunday morning the funeral cortège again started for Spring Hill College. It was accompanied by sixty members of the Knights of Columbus of Mobile, six of whom acted as pallbearers. On arriving at the college, Requiem Mass was said at 9 A.M., after which the final march took place to the college graveyard. The faculty and students of Spring Hill College were present. They laid Father Otis to rest under the murmuring pines of Spring Hill. May he rest in peace.—R.I.P.
AUSTRIA. Diamond Jubilee of Father Noldin, the Moralist.—Father Noldin, s. j., celebrated the diamond jubilee of his priesthood on March 31, 1921. Countless priests have reason to recall with gratitude the help he has afforded them in their pastoral life and duties. Jerome Noldin was born at Salurn, in the Tyrol, January 30, 1838, and was ordained to the priesthood in 1861. He began his career as a seminary professor at Innsbruck in 1885. His practical learning and classroom experience were soon to be made available to many thousands far beyond the reach of his voice by his excellent volumes on moral theology. He is well known, too, for his book on the devotion to the Sacred Heart, which has been translated into English from the original German. He is at present stationed at Freinberg, in Linz, Austria. He is still in good health, and was able to offer up the Holy Sacrifice on the sixtieth anniversary of his priesthood.

Pitiful Conditions in Austria—(From "The Holy Cross Purple.")—The following brief account of conditions in Vienna, taken from a letter by Father Swickerath, s. j., former professor of history and pedagogy here at Holy Cross, will surely prove interesting to your many readers, and at the same time shed much light on the true conditions in Austria.

"Over a month ago I came to Vienna, and I am going to stay here all winter for reasons I shall mention later. From Holland I traveled with four hundred children to Vienna; a most interesting experience, which I shall describe in a separate letter. Today I wish to speak about the general conditions here and about my own activities.

"Vienna is three times larger than Boston, ten times more beautiful, and a hundred times more wretched. . . . Today I shall mention only a few conditions which are found universally, and which I experience to a small degree, myself, every day.

"Hunger is not the only difficulty here. It is especially cold. Ever since I came here it has been very cold, one of the earliest winters people have had. The temperature has almost constantly been around the freezing point, and very often about ten degrees below, according to the American way of reckoning.

"That may not sound so awfully cold, yet it is very cold here, because there is hardly any coal to be had. People are allotted fifteen pounds a week for one family.

"Food is very scarce. Nearly all articles are under strict
government control and rationed. There is one small loaf of bread a week for every person. It is a kind of black bread, made of a little ordinary flour, but mostly corn, often bran, barley, etc. I have seen no butter yet in Vienna, viz.: in our house. There is some to be had, but at an exhorbitant price. . . . With that slice of bread we get what they call here by courtesy "coffee," not the least particle of that precious stuff is in it, but people buy or make all sorts of substitutes.

"Here in Vienna I have seen how happy some people were when they received the sweaters and stockings which were so kindly made by my dear friends in New England. One man, a lay brother in a large community, almost jumped for joy when I gave him one of the sweaters. For over four years he was a prisoner of war in Siberia and suffered terribly from the cold. 'This is the first time in five years that I really felt warm,' he told me next day, with a happy smile. I work along three lines. First I tried to reach a number of the very poorest people. A prominent and very active member of one of the twenty-one Conferences of St. Vincent de Paul took me to the very poorest homes. What misery I found there!

"There is a second class of needy people, the former middle class, or even higher classes, persons who have to live on a little salary or pension. Most of them, some even of former rank and nobility, are now destitute; they sell one thing after the other, first jewelry, etc., often heirlooms of the family; then clocks, watches, furniture, until the rooms are almost bare, as bare as they are cold.

"The third class in which I am especially interested is, of course, the children. In various ways I have tried to help at least a few. Let me describe from one example the way I go about it. In one of our three Jesuit churches here in Vienna exists a sodality of young women, some of them kindergarten teachers. These latter I asked through the superior of the church to find the twenty-five neediest children they could discover. I gave them some money, and they bought each child a dress or a little sweater and a pair of stockings, all these for less than forty dollars.

"You can see how much can be done with relatively little money. Just think of it, so many mothers and children made happy with forty dollars!

"To live in such an atmosphere is a great school of character. One learns not only to exercise charity, but also many other things. One learns, above all, to be content with fewer things than are usually considered absolutely indispensable. Supposing for a moment that I should fret under the small privations which I myself have to suffer here, the thought of the real misery which I have seen, and of the great patience with which people here bear their sufferings would fill me with shame.
As it may interest many Boston people to hear more of conditions 'over here,' I shall write from time to time, especially as His Eminence, Cardinal O'Connell has urged me to write. In all probability I shall send some articles to the Pilot or some other Boston paper.

Faithfully yours,

ROBERT SWICKERATH, S. J.,
Canisius-Casse 16,
Wien. IX.

Baltimore. The Late Cardinal Gibbons.—The story is told of an eastern prince to whom the United States meant three things, and three only. The first was George Washington; the second, the Rocky Mountains, and the third was Cardinal Gibbons. The comparison is not grotesque, for the late Cardinal was as characteristically American as the Father of his Country, or the rocky peaks of the Far West. Unique in his day and generation, he will have successors, but no one can quite fill the extraordinary place which he held in the respect and affection of the American people.

As the last survivor of the Vatican Council, he was truly a link with other and historic days. But he was never an antiquarian. No one dreamed so little of the past; his life was lived in the present, with an abiding hope for a better future. At an age when it is no reproach to think of rest and leisured quiet, he kept steadily at work. He never grew old, for his heart and mind belied the count of years. Youthful to the end in its attitude of hope and inquiry, his mind was quick to search out what was good in each generation. There was no public event on which his opinion was not solicited, and as time went on, the American people learned to prize more deeply the utterances of a spirit singularly serene and charitable, keen to discern in every new manifestation of the truth yet another way into the Kingdom of God. He was not blind to the evils of his time, yet because he believed in God the Creator of man, he could never lose hope in man, God's choicest creation and His image.

Priest for but ten years less than man's allotted life, Bishop for more than half a century, and Cardinal of the Holy Roman Church for nearly two score years, the late prelate was in all things a true ambassador of Christ. But he was likewise a great American. If the foolish statement that a good Catholic cannot be a good American is now confined to the ignorant and malicious, the destruction of that once common calumny is due almost entirely to Cardinal Gibbons. His last public utterance, issued only a few weeks before he passed to his eternal reward, began with the words, "As the years go on, I am more than ever convinced that the Constitution of the United States is the greatest instrument of government that ever issued from the hand of man," and ended with the earnest hope that through loyalty to its principles Americans might enjoy the peace and liberty which it proclaims.
His loyalty to God and country through sixty public years, the most troublous the world has ever seen, his spirit, so like Lincoln's, of charity for all and malice toward none, and of unfailing hopefulness, are not a precious heritage to be guarded with jealous care, but a call to us who remain, to press on where he so long pointed the way and led. Through his spoken words and writings, and by his life devoted without reserve to God and his fellows, he opened to many the paths of righteousness and peace. May the perpetual light now shine upon him, and the peace which surpasses all mortal understanding, be his with God.—*America* (Editorial), April 2.

*The Novena of Grace.*—This year's Novena of Grace in honor of St. Francis Xavier will go down in the history of this old church as the greatest in point of numbers we have ever had. The week-day Masses were attended almost as well as on Sundays, and the communions received were very numerous. Eleven services were held each day; the church was filled beyond its normal capacity, the congregation occupying even the aisles and overflowing to the sanctuary and sacristy. Automobiles lined both sides of the streets adjoining the church, and extra cars were put in service by the trolley company. From the fact that 8,800 novena books were disposed of; that 1,000 copies of the hymn to St. Francis Xavier were distributed to those who had kept their books from last year, and that many did not have books, we may form an idea of the daily attendance, 10,000 present each day would be a conservative estimate. More than 8,100 confessions were heard. Twenty-one other churches in the city had the novena exercises, some of them holding several services each day.

On the Sunday following the Novena of Grace, the congregation was asked to offer up their Holy Communions and prayers in thanksgiving to God for the manifold blessings of the novena. Acknowledgments of more than 100 noteworthy favors received were announced at the different services. Among the petitions granted were the return of many to the practice of their religion who had been away from the sacraments for years. A non-Catholic writes: "I am thankful to say my prayer has been granted. My father lost his speech 30 years ago. He can now talk as well as anyone."

Acknowledgments of numerous other temporal favors were also received.

May we not piously believe that dear Father Brady, especially this year, the tenth anniversary of his death, which took place a couple of hours after he had closed the great novena of 1911, was praying for the success of our novena? His heart was in this work during life; surely he has not lost his interest in it in heaven.

*The Brother McGrogan Scholarship.*—A year ago the ladies
of the Thread-Needle Club planned to perpetuate the memory of our late devoted sacristian, Brother James McGrogan, s. j., by establishing a scholarship in the college. Three-fourths of the amount was quickly subscribed.

Learning that the fund was still incomplete, some good friends who had already subscribed to the scholarship, made up the deficit. The scholarship is now established, and will remain as an enduring memorial to the devoted life of the good Brother and the high esteem in which he was held by all our parishioners.

BELGIUM. Brussels.—The old college, known as Collège St. Michel, after August, 1921, will be called Collège Saint Jean Berchmans.

FAYT. Retreats for Laymen.—In 1920 there were 521 retreatants. Since last July 400 have made retreats. This is a large increase, as there were only 300 retreatants from July, 1919, to July, 1920.

The Third Centennary of Saint John Berchmans.—Under the patronage of the Cardinal Vicar of His Holiness, Basilo Pompeli, and His Eminence, Cardinal Mercier, of Malines, an Italian-Belgian committee has been appointed for the celebration of the third centennary of the death of St. John Berchmans, which took place in Rome, August 13, 1621. Father Veermersch, s. j., is the energetic head of this committee. The Roman committee has opened a subscription list among the Italian youth for the purpose of erecting a statue to our saint in the church dedicated to him in Rome.

The jubilee year opened on November 20, and will end November 21, 1921, the feast of the Saint. The Belgians have organized special celebrations during the jubilee year in Rome, Diest-Montagu, Malines and Louvain. The various institutions, colleges, seminaries, schools, etc., will hold triduums. A great literary feature will be organized in all the religious establishments of both sexes for making an album or golden book of the third centennary of St. John. A subscription has also been opened to commemorate in a worthy manner this jubilee year by the building of a church in honor of the saint at Diest-Montagu, and for an altar or statue to be placed in the national basilica of the Sacred Heart at Koeckelberg.

Sommervogel’s Bibliothèque.—Father Joseph de Ghellinck, s. j., librarian at Louvain, wrote February 12, that Sommervogel’s “Bibliothèque des Ecrivains de la Compagnie de Jésus,” third and latest edition, nine volumes, with an additional volume of tables, published at Brussels and Paris, 1909, is available at reduced rates: 500 francs, with 30 per cent. discount for Ours.

Orders may be sent to Direction de la Bibliothèque Collège, Philosophique et Théologique, Louvain, Rue des Récollets, 11 (Belgium).
The Work of the Bollandists in Need of Aid.—For about 300 years the Bollandist Fathers have devoted their labor of study and research to one of the most scholarly and famous historical tasks that has ever been undertaken. In 1910 was published the sixty-fifth volume of their great work on the lives of the saints, the *Acta Sanctorum*. Beginning with the saints commemorated in January, this series of volumes has dealt exhaustively with all available original material regarding the saints in the church's calendar down to November 8. There is question now of making possible the continuance of this most important of research works begun three centuries ago by the Jesuit scholar, Heribert Rosweide. Its nature and value are thus briefly set forth by Dr. J. F. Jameson, editor of the *American Historical Review*:

"What with the multitude of texts relating to the lives of more than 10,000 saints, with the introductions, annotations and disquisitions on many matters of early Christian and medieval history and life connected with the saints' lives, the *Acta Sanctorum* is a wonderful treasury of materials for the history of the church and of the world. Churchmen and laymen, Catholics and Protestants, have united in so regarding and using it.

"The churchman has appreciated that the chief temporal glory of the medieval church lay neither in the power which it wielded in the world, nor in the magnificence of its buildings, nor in the beauty of its writings, but in the lives of its saints, the elect of Christian men. The lay historian has perceived that such a collection of lives of thousands of men of all ranks and conditions forms a storehouse of information concerning all aspects of life in the middle ages, to which there is no parallel in any other class of writings. All, too, have joined in praising the scholarship and talent and candor of the Bollandist Fathers.

"Besides continuing the age-long labor of their group by working on the folio volumes of the November saints, they have published for the benefit of all scholars, learned catalogues of the materials for saints' lives, found in the manuscript collections of European libraries, inventories of material already printed, and a learned journal, the *Analecta Bollandiana*.

During the World War the Bollandists suffered greatly in the accomplishment of their patriotic duties. At present their labors cannot be continued unless means are forthcoming to replace the resources which have been destroyed. Catholics and Protestants have, therefore, combined to aid in the promotion of this scholarly and invaluable work. The appeal sent out by them bears the signatures of the Rector of the Catholic University of America, Bishop Shahan; of its former Rector, Bishop O'Connell, of Richmond; of the Rev. Richard H. Tierney, editor of *America*; of Dr. Maurice F. Egan, former Minister to Denmark; Dr. George L. Burr,
professor of history at Cornell and formerly president of the American Historical Association; Dr. Dana C. Munro, professor of medieval history at Princeton, and Dr. J. Franklin Jameson, director of the Department of Historic Research in the Carnegie Institution of Washington, and editor of the American Historical Review. It is to be hoped that American Catholics will show a practical appreciation of the great work accomplished by the Bollandist Fathers.—America.

Bohemia-Slovakia (Czecho-Slovakia)—Notes from Father Rudolph Steskal, Socius of the Czecho-Slovak Province.—During his tertianship at Florennes, Belgium, Father Scholler was asked to give a mission at Strassburg. It was suggested that he stop over at Valkenburg for a fortnight to write a few German sermons (for he was to give a German mission), and then proceed to his destination. He willingly accepted the offer. In his own words, I’m sending Father Steskal’s account (dated March 14, 1921) of his trip from Florennes to Valkenburg, and then to Strassburg, his missionary centre.

Dear Father Socius: “Today—the close of the first week of the mission—I have a few spare moments to tell you of the obstacles I had to surmount in getting here from Valkenburg through Namur, Charleroi and Luxemburg. The Belgian authorities refused to let me out; Holland refused to receive me! France—well, the less said the better. The Czecho-Slovak Legation, at Brussels, gave me a pass that would admit me (as I was told), even to the moon. Of course I had to part with half of my wallet before I could call the pass my own. But to my sorrow this pass lost all its lustre as it came in contact with my fingers.

“At Namur the Belgian Government asked me for my ‘celebræt.’ Fortunately I received it from Father Rector at Florennes. As I approached the Consul from Holland he blandly remarked, washing his hands with invisible soap: ‘Well, if you were a Frenchman or a Belgian or a Swiss I'd immediately hand out a pass, but to a Russian I cannot!’ ‘Just a second,’ I interrupted, ‘just a second; I’m not a Russian, I’m from the Republic of Czecho-Slovakia.’ ‘That makes no difference: Russians, Slovaks—they’re all alike from that corner of the world. If you wish you may present your case to the Minister from Holland!’”

“Nothing daunted me—I rushed to the Minister’s office. The doorkeeper absolutely refused to admit me to the office. ‘That’s no place for passes,’ he said. After using all the form of Barbara Celarent on the poor fellow, I finally convinced him that that was just the place for passes. I was admitted. The Minister was willing to give me a pass provided I secure a recommendation from the Czecho-Slovak Legation, and a French visum as a pledge, that I’ll not make Holland my permanent abode. I received the required recommendation from the Czecho-Slovak Legation, and a cold reception from the French Consul. He sent me to
Namur for my visum. My time and money were fast slipping away; this wild-goose chase through Belgium did not appeal to me. So I decided to return to the Minister with only my recommendation. This Minister from Holland evidently had a good faculty of forgetting. As I handed him only the recommendation, he said: 'Just what I've been looking for!' He never inquired about the French visum. Soon I was in possession of my papers. The Belgian Government was willing to give me my 'exeat' but by no means my 'ineat.' I took my leave February 15. I telegraphed to Father Rector at Maastricht (Coll, Max. Neerlandiae), and on my arrival two of Ours were awaiting me at the station. The next day I arrived at Valkenburg.—Ours gave me a princely reception there."

"My stay at Valkenburg was most profitable; I spent some time in the library—the like of which I have never seen. Before my departure I procured a visum that would allow me a clear passage through Belgium into France."

"March 2, I slipped into Namur for my French visum. This day was Thursday morning. Friday evening I was due at Strassburg. To my distress the consul here sent me to Charleroi. He was very sorry, but if I were a Frenchman or a Belgian . . . the same record over again. I did not wait till he finished. I took my hat and walked out of the office. I headed straight for the railroad station—this time with drooping hopes. Little stock was placed in my Czecho-Slovak pass. Luckily the Bohemian Legation gave me a written recommendation for the French Consul at Brussels. Why not turn towards Brussels? I did. From Brussels I was shipped to Namur; from Namur to Charleroi, and from Charleroi to Brussels, and then the same 'in-again' and 'out-again' game over again. All these officials and sub-officials and self-important consuls, fearing incipient bolshevism, haben den Narren gefressen, as the saying goes in Alsace. Patience with me was reaching its other extreme. I came to the final conclusion that my much desired pass would ever remain neque quid, neque quantum, neque aliquid eorum quibus ens determinatur."

"Father Van Gorp, a Jesuit at Charleroi College, stood security for me. He swore that I was not a spy! Without the good Father's help I'd still be chasing my pass. The next day—Friday noon—I found myself comfortably seated in a Brussel-Bale-Basile express making double quick time for Strassburg. I thought it was but a dream. I had five sermons in my pocket for immediate use, and four books in my valise for remote use. At ten o'clock Friday night, I presented myself to the pastor at Strassburg. The aged priest was an Alsacian by birth, but a Frenchman at heart. Saturday I took my much needed rest. Sunday, at 3 P.M., I opened the mission, drawing upon the first of my five
sermons. I feared that my voice would not carry in this large church—its seating capacity is 1,200,—next in size to the Cathedral of Strassburg. But my voice improved with use. In my younger days I’d give a twenty minute sermon, and then ask for a two weeks’ rest. Today I can get up twice a day in the pulpit—45 minutes each time—and not feel the least fatigue.

“Friday evening I was about to enter the sanctuary for one of the mission sermons, when suddenly I was stopped by the pastor, who whispered gently: ‘The Bishop is seated in the sanctuary; good luck to you!’ There was no time for thought; _nolens volens_, I had to preach _coram Episcopo_. To my surprise the Bishop remained in the sanctuary during the entire sermon.”

“Sunday morning I closed the women’s week. Sunday night the men’s mission started. The pastor expressed delight in my fluency in the German tongue. ‘For,’ he remarked, ‘many of the priests from the French provinces cannot speak German well enough for pulpit work.’”

“After this mission experiment, I’m to return to the tertianship, where other trials are awaiting me. How will I get back to Florennes? The land route is almost impossible; so I must have recourse to the air.”

_We call the following from a letter from Father Godfrey Spacil, of the Czecho-Slovak Province, now professor of History of Dogma, at the Papal Oriental Institute, at Rome:_ “Here in Rome we have a young nobleman—a Russian convert, nephew of Prince Iva! He is anxious to make a retreat as a first step in deciding his vocation to the priesthood.—March 7, a reception was given at the Czecho-Slovak Legation, in Rome, to celebrate the re-election of the President of the Republic. I was invited, but sickness prevented me from going.—The second ‘first-class miracle’ was brought forth here in Rome in advancing the cause of Bl. Peter Canisius. His canonization will soon take place.”

_Father Rozkosny, Director of the Meteorological Station on Mt. Hostyn, sends this interesting item:_ “Dr. Rudolph Schneider, the director of the State Meteorological Station at Prague, has taken keen interest in our station on Mt. Hostyn. He wants us to keep records of barometric pressure, currents, maximum and minimum temperatures, humidity, dew point, amount of precipitation, kinds and directions of clouds, direction and velocity of winds, unusual phenomena, such as exceptionally high winds, thunderstorms, frost and fog. He also requests that we also introduce up-to-date wet, dry, maximum and minimum thermometers, mercurial barometers, wind vanes, anemometers and automatic rain gauge. Reports are to be telegraphed, in cipher code, of all these meteorological and climatic data daily, not only to the main station at Prague, but also to a number of special display stations.”
From Father Dreisetel, Superior at Opava: "I've just finished the third mission—all alone. Four big sermons a day, with an instruction, was indeed a drain on my system. Four Fathers of solid piety and good health would be of great help here for mission work... During the last mission, in a parish of 300 souls, over 3,000 communions were recorded: the entire parish approached the Holy Table at least three times during the mission.

"The unveiling and blessing of a large crucifix was indeed a triumph in this parish. A day before the mission, a few mad men hammered the cross and corpus into a thousand pieces. In reparation seventy young men solemnly carried a new large cross in procession of over a thousand people. The aged pastor remarked: 'Tis miraculous! That man, foremost in adoring the cross, only yesterday was a blasphemer, and for ten long years refused to bend his knee in adoration!' Thousands of onlookers adored the cross after its blessing with the greatest respect and piety."

From the Papal Institute at Velehrad, Czecho-Slovakia: "The newly consecrated Archbishop Stoyan, before his consecration, made a retreat at our institute. It is a spot near and dear to his heart, for it is the cradle of the Faith in our Province and Republic."

The Consecration of Archbishop Stoyan: "The consecration of the Archbishop—a worthy successor of St. Methodius, and in the 1000th year of the venerable saint's death—was the most splendid and impressive ceremony in the archdiocese of Czecho-Slovakia. All through the centuries a long line of bishops, archbishops and cardinals witnessed gorgeous consecrations, but none could compare with the ceremony that took place Sunday, April 3, 1921, in the town and episcopal seat of Olomouc. Countless bishops and priests, and nearly 80,000 people were present at the consecration. Representatives were there from all the surrounding lands. The Apostolic Nuntio filled the throne of honor. Every heart present throbbed with love for the fatherly Archbishop; every lip pronounced his glory; every thought, Catholic and non-Catholic, was aglow with the deepest respect and reverence; Catholicity on this day came to the fore—fearlessly! It is showing its strength in this land of vicissitudes!"

Boston. The College—The Great Drive for $2,000,000.—The splendid response given to the Boston College Fund Campaign will more than ever draw the eyes of the entire country towards this institution, which is "a monument of esthetic value" not merely to Boston, but to the entire country, while from its halls "have come forth men who are an honor to the community, an asset to good citizenship." Such is the view rightly taken by the leading Boston journals. To impress upon our readers what has really taken place in Boston, and to indicate the cultural significance of the buildings
being erected there by this Catholic college, the following
opening paragraphs of a descriptive article by Ralph Adams
Cram deserve to be quoted entire from the Boston Evening
Transcript:

"For some years everyone who has seen the beginnings of
the new Boston College—and who has not?—has realized
that something was happening here in Chestnut Hill that
was immensely significant. The extraordinary beauty of the
site and the striking qualities of the architecture make a
combination that not only gives immediate satisfaction to
the eye, but stimulates the imagination as to the future. Cer-
tainly, here is a scheme under way which promises to work
out into one of the greatest artistic features of Massachusetts,
even of the United States. Higher education demands, and
has by no means always received of late, the finest possible
architectural embodiment, for the silent influence of good art
is perhaps quite as potent along educational and cultural
lines as is the scheme of studies and the discipline involved.
When this higher education is knit up with religion, the de-
mand becomes even more insistent, and when, by chance
this religion is the ancient Catholic Faith of the world, then
indeed we have not only the greatest possible opportunity,
but the most imperative demand for the best that men of to-
day can provide.

"Every architect knows, and I should say every layman
as well, that in this particular case the institution itself and
the architects are meeting the evident necessity in the most
appreciative, intelligent and brilliant fashion. The great
tower has been a landmark and a joy to the eye ever since it
was erected. The faculty building began to indicate future
possibilities, and now the designs that have been made by
Maginnis & Walsh for the chapel, the library, the science
building and the gymnasium go still further in their stimu-
lating promise. Usually one gets in American colleges one,
or perhaps two, structures conceived in the right spirit,
worked out in logical style and admirable design, mixed up
with heterogeneous edifices of very varied value. Occasion-
ally, as for example at Princeton, this number is increased to
a preponderant majority. Seldom, however, does the op-
portunity offer itself for a complete and consistent group of
all the educational buildings, planned by one hand and form-
ing a consistent whole. Boston College is one of the excep-
tions, and from every possible point of view the general public
must look with interest on the working out of the project, at
the same time giving it every possible support, financial and
otherwise. There are no limits that can be set to the cultural
and civilizing value of such a power as this."

Fulton Facts.—The history of the Fulton Debating Society
has been in reality the activity of the lecturing teams in re-
futing publicly the fallacies of the Smith-Towner Educational
Bill. Members of the three lecturing groups have journeyed
to every quarter in their endeavor to present to the public the fundamental, underlying principles of the bill, which are cleverly hidden in a network of perplexing, though meaningless, verbiage.

Without a shadow of doubt, the presence of the lecturers at the New England Educational Conference, Saturday, January 29, 1921, was responsible for preventing the adoption of resolutions favoring "federalized education." These resolutions, if they had been adopted, would have been sent to Washington as the embodiment of the sentiment of New England educators—an example of deliberate "railroading." Accompanied by Father Ignatius W. Cox, s. j., moderator of the Fulton, the lecturers quietly sifted themselves among the spectators and awaited the opportune moment. Mr. Clarence H. Dempsey, Commissioner of Education in Vermont, while offering a set of harmless resolutions to the conference, thought they had exploded in his hands when he came to the terms "federal aid" and "federal control." The mention of these "Prussianizing" terms caused an uproar in the audience, and the action of the conference in drawing up such resolutions was vigorously denounced from the floor by bishops and priests present.

Father Cox, s. j., then sounded the war-cry, after having vehemently flayed the impertinence of an unrepresentative group to go on record as representing this vicinity. The Fulton lecturers followed immediately, driving home points which those in the audience had never before considered. Not to fag you with details—the resolutions were withdrawn, and having been fittingly revised, were adopted without further dissension. This brilliant achievement brought deserved glory to the college, since it reflected the alertness of our men to recognize infringement of their personal rights, and to stand out boldly against such tyrannical procedure.

The lecturers have appeared recently before the following Knights of Columbus Councils: Alhambra, Brighton, Dedham, Wakefield, North End, Ozanam, Quincy, Canton, Rockland and Hyde Park. A lecture was also given before members of the St. Alphonsus A. A., Roxbury, and likewise in St. John's Parish, North Cambridge.

Father Donnelly's Lectures.—Father Francis P. Donnelly, s. j., author of the recent publication, "The Art of Interesting," has been giving a series of lectures under the auspices of the John Boyle O'Reilly Reading Circle. These lectures, given in the Cathedral School Hall, are clear and interesting, and represent the choicest selection of a modern lecturer, who, abreast of the times, has mastered the art of holding the attention. The first lecture was given Monday, January 31, and a lecture will continue to be given each succeeding Monday until the course is completed.

BUFFALO. Canisius High School—Western Debate Trip a Success—Victories at Cincinnati and Chicago.—Fresh from victories in Cincinnati and Chicago, our debating team
landed safely again in Buffalo on the morning of Wednesday, April 6, after their ten-day trip. The good wishes of Governor Miller, United States Senator Wadsworth, state and city authorities have come to our debaters, and we have every reason to be proud of them.

The tour was a distinct success in every way. In view of the purpose they set out to accomplish it was a triumph. For they went into the Middle West to explain that New York State opposition to the St. Lawrence ship canal project was not selfish, sentimental and provincial. Theirs was the first appearance of a Buffalo team in the cities they visited, and they won from the press and western officials a tribute to Buffalo schools. This commendation is especially noteworthy because the young debaters spoke against a project which is dear to the West. They opposed what chairmen of debate, on the very platform where the debaters would speak, called—"the dream of the West," "the realization of western hopes," "the Open Sesame of a New Life," "the answer to all western needs." The audiences had been fed with propaganda favoring the project and had heard no arguments against it. In fact, the prevalent opinion was that only New York State is opposed, because "the selfish State" feared it would mean business loss.

The press had written up the coming debates, with pictures and stories, and crowded halls were the result. The Canisius debaters were opposed by the best high school talent of Detroit, Cincinnati and Chicago.

At Detroit the Board of Commerce Auditorium was packed to the doors. The great crowd greeted every well-known argument of the affirmative with noisy applause. The Buffalo debaters, however, gradually won in their appeal to justice. It was an anxious time while the judges deliberated. No one left the hall for over twenty minutes while the judges were in conference. First, it was a tie decision. Then former United States Senator Frank E. Doremus mounted the platform and paid a tribute to Buffalo and Canisius which her young debaters will never forget. But the decision went to Detroit two to one by the narrowest margin.

Victory in Cincinnati.—But Canisius conquered in Cincinnati and Chicago. In both cities the halls were packed. In Cincinnati the debate took place in the great Union Central Building Hall of the Board of Commerce. A huge map with colored proof of the project's advantages for the west hung over the platform of the speakers. The audience was as convinced as the map. But Canisius was undaunted. The debate was well fought. Progress was by inches. But the five judges deliberated only four minutes, and the victory was then announced by the president of the Board of Commerce, J. A. Reilly.

Victory in Chicago.—The Canisius victory in Chicago was even greater. The huge De Paul Auditorium, the largest of
its kind in Chicago, was the scene of the debate. Mr. H. C. Gardner, president of the Great Lakes-St. Lawrence Tidewater Association, was chairman of the debate. Chicago wants the project and they let the opposing debaters know their wish. Time and again the appeals of the Chicago debaters won rounds of applause. But the judges deliberated this time only three minutes, and their decision was unanimous. Former Governor of Illinois, Edward P. Dunne, announced the decision—a unanimous victory for Canisius of Buffalo. The former governor said: “Go back to Buffalo, young men, assured that Buffalo will be proud of you.”

Besides the debates the Buffalo boys had other chances to speak. They were royally entertained wherever they went, and received many invitations to speak at schools in the Middle West. At Mt. St. Joseph Academy, on the Ohio, the student body assembled in their honor and listened with interest to the debaters. The same took place at Villa Madonna Academy in Kentucky and the B. V. M. School in Illinois.

Royally Feted.—The hospitality accorded the debaters everywhere was splendid. There were theatre parties, banquets, parties and sightseeing tours for the debaters from Canisius. The boys at Detroit arranged motor rides which went over four hundred miles through Michigan. The boys at Cincinnati did their part, and there were long rides up and down the Ohio and far into Kentucky. At Chicago there was a great banquet at the Great Northern Hotel and a trip to Wisconsin.

An offer has been made to have the Canisius debaters tour the Southern States at the expense of an Ohio banker who heard the debate in Cincinnati.

CALIFORNIA. Hillyard—Mt. St. Michael’s—Tercentenary Year of St. John Berchmans.—The following is a brief outline of what is being done by the scholastics at Mt. St. Michael’s in preparation for the coming tercentenary celebration in honor of St. John Berchmans.

Beginning on the 26th of February last, we planned to set aside the time that would elapse until the feast, November 26, as a novena of months especially consecrated by various devotions to the memory of our saint. First we have offered an uninterrupted series of Holy Communions in his honor. These communions are grouped in a succession of novenas, three scholastics being appointed daily to receive in honor of St. John. Thus thirty novenas will be made in all, the last one ending three days before the feast itself, and so offering all an opportunity of celebrating these last three days as a special triduum of devotion.

We have chosen the thirteenth of each month as a day particularly dedicated to the honor of St. John. On the preceding evening the points for the morning meditation are given to the scholastics by the spiritual Father on some
Virtue especially illustrated in the life of our saint. Mass is celebrated with special music for the occasion, rendered by the scholastics, and Holy Communion is received by all in honor of our glorious patron. In the evening one of the scholastics gives a short sermon in the refectory dealing with some particular period of the life of St. John Berchmans, or with some particular virtue for which he has been remarkable.

Besides carrying on these, our own monthly exercises, in honor of our brother saint, we are striving in our little way to spread his devotion among the people at large. Articles are being written by some of the scholastics with a view to their publication in local Catholic papers, or even in some of the national Catholic magazines. These literary contributions will either be short extracts from the life of St. John, or else refer to the meaning and importance of the coming tercentenary celebration.

We have planned, in addition, to publish a brief life in pamphlet form to be spread among the students of our Catholic schools. An endeavor has also been made to stir up the moderators of our St. John Berchmans sanctuary societies to unite with us in some suitable preparation for the tercentenary, and to make St. John Berchmans better known among the altar boys as their special patron and model.

Let us hope that our feeble efforts to render some little honor to our dear saint will bear fruit in making him more beloved among our own and better known among our Catholic people.

The following are the subjects and speakers for the sermons in the refectory on St. John Berchmans: March, A Model for American Scholastics, Mr. Maline; April, The Faithful Guardian of the Rules of the Society, Mr. Elliott; May, A Model of Devotion to Our Blessed Lady, Mr. Duce; June, His Devotion to the Blessed Sacrament, Mr. Schmal; August, The Magnet of Souls, Mr. Luther; September, Ardent Lover of the Crucified, Mr. Smith; October, Exemplar of Fraternal Charity, Mr. Joseph King; November, St. John's Spirit of Prayer, Mr. Janssen.

Mount Saint Michael's Missionary Society.—The scholastic year 1920-21 was a successful one for the Mount Saint Michael's Missionary Society. Early in the year, Father Hipp, s. j., the spiritual Father, gave the society several interesting talks on the Catholic missions in India. These were followed by the regular semi-monthly meetings at which various members lectured on different missions. During the year, Father Buerschen, s. v. d., gave a very enjoyable illustrated lecture on the missions under his charge in the Philippine Islands; Father Vrebosch, s. j., entertained the society with a spirited talk on the Jesuit missions among the Crow Indians of Montana, and Father Griva, s. j., gave an account of his many years experience as a missionary.
At Christmas the society collected a sum of $105. Of this it sent $35 to each of the Jesuit missions of Trichonopoly, India, and Wamboli, Belgian Congo, and $25 to the convent of the Virgins of Purgatory, Nangpo, China, and $10 for the redemption of Chinese babies. During the year the society collected and sent to the missions $117.50 worth of stamps, $3 worth of tinfoil, $3.50 worth of coupons, and $6.50 from the sale of waste paper. Lastly, the society has sent out an extensive appeal for clothing and accessories in behalf of the Jesuit missions in Alaska.

Throughout the year the catechetical branch of the society has devoted its efforts to the catechising of some twenty Italian children, and ten negro families having Catholic members. One negro boy was sent to the seminary at Greenville, Mississippi, where he has successfully entered upon his studies for the priesthood. The society has also carried on an apostolate among non-Catholic negroes, which has resulted in one baptism. Eight catechumens are under instruction. It has succeeded in having Sunday Mass celebrated, at the old mission chapel at Saint Michael’s, for the neighboring farmers, and conducts a Sunday school there for children, with an average attendance of ten.

Golden Jubilee Celebration—St. Joseph Solemnly Declared Patron of the Universal Church—Mt. St. Michael’s, Hillyard, Wash., April 13, 1921.—The Golden Jubilee celebration at Mt. St. Michael’s on St. Joseph’s Day, was in every way a fitting tribute to the glorious patron of the church. His Lordship, Bishop Schinner, of Spokane, was present for the occasion, so the day started off with a Solemn Pontifical Mass, beautiful as all Pontifical Masses are bound to be, since they represent outwardly the majesty of the church, and very orderly, thanks to our able master of ceremonies. Rev. Father Provincial acted as assistant priest to the Bishop, and Father Chianale and Father Purcell as deacons of honor. Father Kiely was the deacon of the Mass and Father Galtes the subdeacon. The singing of the choir was excellent. Our Rector, Rev. Father Benn, and the other priests assisted at the Mass in the sanctuary. A pleasant feature of the Mass, and of Solemn Benediction in the evening, was that on both occasions all the torchbearers bore the name of the saint of the day.

During the course of the morning the community picture for the silver jubilee year 1920-21 was taken, and His Lordship kindly consented to sit in the picture. It was the largest community that has as yet posed for a picture in our scholasticate. Owing to circumstances the picture had to be postponed from the jubilee celebration in September. As the Bishop and Father Provincial left after dinner, Father Chianale officiated at Benediction in the evening.

One of the features of the days activities was the polyglot entertainment given by the members of the French, German,
Spanish and Italian classes in the evening. That our own sweet tongue might not be forgotten altogether, the entertainment was started with an English poem to St. Joseph. The Italian class also gave us a poem in honor of St. Joseph, while the French, German and Spanish classes each contributed plays or parts of plays.

The Spanish play was the combined work of three scholastics, and was highly amusing and instructive. An interpreter, cleverly worked into the play as one of the *dramatis personae*, made it intelligible in great part to all.

The first of the three was a tragedy entitled "*Les Flavius,*" written by Father Longhaye, S. J., depicting the memorable scene of the trial and martyrdom of a Christian Roman family under the Emperor Domitian. The German and Spanish plays were comedies, the first one entitled "*Der Prozess,*" the other "*Castillos en España.*" The orchestra played a few of its choice pieces between the various numbers of the program. The entertainment closed with the hymn, "*Te Joseph Celebrant,*" sung by the choir.

The whole entertainment was not only a fitting tribute to St. Joseph, and a fitting close to a day given up to his honor, but also a very creditable representation of what our language academies have accomplished during the year.


Disputations, 1920-21.—First disputation, held on November 24. Ex Theologia Naturali—defender, Mr. McGreal; objectors, Mr. Ray and Mr. Concannon. Ex Ethica Generali—defender, Mr. Whitehead; objectors, Mr. Ring and Mr. Ward. Ex Psychologia Inferiori—defender, Mr. Nichols; objectors, Mr. Luther and Mr. McNally. Dissertation—"Recent Trend in Life Theories," Mr. Hagemann. Geology—"Some Geologic Features of the California Coast," lecturer, Mr. Hubbard.

Second disputation, held on February 16. Ex Theologia Naturali—defender, Mr. Altman; objectors, Mr. Dorn and Mr. Sullivan. Ex Ethica—defender, Mr. Joseph Balfe; objectors, Mr. C. Hayden and Mr. Doyle. Ex Cosmologia—defender, Mr. Kearney; objectors, Mr. Mulherin and Mr. McDonald. Dissertation—"Independent or Lay Morality," Mr. Maline. Industrial Chemistry—"Manufacture of Sugar," Mr. Flynn.

Third disputation, held on April 12. Ex Psychologia Rationali—defender, Mr. Dunne; objectors, Mr. Maginnis and Mr. Beezer. Ex Cosmologia—defender, Mr. Semeria; objectors, Mr. Schal and Mr. Dougherty. Ex Logica, Ex Ontologia—defender, Mr. Smith; objectors, Mr. Peronteau and Mr. Shields. Dissertation—"Materialism," Mr. H. Buckley. Physics—"Thermionics"—History, Mr. Keegan; Theory, Mr. Donnelly; Applications, Mr. Mulherin.

Canada. Guelph, Ont.—St. Stanislaus Novitiate—Every first great experience in the tender years of an institution gains special value merely because of its priority. It seemed as though the loving Master chose to favor St. Stanislaus Novitiate when He ordained that Father Oliver Neault should spend his jubilee year in Guelph.

On March 19, 1871, Father Neault enrolled beneath the banner of Ignatius, at Sault au Récollet, and on March 19, fifty years later, the sister-novitiate was to receive the honors of his jubilee. It seemed as though the Supreme Master Mind, with St. Joseph as chief advocate, had arranged the program. There was no need of compromise; the feast came just on time to allow us to celebrate before the opening of Passion Week.

The Mass was sung in the Church of Our Lady in Guelph. The celebration had been announced in the parish, and a large number of devoted parishioners and school children received Holy Communion for the intention of the jubilarian. It was an inspiration to old and young alike to see Father Neault, after fifty years' loyal effort in the Society, celebrant at a Solemn High Mass. It had been some time since Father Neault had sung Mass, yet he sang in clear, unfaltering tone, and showed a fidelity to ritual not too frequently found in Jesuits. After the Mass many crowded around the jubilarian to receive his blessing. It is a beautiful note in the veteran soldier of Christ to lean with loving confidence on the infinite mercy of God; and so it was a source of great
edification to the juniors and novices to hear Father Neault, on being congratulated, ask for prayers for his perseverance.

Shortly after the Mass, the community returned to the novitiate for dinner. Many visitors did honor to the occasion by their presence. The juniors and novices had arranged a delightful program of choruses, verses and addresses. Each item contributed to make a very successful whole. Before Deo Gratias was given, letters of congratulation from Very Rev. Father General and Rev. Father Provincial were read.

The jubilee day was closed by a musical entertainment prepared by the juniors in honor of Father Neault. Among the items of the program were several extracts from French classical authors. Father Neault was delighted with the entertainment, and at its close thanked the community for the interest they had taken in making his anniversary a happy and memorable day.

It would take a long history to detail the various travels and fields of occupation of our worthy jubilarian. Here is but a brief sketch of the fifty years of this servant of God in the Society. His term of novitiate had not been quite completed before he began his juniorate studies at Frederick, in August, 1872. At that time there was but one juniorate for the Maryland New York-Canada provinces. Those of Father Neault's juniorate classmates still surviving are Father Dooley, who celebrated his jubilee last October at Poughkeepsie, and Father Ziegler at Baltimore, and Father Desnoes at Montreal. Juniorate finished, Father Neault went to Woodstock for philosophy. Since his health failed him there, he began his regency one year later at Fordham, where he spent two years. Then he went in 1876 to St. Francis Xavier, where he remained until 1878.

In 1878, a band of theologians and philosophers, twelve in all, among whom were Fathers Campbell and Casey, went abroad. Father Neault went to Laval for his second and third years of philosophy. As he was closing his last year the Jesuits were dispersed in France. In the meantime, New York and Maryland had been united, and Canada had been joined to England, so Father Neault was sent to St. Beuno's for theology. It happened then, that the Belgian provincial wished to send a theologian to St. Beuno's, but there was not sufficient accommodation, so Father Neault yielded his place and began his theology at Louvain. After two years he was recalled to Canada and ordained. The remainder of his theological course he made in his native city, Three Rivers. In 1883 followed the tertianship. This year of novitiate Father Neault made alone, except for the long retreat he made with the novices. In September, 1884, he was sent to St. Mary's College, Montreal, where he remained for a few months before being sent on the mission band. In 1885 he was sent as assistant to the parish priest at Three Rivers, and after two years and a half he was called to
Nominingue, which place he saw four years later handed over by Father Amel to the Canons of the Immaculate Conception. From 1891-1895, Father Neault was alone in the parish in the Canadian Soo. He then went to Montreal and acted as procurator of the province for one year and a half. In 1896, the year in which the English course was begun, he volunteered for teaching in St. Mary's College. His next status was for Port Arthur in 1897, where he was made superior of the parish, and where he remained for nine happy years. Happy for him, as his recollections show, for no place is so dear in his memory as the city, perched so attractively on the heights which face beautiful Thunder Bay, the rival in charm of that better known bay about whose beauty the proverb runs "See Naples and die." In the way of Jesuit changes, he could not remain there forever, though the people who had been endeared to his zeal and gentleness, fondly hoped he might. He went, therefore, for a second stay of four years at the Canadian Soo.

In 1910 he was made chaplain of the Good Shepherd in Montreal, and in 1912 he had the privilege of a brief stay at the hallowed shrine of our Canadian martyrs at Waubashene. He was recalled to Montreal to the Immaculate Conception in 1913, and in 1916 his old friends at Port Arthur had the joy of his presence once again. There he remained, loving and beloved, until 1920, when, because of ill health, the work was deemed too arduous, so he came to the bracing air and lighter duties of Guelph. Father Neault is now seventy-one years old, yet he still performs the duties of spiritual Father, and conducts a French class as well as a class of Christian doctrine, and being sensitive and appreciative of the loveliness of this charming spot, with rake or lawn mower these spring days, is he often to be seen lending smiling help to his young brethren. Such have been the travels and offices of our beloved jubilarian through his fifty-year term of service. May those with whom the evening of his fruitful days is passing cherish him long in their midst.

England. Letters and Notices, Jan., 1921—We copy the following editorial from the LL. NN., hoping that it will also help the W. L.—The present editor, in sending out his first issue, respectfully appeals to all, and particularly to those who love to wield the pen, to assist him in his endeavor to make this journal as useful, popular and interesting as it has ever been—and even more so. Contributions, such as succinct accounts of events of general interest, reviews of books, matured opinions as to the right working of sodalities, study-circles, and the like; also accounts of missionary journeys such as he occasionally contributed when living in the wilds, will be gratefully received. Our junior Fathers and scholastics engaged in college work are invited to try their 'prentice hand,' should they have ideas they think worthy of expression. Thus Letters and Notices may be-
come more of a link joining house to house in thought and sympathy.

He thinks it due to him that school and parish magazines should be sent to him personally, for though this house subscribes to most, if not all, they only reach him "in due time," and even then he cannot ply his scissors upon them. Some fellow-editors do send him a copy of each issue, and for this he is most grateful, and will do all in his power to reciprocate the kind consideration.

In the case of the death of one of Ours will the Fathers and brothers, who may have been intimate with the deceased, send the editor their impressions of his work or appreciations of his character, so that the last outward act of charity, the obituary notice, may be full, edifying, and so far as is possible, correct and complete?

We very much regret to state that we are compelled to follow the general trend of things and raise the subscription of LL. NN. to 12s. 6d., two copies £1 is. Even so, with our limited circulation and our necessary grant of free copies, the price in no wise covers expenses. In spite of present difficulties, the editor, so far from diminishing the size and usefulness of this journal, hopes to amplify it in every way. But to do this he will need the assistance of many who now hold aloof; and will welcome suggestions as to its improvement, to that it may become indispensable. Bound volumes of past issues always prove interesting and instructive; he hopes, therefore, that one copy at least will find its way into every house of Ours.

Houses for Laymen's Retreats.—Our lease of Whinney House, Gateshead, expired on November 7, and the house has been bought by the Corporation as a sanatorium at a price prohibitive to us. No other suitable house for retreats has yet been secured here. "Maryfield," the retreat house at Stamford Hill, has been taken for three years by Father Provincial, and Father Devas put in charge.

The Catholic Evidence Guild.—Apropos the Catholic evidence lectures, in which our Fathers of Farm Street have taken a prominent part, the following admission of the Sunday Times (October 31), is refreshing: it describes the Catholic Evidence Guild as "perhaps the most active propaganda society which exists today," and continues, "Catholic doctrine is boldly preached at the Marble Arch and elsewhere, under the shadow of the crucifix, and the crowds which gather round the platform are continually increasing in numbers. I think it will be conceded by anyone who minglest with those crowds that the lectures to which they listen are essentially wholesome, sane and non-political. A Protestant, of course, will not agree with all that is said, but tribute of very many non-Catholics has been that the Guild does great service to God and humanity by its fearless insistence on the true principles of religion and moral law.
Before Catholicism be denounced as anti-British, etc., let it be heard what line is taken by the missionary zealots of the Church." Father Arthur Day delivered his hundredth discourse here on November 14.

Manresa House.—In December last we escaped what might have been a devastating fire. Father Parker, at recreation, noticed through the window smoke issuing from the library window, which that morning had been opened by the novice-librarian, as the weather was mild. The Father Minister at once went to investigate the cause, and on removing a wooden panel by the side of the grate whence the smoke escaped, a flame burst forth. Hands were requisitioned, the fire apparatus was hauled out, and in due course the fire was subdued. Then the cause of the fire was apparent. The fire-bricks of the general heating furnace had gradually crumbled away, and the draught had carried the flame along until it had caught some woodwork, and this went on smouldering, and thus reached the library. The course of small events which led to the timely discovery of the fire showed clearly the interposition of Divine Providence. A Mass is said every year for the protection of the house against fire.

It has been found necessary to increase the accommodation for novices by removing partitions of rooms in the old tertians' gallery, which were built up forty years ago. Thus of three rooms is made a fairly sized dormitory which will contain eleven cubicles.

Oakwood Hall, Romiley.—The record of attendance for the past year has exceeded all preceding ones. The following is the list of attendances: 1909, 191; 1910, 438; 1911, 484; 1912, 489; 1913, 530. War: 1914, 461; 1915, 134; 1916, 279; 1917, 311; 1918, 311; 1919, 564; 1920, 784.

There have been special retreats for the following: Catholic Social Guild, University Students (from nine universities), St. Vincent de Paul Society, Catenians (two retreats), Third Order St. Francis, Sodality St. Francis Xavier (Liverpool), Sacred Heart (Accrington) and St. Anne's (Accrington). There was a single day's retreat for the boys of St. Paul's School, Hyde, and a special Saturday afternoon for 40 men from St. Edmund's, Miles Platting, Manchester (not included in numbers above). We have also had several ordinandi from neighboring dioceses, and a good number of Ours and secular priests for private retreats.

Craighead House, Bothwell—Retreats for Working Men.—Rochsòles, Airdrie, was opened in June, 1913, and closed in October, 1916. During that period some 400 men made retreats there. The house and grounds were suitable for the purpose; but the climate was cold and wet, the station two miles distant, and as there are no local trains in Scotland on Sundays, it was isolated on that day. This last was a very
serious disadvantage, as workingmen’s retreats generally close on Sunday evening to allow men to return for their work on Monday morning. For these reasons real success was impossible.

Craighead House, Bothwell, was bought and opened for retreats at the New Year, 1917. Here success was assured from the first, as the following statistics will show: 1917, 56 retreats; 1918, 58 retreats; 1919, 59 retreats—about 1,000 men each year. 1920, 42 retreats—900 men.

The smaller number of retreats in 1920 was due (a) to the coal strike, which stopped retreats for two months, and (b) to the smaller number of mid-week retreats. In addition 188 clergy attended the meetings held at Craighead in 1919, and 326 in 1920.

From 1915 to 1919 no list of names was kept, but the cash book entries give the number of retreats. In February, 1920, a visitor’s book was provided for retreats, and gives a pretty complete list; 881 wrote down their names, and allowing 19 for those who may have omitted to do so, we have 900 for the year.

Retreats are arranged by parishes. One parish each week-end, with an occasional week-end reserved for business men, teachers, or students. Mid-week retreats are arranged whenever it is possible to get a party, generally during the holidays. During the whole of July, and for the New Year and spring holidays, retreats are open to all and not reserved for a single parish.

The usual week-end retreat is from Saturday afternoon to Sunday night. Miners and others who are free on Saturday, often come on Friday evening and spend the whole of Saturday and Sunday in retreat. Whenever possible three full days’ retreat is given, but this can seldom be arranged except on the holidays.

Rhodesia.—From time to time in Rhodesia the non-Catholic missionaries hold a conference. Inasmuch as other questions, besides religious, regarding the economic and political welfare of natives, are discussed, and the results referred to the government, and exercise considerable influence, and moreover, since our abstention from such discussions was interpreted by our native Christians in no favorable light, it was decided to send at least representatives. At such a conference, held at Salisbury from the 16th to 19th of June, 1920, Father Burbridge was present, and did no small service. He spoke on the very unsatisfactory condition of the Salisbury native location, and was appointed member of a committee which presented practical resolutions in connection with native housing, sanitation and water supply, to the Mayor of the town. He was also appointed, together with an Anglican archdeacon, to wait on the Attorney General and ask for an interpretation of the marriage laws in order to secure uniform administration. Trying
as the situation is, that is, to wait about whilst Protestant prayers are said, and to have to listen to the addresses of all and sundry, as if we were simply the representative of one of the many (though admittedly the most ancient) Christian bodies on an equal footing; it is not difficult to see the importance of our attendance; not only to calm the fears of our own native Christians that they are perhaps being left out of useful legislation, but also to have some control of the resolutions put to the legislation, and so of the legislation itself. The Catholic missionary has unfortunately to face the devoting to the work an energy and zeal worthy of the true cause; and besides, they are naturally more or less in accord with the government, which is itself, so far as it may profess any religion at all, Protestant. Only here and there are Catholic officials to be found, and while the greatest consideration is shown by the British official to the Catholic missionary, the utmost friendliness, without sacrifice of principle, must be exercised in order that such consideration may be maintained.

A. M. D. G.

Mexico. Last year, after the fall of Carranza, our Fathers began to concentrate again in Mexico, trusting to the assurances of perfect religious liberty given by the new government. At present we have fifteen residences in the Republic. Last October our first college was reopened at Guadalajara, and on February 15, this year, another at Puebla. But it remains to be seen whether the peace which Mexico seems at present to enjoy will be lasting. Our novitiate, after being in exile for five years, was transferred from California to Texas about three years ago, and it was hoped we should be able to move back again to Mexico this year. But in view of recent events this seems doubtful. Our Fathers were turned out of one of their houses in Mexico City only a few weeks ago by the police, and they are afraid they may lose another. More recently, the Supreme Court of Mexico, in a suit between the Government and the Church of Puebla, gave a decision favorable to the government, stating that the seizure of church property was only in accordance with the Constitution of 1917. In these circumstances not many vocations mature; there being at present only fourteen scholastics and three lay brother novices. Yet this is more than there have been since our expulsion in 1915.—LL. NN., April, 1921.

Death of Father Plater.—Father Charles Plater, the well known sociologist died suddenly in Malta, following on a severe attack of Angina Pectoris.

Father Charles Dominic Plater was born in 1875, and received his early education at the Jesuit college at Stonyhurst. He proceeded to Oxford, where he gained high academic distinction, taking his degree with honors in moderations
and greats. After his ordination in 1910, he was appointed professor of psychology at Stonyhurst, and later was transferred to the Jesuit college at Wimbledon. In 1916, Father Plater was appointed Rector of Campion Hall, the Jesuit house of studies in the University of Oxford.

As a co-founder of the Catholic Social Guild, the late Jesuit was an absorbed student of social and labor questions, and among his many activities was the organization of study clubs for social science among young working men.

Suffering from overwork, Father Plater came to Malta shortly before last Christmas for his health. But even during this period of convalescence his activities were not abated, and almost one of the last acts of his life was the formation of the Unione Leonine, a Maltese Catholic Social Guild.

The funeral, which took place in Valetta, was celebrated by the Archbishop of Malta, Dr. Caruana, and attended by the Lord Chief Justice of Malta, the heads of the various government departments, and representatives of the labor societies and social workers.

Father Plater was the author of several works on social science, among them being "Catholic Social Work in Germany," "The Priest and Social Action." He was also a great promoter of the movement for retreats for laymen, on which his "Retreats for the People" is one of the most informative works on this movement. He was also editor of "Catholic Soldiers" and "The Catholic Social Year Book."

—R. I. P.

HASTINGS, Ore Place, Dec. 23, 1920.—Ore Place is in the full tide of its after-war numbers and activities. In fact, the house has never held more. Whereas in the fall of 1917 only 39 theologians studied here, the fall of 1920 showed a list of 107 theologians, 16 fathers and 11 lay brothers, totaling 135. The first thing to be noted in these figures is that their representation of nationalities is exceedingly cosmopolitan, for in them are included persons from twelve provinces and at least seventeen nations. The majority, naturally, are French, for the house officially belongs to the Province of Lyons, which has united for theology with the Province of Paris. Of the theologians, there are 45 of Lyons and 38 of Paris, with 1 of the Province of Toulouse. The rest are as follows: Province of California, 6; English Province, 4; Irish Province, 3; Province of Canada, 2; Croatian Province, 2; Roman Province (Mission of Brazil), 2; Polish Province, 2; Belgian Province, 1; New Orleans Province, 1. The nationalities, however, are not limited to provinces. The Province of Paris has its missions in China, which accounts for the four Chinese who have been sent over for theology. Lyons has its missions in Syria, Palestine and Egypt, in Constantinople and Asia Minor. This accounts for our two Egyptians and our two Armenians. Besides this Holland, Italy and Alsace-Lorraine are represented. Among
the eleven lay brothers are French, Spanish, Syrian and Armenian. Among eleven professors Switzerland has a representative.

The next point of interest is the military quality of our men. We have a fighting community. Three of the professors have been soldiers, three of the lay brothers and fifty-three of the theologians, all in the French Army. They have been in practically every branch of the service—officers, chaplains, interpreters, artillery men, fliers and truck-drivers, and just plain poilu. Most have served on the western front, but some were with the French armies in the Balkans. Three were captains, four lieutenants, three second lieutenants and seventeen lower officers. Four have been prisoners, two of these in eastern Germany and Poland. It would have been strange had all these soldiers escaped without wounds. Twelve of our fifty-three theologians have been wounded, some seriously, others more than once. As a consequence, two or three of the men limp, one carries in a sling his right arm, the elbow of which has been shattered, and another must go about with an artificial leg. A number have had their health broken by the ordeal, and others have been gassed. But these wounds and injuries have been bought with honor. Four have been decorated with the legion of honor, three with the medaille militaire and twenty-five with the Croix de guerre. There have been besides forty-six citations for bravery. To these honors may be added one English, one Italian, and one Russian decoration.

Just how many would now be with us here at Ore Place had they not fallen it is difficult to estimate. The Province of Lyons lost 31 scholastics by death in the field, and Province of Paris 27, making a total of 58 for the two provinces. But these were of all grades from novices to theologians included, so that roughly speaking only a fourth or fifth of that number would be here now at Ore Place.—It might be of sad interest to set down here that except for one brother the entire family of our Armenian theologian was wiped out in the Turkish massacres. One of our Armenian lay brothers was not so fortunate, for all, without exception, of his family was murdered by the Turks.

I will conclude these paragraphs by setting down a citation for bravery accorded one of our first year theologians. The citation is one out of forty-five, and resulted in the decoration of the legion of honor.—"In the field since the beginning of the war he has constantly distinguished himself in the most difficult circumstances. July 9, 1915, during the night, he was seriously wounded by the explosion of a shell while he was organizing an attack. He would accept no relief until the others wounded with him had received attention, and in spite of acute suffering he sustained the men's courage by his good humor and an exceptional stoicism. Signed: Joffre."—It might be well to add that a part of
this shell drove his rosary beads which he carried in his pocket far into his thigh. A bead and several scraps of chain have never been taken out.

France. Jesuit Astronomers.—The Academy of Sciences of Paris has just granted a subsidy of 8,000 francs to help in the work of Rev. Father Gauthier, a Jesuit, now director of the Zi Ka Wei Observatory, which is located in the vicinity of Skakghwei (China). Father Gauthier has built a station to record signals flashed by other far away stations.

Georgetown. The University.—Intercollegiate Debates—Georgetown Defeats Yale and Princeton.—The Georgetown team triumphed over Yale on Tuesday evening, March 3, in Gaston Hall, Georgetown, were again victors on Saturday, March 5, in the Princeton-Georgetown debate.

The question of both debates was: Resolved, That the employers of the United States should abandon the principles of the open shop. Georgetown defended the negative side against Yale, and the affirmative against Princeton.

The Georgetown team, composed of John J. Jacobs, of Montana; John J. Darby, Jr., of the District of Columbia, and Edward J. Callahan, of Maine, with Robert W. C. Wimsatt, of the District of Columbia, as alternate, championed the principle of the open shop against the Yale team, made up of Edward Mims, Jr., of Tennessee; Daniel Rochford, of Minnesota, and Robert M. Hutchins, of Kentucky, with William B. Benton as alternate. The same Georgetown team on Saturday evening took the floor in opposition to the open shop against the Princeton team, composed of Charles Denby, of the District of Columbia; Robert H. Scholl, of New York, and R. Miles Warner, of Indiana.

William S. Benson, Rear Admiral United States Navy (retired); Hon. Josiah A. Van Orsdell, Associate Justice Court of Appeals, District of Columbia; Hon. Fenton W. Booth, Associate Judge United States Court of Claims; Hon. James F. Smith, Associate Judge United States Court of Customs Appeals, and Gilbert Grosvenor, President National Geographic Society, were the judges of the Yale-Georgetown debate. Their decision, which was unanimous in favor of Georgetown, announced by the chairman of the debate, Hon. William S. Culbertson, President Yale Club, District of Columbia.

The judges of the Princeton-Georgetown debate, Hon. John K. Shields, United States Senator from Tennessee; Hon. William H. King, United States Senator from Utah; Hon. George E. Martin, Associate Judge United States Court of Customs Appeals; Hon. Frank Davis, Jr., Assistant United States Attorney General, and Mr. Myron M. Parker, President University Club, in the absence of Senator King, awarded by a vote of three to one the decision to Georgetown.
The fire.—The old North Building, for a hundred and thirty years the nucleus of life at Georgetown, was damaged by fire the morning of February 3, when flames broke out in the attic, for some time endangering the whole of the venerable structure. It is impossible to ascertain the origin of the fire, which started in the seldom-visited storeroom; but whatever may have been the cause, dense smoke was seen issuing from the gables of the colonial structure at about eleven o'clock in the morning. A number of amateur firemen at once attacked the flames with hand extinguishers, but a general alarm was turned in, and soon the Hilltop was covered with fire trucks and engines.

Through all the commotion one of the teachers continued his lecture with a calmness worthy of a Roman stoic, and when the students were finally released they rushed to North Hall to find their beds drenched, their furniture stacked in the hallways and the plaster falling from their ceilings. When it was discovered that, despite all damage, there would be little destruction, all excitement soon died down.

The Georgetown Union.—The organization of the Georgetown Union was completed at the regular meeting held in Gaston Hall on February 13, when the officers of the General Council were elected, and the constitution and by-laws were adopted by the members present. The union has as its principal purpose the bringing together of its members at regular intervals for social and educational purposes.

School of Foreign Service.—The President of the University has announced the appointment of Doctor Roy C. McElwee as director of the School of Foreign Service. Dr. McElwee has resigned as director of the Bureau of Foreign and Domestic Commerce, and will take up his new duties immediately. The Rev. Edmund A. Walsh, s. j., will continue as Regent of the School, though in the future it is expected he will engage, not so much in the actual administration, as in the work of formulating and developing plans for expansion and development of the school.

The rapid growth of the Foreign Service Department has necessitated the filling of this position, which was created with the formation of the school. Dr. McElwee is admirably fitted for the place, being both a distinguished professor and a very prominent man of wide foreign experience. He has been associated with the Foreign Service School since its beginning, and has been one of its staunchest supporters. He is well known and very popular with the students. Besides being director of the school, he will occupy the position of professor, and will conduct a number of courses.

The President of the University and the Regent of the School of Foreign Service were invited to be the guests of the Venezuelan Government at the unveiling of the statue of Bolivar, April 19, in New York.
Honor to Father Edmund A. Walsh.—Rev. Edmund A. Walsh, S. J., dean of the Georgetown School of Foreign Service, has lately been the recipient of the Venezuelan Medal of Public Instruction. The document conferring the decoration reads as follows:

“In consideration of the distinguished service of

EDMUND A. WALSH, S. J.,

The President of the United States of Venezuela
Confers on him the Medal of Honor created by the decree of
February 18, 1894, to be for him a testimonial of public
gratitude.

Given at Caracas, the 10th day of November, 1920, in the
one hundred and tenth year of our independence and the
sixty-second of the Federation.

(Seal) V. MARQUEZ BUSTILLOS, President.
Countersigned by
THE MINISTER OF PUBLIC INSTRUCTION.
(Seal) By JOSE ANTONIO LINARES.”

The medal and diploma were brought from Venezuela by
Senor Manuel Sequndo Sanchez, acting as the special repre-
sentative of E. Gil Borges, Minister of Foreign Affairs.

The medal, of gold, is pendant from a crossbar by purple
ribbon. The obverse bears, in center, palms framing an
open volume over which is suspended the cap of the Goddess
of Liberty. Clasped hands surmounted by the legend
“Liberty” adorn one page of the open volume; the scales
surmounted by the legend “Justice,” balance on the oppo-
site page. Above the shield, against a blue background,
seven golden stars; below, in semi-circle, a legend in gold
“Instruccion Popular” against crimson background.

The reverse bears the inscription:

Republica de Venezuela honra A los
Colaboradores de la Instruccion
Publica

Death of Chief Justice White—We insert this clipping be-
cause Chief Justice White was a most devoted and loyal son
of Georgetown.—After twenty-seven years on the Supreme
Bench of the United States, Chief Justice Edward Douglas
White died on May 19, at Washington. The last sacraments
were administered to him by Father Creeden, S. J., President
of Georgetown University. Chief Justice White came of dis-
tinguished judiciary ancestry, his father and grandfather
both having served on the bench. He was born in
Louisiana, November 3, 1845, and educated at three noted
Catholic institutions—Mount St. Mary’s, Emmittsburg, the
Jesuit College at New Orleans and Georgetown University.
Before his graduation the Civil War broke out and he en-
listed in the Confederate Army. He next took up the study
of law, being admitted to the bar in 1868. Interesting him-
self in politics, he was elected State Senator in 1874, and four
years later was appointed an Associate Justice of the
Supreme Court of his native state, a place filled by him with distinction for twelve years. In 1891 he succeeded James B. Eustis as United States Senator from Louisiana, and soon became prominent in national affairs. President Cleveland appointed him an Associate Justice of the Supreme Court of the United States on February 19, 1894, and he finally achieved the highest position that his country could offer him in his judicial capacity when, on December 12, 1910, President Taft selected him for Chief Justice. It was the first time that a President had chosen a Chief Justice from an opposing political party. Of his judicial ability and his mental and physical qualifications, the New York Tribune writes:

"The fact that the civil law, instead of the common law, constitutes the basis of the Louisiana system of jurisprudence made Justice White particularly at home in all the questions which came before the court. He was indeed regarded by many as the greatest civil law authority who ever sat upon that bench. As an Associate Justice he showed himself strongly possessed of federalist conceptions of the government. He was on the side of the government in all of the so-called insular cases, involving the Philippines and other outlying territories, but he was against the government, and rendered a dissenting minority opinion in the famous Northern Securities case.

"Justice White was noted for probably the most retentive and accurate memory ever possessed by a Supreme Court Justice. He dictated his opinions to a stenographer and had them written out, and then delivered them from memory, letter perfect, without so much as glancing at the manuscript. In like manner he was able to cite authorities at great length without referring to the books. Physically he was a man of massive stature, fond of walking, swimming and rowing when on his summer vacations in Maine or Canada, but not much otherwise given to athletic sports."

Justice White received the Laetare medal from the University of Notre Dame in 1914, and the degree of LL.D. from Georgetown College, from St. Louis University and from Harvard, and that of Doctor of Canon Law from Trinity. He was, moreover, chancellor of the board of regents of the Smithsonian Institute. His capacity for work was extraordinary, and he refused to take the rest which friends and physicians urged as necessary months before the operation that preceded his death. He regarded his work as all-important.

GERMANY. Blessed Canisius Chosen Model of New Germany.—While the German Protestants are celebrating the four hundredth anniversary of the appearance of Luther before the Reichstag of Worms, the Catholics are rejoicing over the four hundredth birthday anniversary of the Blessed Peter Canisius, of the Society of Jesus, the man who is largely responsible for the maintenance of the true Faith in
German lands. As a reminder of the importance of his work in behalf of German Catholicism, Cardinal Schulte, of Cologne, has issued a pastoral letter to his people in which, after reviewing the life and works of the saint, he admonishes the faithful to take him as their leader.

He declared: "May the four hundredth anniversary of the birth of the Blessed Canisius show to the whole world the esteem in which he is held by Catholic Germany and the great confidence which we feel in him. This is my greatest wish. And my earnest prayer and joyful hope is that you, dear members of my archdiocese, will be in the first ranks of those preparing a worthy manifestation.

_Blessed Peter Canisius—Reassumptio Causee—Aus der Provinz_, Jan. 15, 1921, has the following: Father van Laak writes (from Rome), under date of December 2, 1920, to Reverend Father Rector of Valkenburg: "I have the good news for your reverence that the decree of Reassumptio Causee, on the strength of the facts which you sent, has now been issued. Monsignor Verde, Secretary of the Congregation of Rites, came in person and read it to Father Beccari with such enthusiasm that one might have thought that some one was preaching in the house."

The facts reported are the following: "On September 24, 1920, while a Sister of Gegenbach (Baden) was having a tooth drawn, a piece of the jaw bone was drawn out with the tooth. In consequence the Sister suffered severe pain in the head and limbs, and could, in fact, hardly open her mouth. Utterly unstrung she was sent to bed. After praying with lively faith to Blessed Peter Canisius she felt a gentle movement in her mouth, and three hours after the accident was as well as ever. Six pronouncements were made on the case—one by a skilled surgeon, two by physicians, and three by dentists, all of whom declared that such a cure could not result from natural causes."

In another letter Father van Laak writes: "The purport of the decree is not that the miracle has been approved, nor even that it will be approved. There is just the possibility that after additional necessary information the further investigation of the miracle by the church authorities may be undertaken. If this miracle is really approved, a further miracle must be had, and the two must be proved genuine beyond question. Therefore we must pray earnestly that this miracle may be approved and that Blessed Peter Canisius may work a second."

India. _American Jesuits in India._—There are now thirteen American Jesuits in India. The latest to arrive there are Rev. Edward Purcell Anderson, s. J., Rev. Henry Milet, s. J., Rev. Patrick J. Troy, s. j., Rev. William J. Eline, s. J., and Rev. Thomas A. Kelly, s. j. These five form a pioneer band, and will take charge of the Patna Mission. This great field, given to the American Jesuits of the Missouri Province,
is about the size of Missouri and Illinois, and north of the Chota-Nagpur region, in charge of the Belgian Jesuits. It is east of the Bombay-Poona Mission, which is assigned to the American Jesuits of the Maryland-New York Province.

CALCUTTA. Rev. Alfred Neut, S. J.—The thirty-eight years of his life which the late Father A. Neut., s. j., passed in Bengal without a single break for leave or furlough home, synchronise with the period of development and expansion of the Bengal Mission. Born in Ghent (Belgium), in 1845, he came to Calcutta as a Jesuit priest in November, 1882. The Chota-Nagpur Mission was not yet in existence; the Orissa Mission was passing through a life of struggle and decay; North Point College was yet to be founded.

Father Neut's first appointment, as Secretary to Archbishop Goethals, was not lucky. He was thirty-seven, spirited, active, and bursting with ideas for which he found no scope in a post as un-vocal as a secretaryship; it was no wonder then that at the first vacancy that occurred at St. Xavier's College, it was Father Neut who filled it. Here he soon made clear what sort of a man he was. Many arguments appealed to him, but tradition was never one of them. If he thought a thing would be better for a change, he said so with little reverence for established custom. It was the year that the first Code had been introduced into European schools, and nobody seemed to understand the management of it. Father Neut said so plainly, mercilessly, and as nobody was disputing the honor of running the new system, Father Neut was soon told to run it himself. This he did with excellent results, both to the college and to himself, for in less than two years' time he was made prefect of studies, Rector of St. Xavier's College and Fellow of the Calcutta University.

He filled the rectorship for six years, and he took good care that the period should be one of rapid and lasting progress. At the silver jubilee of St. Xavier's he founded the Old Boys' Association, added a class preparatory to Roorkee College, organized a Cadet Corps, and took the important step of transferring the college department from Bow Bazar to Park Street. As in matters of authority he was a strong believer in concentration and rapid action, he preferred to have those young under-graduates within the radius of his vision. Already at that time we find him wielding his pen to excellent advantage in the daily papers and publishing several pamphlets on educational questions, such as "Technical Education," a production which at that time evidenced exceptional foresight.

But a bigger task awaited him. Darjeeling had changed ecclesiastical hands, being transferred from the Allahabad Diocese to the Calcutta Archdiocese, and at once appealed to the authorities as the best position for a first-class European school. Father Neut had served his time as a Rector of St. Xavier's, and being free for new adventures,
stepped straight into the rectorship of Darjeeling. He found there a bit of an educational institution, but totally inadequate to come up to his ambition. He sliced off the top of a hill and erected what for thirty years has remained the most imposing building of Darjeeling, the College of North Point. It was just like him to build, not a thing for future patches, to be added to by every succeeding rector, but a definite block that could be looked upon as a monument for centuries, occupying the finest spot of the Hill station, perhaps the finest in the world. Four years of this work had undermined his health, and we find him for the next six years occupying more humble and restful positions at St. Xavier's College, North Point and St. Xavier's again, chiefly as a professor of literature.

In 1902, Father Henry, then editor of the *Indo-European Correspondence*, had to retire owing to failing health, and we find in the record files that the issue of June 11th was edited by Father Neut, as officiating editor. From June to September the journal was left as it was found, a useful publication, but a monument of padding without a single expression of editorial opinion, when suddenly in the issue of September 3rd a new feature appears, "Editorial Notes," the first of them tackling the "Deceased Wife's Sister's Bill." Father Neut's appointment was confirmed.

Being a one man's work, the history of the *Catholic Herald* is an interesting succession of ups and downs, a burst of freshness as it passes into new hands, gradually to dry up with the editor.

From 1868 to 1882, under the editorship of Father Shea, the journal was the leading weekly in Calcutta, unequalled for its brilliancy. Between 1882 and 1902, the fortunes of the paper varied half a dozen times with half a dozen editors. But under the editorship of Father Neut, who was then 57 years old, the journal was to enter upon a new lease of life lasting fifteen years, as usual growing and decaying with the editor. Of his fitness for the post there wasn't a doubt. Father Neut belonged to a family of journalists who, when the Great War broke out, had edited a Continental paper for a hundred years. His temperament, hypercritical as it always was, suited the work to a nicety. He was a born debater; discussing was his ruling passion. Like Fox, he could not live without discussion. This, in journalism, is at least a source of abundance, and often of interest. A journalist who is pleased with the world should only write on social functions.

As a writer, Father Neut should be judged when he was at his best, that is between the years 1902 and 1912. His imagination was never brilliant, but when roused, his style could be singularly passionate, eloquent and effective. His sarcasm cut deep, but he healed with kindness, not with humor. Of creative humor he had none; his style was plain yet serviceable, and grew dull with the decline of years.
To love journalism, one needs a buffalo skin, and to love Catholic journalism, one needs the skin of a rhinoceros. A man who is sensitive to praise and blame, either gives up the job in despair or he takes refuge in the non-committal and ruins his paper. Sensitiveness to praise creates sensitiveness to blame, and there isn’t a man in the world who is liable to be blamed so abundantly as a Catholic journalist. He writes, not for a class, but for a denomination, and that is well nigh the most motley collection a man could write for. He must therefore handle a variety of subjects, not half of which he knew anything about the day before yesterday. That raises a crop of bloomers for which the editor has to pay. The best is to pay with a smile, so as not to damage the fine subtlety and freshness of mind so necessary to instil life into the dull materials of a week’s issue.

Father Neut was sensitive. I have seen him in his old age bursting into tears after a sharp rebuke from higher quarters, and of course the next issue was unreadable. However, the fact that he stuck to his job for fifteen years, and that after his illness of 1916 he gave it up with the greatest reluctance is evidence that he loved it and could bear a great deal.

So much for the man. His work justified his pride in it. His magnum opus was the foundation of Catholic associations, first in Bengal, and by way of imitation, in several other dioceses. His eloquent appeal for union voiced in his pamphlet, “Awake and Unite,” rang true, and found a ready response all over India. He therefore deserves to be looked upon as a pioneer of Catholic organization in India. We must judge his journalism by its fruits, for that was his own standard. He took little delight in style, and he thought that sufficient for the day is the vocabulary thereof; he never aimed at originality, he aimed at the truth; he was not an artist, he was a combatant, and as long as he slew his opponent, he didn’t care whether his performance would ever deserve to be recorded in an anthology or not. And the fruit of his journalism is the Catholic Association of Bengal, with its kindred associations. By his own standard, and a true standard, too, he has well deserved of the good cause.

Retirement

It was after his withdrawal from journalism in January, 1917, that all that was soft and amiable in his nature rose to the surface and smoothed down the combative ruggedness inseparable from his work. He had chosen to stay in the house where he had worked for so many years and watch at his task a successor with many of whose opinions he cordially disagreed. Such a situation would have been impossible had it not been for Father Neut’s tact and charm of manner. Silent in disagreement, he was always helpful and encouraging when opinions ran parallel, and it was often surprising how an old man, on the wrong side of seventy, had in many of his opinions kept all the freshness and independence of his youth.
His retirement threw him as a natural result into outside work, such as preaching, interviewing and encouraging friends in need. Of his preaching one who heard him wrote in the Englishman:

"The late Father Neut, who died yesterday, full of years and honor, was even to the time of his breakdown, an incisive and effective preacher. I have heard him preach upon many occasions, but never, I think, with more effect than at a Good Friday service, in the Roman Catholic Cathedral, in March, 1918. The day was one of those during which the great German drive took place, and things were looking bad for us in France. Father Neut had been conducting the service of the stations of the cross, and at the close of that solemn function, he turned to the congregation, and in a voice that trembled with emotion, he besought them to pray for the thousands of men who were at that very moment laying down their lives in France. Rarely could such an appeal have been made under such dramatic circumstances or upon a more suitable occasion; and the preacher and his hearers were visibly affected."

I have only known him in his old age, but the best record of his younger years is the number of friends who loved him to the end and mourned his loss. Men were seen crying at his funeral, and they could only say: "He has always been so good to me." One good old woman, a professional nurse, asked to tend him in his illness. She watched him for three days, and as she saw him rapidly breaking up, she prayed God to call her away before he should die.

On the fourth day news was sent that she was ill, and a few hours later that she was dead. Next morning I found the dying old man scribbling on a sheet of paper. He was writing to his nurse, but the scrawl was illegible. "Come on, Father Neut," I said, "dictate the letter to me, and I will send it to her. "Dear child," he said, "I am feeling better and beginning to take food. Don't mind me. First take care of yourself. God bless you." He must have been surprised to meet her in heaven.

The end came rapidly, without a struggle. Lying in a half-dazed, comatose state, he was conscious enough half an hour before the end to signify his willingness to receive Holy Communion. So he died with his Master near him, after a long and faithful service.—C. H. of India.

CEYLON, KEGALLE—A Unique Reception.—That church dignitaries are received with flags and processions, and presented with flower bouquets and addresses, is rather custom and common place. But that a delegate apostolic should be welcomed and greeted by a herd of elephants is what might be rightly called a "unique reception."

This happened on Saturday, March 12, 1921, at Kegalle, a parish of the diocese of Galle, situated in the Island of Ceylon.
H. E. Monsignor Pietro Pisani, Delegate Apostolic of the East Indies, had announced his visit to Kegalle for ten o'clock in the morning. When he arrived at the limits of the town, he was greeted by the parish priest, and two assistant priests, who asked him to alight for a moment, and to watch the procession organized in his honor.

First came the cross, with the acolytes; then a huge elephant carrying the banner of Our Lady, the patron saint of the parish; in succession advanced nineteen more elephants, two by two, or three by three, marching in perfect order; then the boys and girls of the Catholic schools; finally the bulk of the congregation. At the end, His Excellency stepped in his motor car and followed the procession, which slowly wended its way towards the church, along the gaily decorated road, and amidst a sympathetic crowd of pagan onlookers.

At the threshold of the church, the twenty huge pachyderms gathered in a semi-circle, fell on their knees, and bowed respectfully their trunks before His Excellency, who was reviewing them with visible interest. At this moment, the parish priest, Rev. Father Verstraeten, s. j., addressing H. E., said in substance: “We are all very glad to welcome Your Excellency in our midst. Even the elephants of the forest seem to be eager to bow their heads before the cross. Yet, how much more eager are our Catholics to pay their respects to the Delegate Apostolic, the representative of Our Holy Father the Pope, who is himself the representative of Jesus Christ on earth!”

“Our community is rather young, since only last year we celebrated the twenty-fifth anniversary of our existence as a parish. And we number only between two and three thousand Catholics, scattered over an area of 400 square miles. But our congregation has all the buoyancy of youth, and is full of Catholic spirit. As a proof, I will only mention this much: every Sunday, we number between two hundred and two hundred and fifty communions; and the total number of our communions, last year, amounted to more than thirty thousand.”

His Excellency in reply expressed his vivid satisfaction, and then entered the church under the singing of Ecce Sacerdos, which was beautifully rendered by the choir. From the altar he imparted the papal blessing to the numerous audience.

The sight of the elephants had so much impressed His Excellency, that he wished to have a photo taken of them as a remembrance. For, as he justly remarked, in the east, these exterior demonstrations of piety exercise a great influence upon the people who are more easily led by imagination and impressions. — Catholic Herald of India, March 30, 1921.
JAPAN. News Letters from Japan to Father Mark J. McNeal, S. J.—June 3, 1920—Meeting of electrical craftsmen held in the Catholic University organized a society for the study of Christian doctrine.

August 31—A Catholic art student enrolled in the University dorm. His wife wants to be a parlor boarder at the Sacred Heart Academy!

September—Order sent for two dozen celluloid Roman collars! Three Jesuit scholastics from Canada going to the new Canadian Mission in China stopped at the Catholic University enroute for Shanghai. A Japanese catechism translated from European sources by one of the University students, Aloysius Ogihara, has been published, and very favorably received by all the missionaries. A group of skilled workmen in one of the city parish were so favorably impressed with the new catechism that they have asked the young translator to give them a course of instruction in Christian doctrine. A young man named Felix Takemiya, younger brother of one of our students, has asked to enter the Latin course with a view to studying for the priesthood. Felix faustumque sit? The Sacred Heart Academy of Tokyo reports its enrollment for the new school year at 500 girls.

October 17—Captain Yamamoto, of the Japanese Navy, the most prominent Catholic layman in Japan, gave a formal dinner in honor of the newly appointed Apostolic Delegate. Old H. C. L. is on the job in Japan too; the University’s electric light bill has jumped to $20 a month, lay teacher’s salary to $300 a year (there are 20 of them), fire insurance for the plant is $200 a year, heating bill $500. Felix Takemiya has begun to exercise his zeal by bringing some of his Protestant friends within our “sphere of influence.” Father Joseph Dahlman, S. J., of the Catholic University, has been appointed to the chair of Greek in the Tokyo Imperial University. Some months ago Prof. Shiratori, of the Imperial University, attacked Christianity in a bigoted magazine article; his daughter is now under instruction for baptism. Father Tulpin, the reverend pastor of the Church of the Sacred Heart in Tokyo, has more than 100 people under instruction for baptism, most of them of rather well-to-do families, and some of them quite influential. Five hundred copies of the newly translated catechism have been sold. The reverend rector of the University gives religious instruction in Japanese to those non-christian students who desire it on every Wednesday afternoon. He gives similar instruction three evenings each week to the residents of the University dormitory.

October 31—All Hallows Eve is the Emperor’s birthday, and is a national holiday. It was made the occasion for a gathering of the faithful in the grounds of the Catholic University, which we decorated for the occasion; some Catholic
ladies got up a bazar for the poor; the Catholic students of the Imperial University came to hold in one of our halls a meeting of their newly organized Society of St. Thomas for the study of Catholic philosophy. Captain Yamamoto attended Mass that morning in full uniform in the college chapel, and then went off to assist the Crown Prince, whose private tutor he is, in reviewing the parade held in honor of the Emperor.

November—All Saints’ Day was incongruously celebrated by the non-christians by the formal opening of the newly erected shrine in honor of the late Emperor Meiji; pilgrims were going in procession to the shrine all day; quite a mound of lost sandals was gathered up after the ceremonies were over. Ceremonies were held in all the non-christian schools with solemn bowing in the direction of the temple at the moment when the symbol of the Emperor’s soul was placed in the shrine. On the same day, Francis Xavier Sebastian Mihara was baptized in our college chapel, choosing, as he said, patrons who would inspire him with courage. Our freshman class has just drawn up a constitution and perfected its organization. Several members of the class are under instruction for baptism. Another electrical company has applied to Father Tulpin to have its employees instructed in Christian doctrine. Father Tulpin invited the rector of the University to give an address in Japanese to a group of electricians among his catechumens. They were very much pleased.

November 21—The Young Men’s Catholic Society, of which Captain Yamamoto is president, held a meeting in our University Hall. About 300 were present. Addresses were made by Fathers Druart and Steichen of the Missions Etrangeres. The meeting had been well advertised throughout the city. The Catholic students of the Imperial University have asked Father Tsuchihashi, s. j., professor of mathematics in the Catholic University, to lecture to them on philosophy. Violenti rapiunt regnum coelorum. The other day, two girls called to see one of our Fathers, one of them, a perfect stranger, wanted to be baptized then and there, and to make her First Holy Communion. She had to go to Kobe the next day and to America a short time after, to be married to a Catholic. She was a Mohammedan, not a Japanese. She had learned all about Christianity in one of the convent schools of Tokyo. She was referred to Father Tulpin, who baptized here and gave her the Holy Eucharist. The next week, the same Jesuit Father met two Russian girls who were going to the same convent. One of them was a Catholic; the other was still in schism. They were both crying. It seems they had been to ask Father Tulpin to baptize the schismatic, and had been held up because they had no permission from the girl’s parents, and might get the Sisters into trouble if they went ahead too fast. The
Jesuit Father consoled them as well as he could and suggested that they try Father Steichen, the rector of the Old Cathedral. They did and "got away with it."

December 8—This Feast of the Immaculate Conception was the seventh anniversary of the laying of the corner-stone of the University building. The Japan Advertiser, of this date, published Cardinal Gibbon's letter endorsing the efforts of the University to raise an endowment fund. Father Dahlman has been raised from the status of lecturer to that of professor in the Tokyo Imperial University.

December 12—Rev. Father Rector writes that for the future he will see to it that a Mass, first intention, be said every Wednesday for our benefactors, besides their daily commemoration in our other Masses and prayers.

December 15—Cablegram from Barcelona announces the departure from Marseilles of 22 Spanish missionaries destined for the Marian Islands, recently assigned to Japan by mandate. Captain Yamamoto has secured from the Imperial Government a grant of 10,000 yen for the expenses of the voyage. He hopes to secure an appropriation for their board and lodging while they are waiting in Japan for a ship to their mission, where they are to replace the expelled German missionaries.

Christmas Eve—Two of our students, graduates of the Marist Brothers' Commercial High School of Osaka, were baptized in our college chapel; three more are under instruction. The Methodist Academy, Aoyama Gakuin, starts a drive for $1,000,000 in order to secure the endowment necessary for a university charter. Their recent drive for an expansion fund secured $350,000. The sister of Mayor McSweeney, of Cork, is teaching in the Futaba Gakko or Academy of St. Maur, in Tokyo. On occasion of her brother's death, the students made a generous collection for the repose of his soul. Most the members of our senior class have secured good positions with the government or with leading export firms. The hope of such positions is a strong motive for their coming to our classes. For the same reason the Brothers' school in Osaka is such a success.

January 5—Cable from Rome announces that His Holiness has read with interest the report of the Catholic University, Tokyo, Japan, (I suppose this was the report submitted by Father Guim, S. J., the Visitor for Japan and the Philippines) and of its development; especially noting the generosity of those who have founded scholarships in the University, His Holiness said that the Catholic University would be a most appropriate means for promoting the Faith among the more promising of the Catholic youth of Japan, and would prepare them to become leaders among their fellow-Catholics. The University, His Holiness added, would give the prestige of a university degree to candidates for the holy priesthood. The Japanese Government begins to feel the need of cooperation with the church for the maintenance of order and
authority as an offset to the political agitation caused by the unwise activities of some of the Protestant missionaries. The Apostolic Delegate has been invited to dine with Ambassador Ijuin, and is to be entertained by the Minister of Foreign Affairs.

January 26—Two graduates of the Georgetown School of Foreign Service are now attached to the American Embassy in Tokyo. One of them, Mr. Halleck Butts, is studying Japanese at the Catholic University. The Crown Prince is going to Europe in March, and will be presented to the Pope. Captain Yamamoto is to act as the Prince’s aide during the tour. Today the reverend rector of the Catholic University addressed about fifty students of the First Imperial High School on the subject of religion. This meeting was held at the said high school. Father Rector writes that there is really something like a religious movement among the students, the vast majority of whom are, of course, non-Christians.

January 29—The twenty Spanish Missioners for the Marian Islands arrived. While awaiting their ship they are to be lodged as follows: three with the parish priest of Yokohama, six with the Marist Brothers in the same city, three with the Marist Brothers in Tokyo, three in the Cathedral Rectory of Tokyo, five in the Catholic University. Keio University (famous on this side of the water for its ball team, which has made several tours of U. S. A.), is going to start a course of religious lectures similar to that just opened in the First Imperial High School; this course will be for the Keio medical students. Both these courses owe their origin to one of our students, who was converted from Methodism about two years ago.

February 2—Two of the Spanish missionaries renewed their vows in the college chapel; two more took their last vows, one professed and one a spiritual coadjutor. (From this it appears that they are Jesuits; the Germans whom they are to replace were Capuchins, I believe). All the Spanish missionaries in Tokyo assembled for the breakfast after the vows. The vice-Minister of the Navy has invited them to dinner. He is to give them free passage to the Marian Islands and throughout that archipelago.

February 17—Noda, a graduate of the Catholic University, who is now studying for the priesthood at the Propaganda in Rome, has written of his safe arrival and beginning work. Our students have set up a stage in the exhibition hall and are going to try their hand at acting.

Missouri Province. Cleveland—St. John’s College—New Property Acquired for the College.—No more ideal spot for a college could be imagined than the new property lately acquired by St. John’s on which the future college will be
VARIA

built. Although situated in the most exclusive residence district in Toledo, still it is only three miles from the centre of the town. This land was purchased from Bishop Schrembs at a very reasonable price, and comprises 26 acres. It faces the middle entrance of Ottawa Park, which, with its many natural attractions and excellent golf grounds, is easily the largest and finest in Toledo. On each side of our property are boulevards along which elegant homes have been erected by the wealthy. The Bishop owns the land adjoining ours on the south where the new Visitation Convent is.

The chapel of this convent is at present used by our Fathers to say Mass for the members of our new parish which is being built up near the site of our future college. Three acres of the recently acquired land will be at the disposal of the parish, which is to be called the Gesù. This will be sufficient for the erection of a church, school and sisters's house. According to present plans we are to turn over St. Mary's parish, which is near the down-town section, to the Bishop about 1925. The new parish comprises about 75 families. Many St. Mary's people have already moved out there, and others contemplate doing so soon.

The Endowment League, whose two-fold object is to raise funds to make payment for the new property, and to erect suitable buildings, is developing slowly but surely. Its membership is now over 600, and the total subscription exceeds $130,000. It is probable that only one department, either high school or college, will at first be established at the new location, the other remaining at the present St. John's, on Superior Street.

CHICAGO. Loyola University—Alumni Banquet.—On Wednesday, January 26, five hundred and fifty of the Alumni gathered at the Sherman Hotel for the golden jubilee dinner of the University. All departments were represented as the numbers indicate. There was an excellent program, the speeches being few, brief and full of the spirit of the occasion.

The evening began with an invocation by Right Rev. Paul P. Rhode, Bishop of Green Bay. Mr. Anton Schager, of Joliet, a member of the first class of the college, amused the gathering with reminiscences of the early days and anecdotes of some of the early professors. He was followed by Michael V. Kannally, '94, whose speech was easily the feature of the evening. It was essentially a college man's speech for college men, and was most enthusiastically received.

PRAIRIE DU CHIEN. Meeting of the Association of Jesuit Colleges.—The Association of Jesuit Colleges, which convened at Campion, March 29-April 2, for its initial meeting, grew out of a proposal made last summer by Father Fox, and earnestly seconded by Ours, who were gathered at Fordham during the Catholic Educational Association's annual convention in New York City. This proposal was that all the provinces unite their efforts to study the educational
situation throughout the country in its bearing upon Jesuit colleges everywhere, and to unite to meet those problems and difficulties which all have in their paths, so that "Jesuit College" would become synonymous with an institution of high standards, and none would fall below in actual accomplishment the requirements of those standards. Very Rev. Father Rockwell sought the views of the provincials of the other provinces in this matter, with the result that representatives were appointed. Father Fox hastened to extend an invitation to the Fathers to come to Campion. For here the opening of the recently equipped infirmary had given added facilities for such a convention, by the vacating of the large rooms in Kostka Hall, formerly used for the sick and convalescent.

The delegates appointed to attend the meeting at Prairie du Chien are: Father Tivnan, Rector of Fordham University; Father Furay, Rector of Loyola University, Chicago; Father McCormick, Rector of Creighton University; Father Fox, Rector of Campion College; Father Nevils, Dean of Georgetown University; Father O'Mailia, Dean of Canisius College; Father M. J. Walsh, Dean of Loyola University, New Orleans; Father Joseph M. Walsh, Dean of Spring Hill College; Father Carroll, Dean of Spokane University; Father Buckley, Dean of University of Santa Clara.

The opening meeting of the association at Campion took place Easter Tuesday, under the chairmanship of Father Fox. From that time on, three-hour sessions were held each morning and afternoon up to twelve o'clock Saturday, April 2. This made a total of nine sessions—27 hours of discussion. The four and one-half days were very actively employed both in and out of the meeting room. Those who were on the outside and observant were impressed by the energy and enthusiasm of the visitors.

The kindly interest in everything and everybody at Campion shown by the Fathers caused a new spirit to spring up about the college, and made all here eager to prove their pleasure and to show their welcome. A Jesuit is clearly at home in any Jesuit house or school. The students found themselves as much at ease with the visitors as with those members of the faculty whom they have known for many months or even years. The delegates from the different provinces commented several times on the frankness and friendliness of the Campion students, but they did not add, as well they might, that it was their own manifest frankness and friendliness that begot the same in the young strangers of the middle western states.

Whatever be the results of the meeting, whatever the report drawn up by the members of the association may accomplish for our universities, colleges or academies, this, at least, has already been brought about, that even the students at Campion feel that they too, and not merely the Jesuits them-
selves, are associated with a very widespread, a thoroughly organized and efficient, a very active educational force; they feel that they are an integral part of the thirty-one and more thousands of students now under the training of the Society of Jesus in North America, and that were the faculties, the equipment, all the students and all the activities now scattered throughout the United States gathered into one place, there would arise a university that would be a city in itself, a spot distinctive, a force of great influence for good to all— an ancient university restored in our modern days.

But the members of the Society were in turn deeply impressed by the gracious spirit of comradeship which from the first moment was so strikingly evidenced. There was no East or West, no North nor South, no boundary lines or nationalities, but simply members of the Society from the four quarters of this continent gathered together for a purpose near the hearts of each; and in furthering that purpose they were all one in spirit, in charity, in breadth of view; and in unstudied harmony they were as unique as the Catholic Church herself.

During the sessions, Father W. Coleman Nevils, of Georgetown University, acted as secretary. A report of the proceedings and findings of the association was drawn up. It covers a wide field. It has been submitted to the Very Reverend Fathers Provincial. All resolutions embodied in it were passed unanimously. The common opinion of the Fathers was that the success of the initial assembling of the representatives from the provinces was far beyond any they had hoped or thought was possible. This especially was a source of great inspiration to all of them.

To impress upon the Campion students the historic occasion of the reverend visitors from distant cities—Santa Clara or New Orleans or Montreal for example—a review of the R. O. T. C. was held on the campus Wednesday morning, and then a general assembly of all the faculty and students in the Auditorium. There a brief comment by Father Fox, welcoming the distinguished guests, and referring to the more than national character of the gathering of Jesuits, was followed by a direct and forceful talk by Father E. Tivnan, Rector of Fordham University. In this talk Father Tivnan explained the purpose of the meeting of the association, and urged upon his youthful hearers the importance of a broad, true education, such as is being offered to so many young Catholics throughout the world, and of their duty to accept and use their rare opportunities to the full extent.

St. Louis. The University—Ten Years' Medical Record of St. Louis University.—The following record of the St. Louis College of Medicine during the past ten years, as compared with that of Johns Hopkins and Harvard, admittedly two of the best medical schools in the United States, should be given a wide circulation:
Johns Hopkins—Candidates for licensure in all states, 643; number of failures, 22; percentages of failures, .034.

Harvard—Candidates for licensure in all states, 678; number of failures, 19; percentages of failures, .026.

St. Louis University—Candidates for licensure in all states, 653; number of failures, 9; percentages of failures, .013.

This record is surely one that can be pointed to with pride by all who are interested in Catholic higher education. St. Louis University opens its summer courses in medicine on June 1; its other courses on June 20.

**Pope Encourages St. Louis University Campaign for $3,000,000.**—In a recent letter from the Vatican, signed by Cardinal Gasparri, he says:

"The Holy Father has learned with interest and satisfaction that you are making a special appeal to the generous people of St. Louis, Mo., in order to secure a Centennial Endowment Fund to consolidate and continue the good work of St. Louis University.

"There is no cause more worthy of praise and support than that which concerns the instruction and the moral formation of youth. Moreover, the splendid results already achieved by St. Louis University deserve the encouragement and support of all who have at heart the welfare of the community. The Holy Father, therefore, heartily recommends the campaign, which you have inaugurated, to the generosity of all classes, particularly to Catholics."

**A Detractor Uncovered.**—A certain Tyrrell Williams, who was acting dean of the law department of the Washington University, of this city, who on a former occasion made reflecting allusions to St. Louis University, recently sent a letter through the city, in which he referred to this as a "poverty-stricken" university, adding other equally ungentlemanly aspersions. Mr. Bakewell issued a counter letter, in which he well availed himself largely of an article of a Fordham professor that had been widely circulated. The Western Watchman, commenting on the affair, remarked that while the Washington law department is not recognized by the State of New York—three years of study at Washington is accepted as two years by New York, while three at St. Louis counts as three—and while its dental department is a Class B school in the national rating and St. Louis is Class A, and while its medical graduates, in the latest Missouri state examination for license, when lined up against the graduates of St. Louis University, permitted the latter to secure the twelve highest grades, it would seem proper to the acting dean to cultivate modesty.

**The Patna Mission, India.**—The December number of the Acta Apostolicae Sedis reports the appointment of Father Louis van Hoeck as first Bishop of Patna. Father van Hoeck is a member of the Province of Belgium. He has been rector of Manresa House (tertianship), at Ranchi, about...
150 miles to the south of Patna, and more recently has been superior of the mission of Tongo in the same district.

About eight pages of closely typed matter bearing on our new mission district of Patna were received some time ago from Father Henry Westropp. The information they contained was apparently taken from official gazeteers of India, and includes a great many details about such things as population, customs and government. We quote what the account has to say about the old Jesuit mission of Patna and the present status of Christianity in the immediate neighborhood:

"The foundation of the first Christian mission in Patna is generally attributed to the Capuchin Fathers, who settled there in 1706; but it appears that the Jesuits had a settlement there nearly a century earlier. The establishment of a Jesuit Mission at Patna is spoken of as an accomplished fact in the Litterae Annuae Cochin, December 20, 1620 (in the beginning of the 17th century, the Jesuit missions were divided into two provinces, Goa and Cochin, and Bengal was a dependency of the latter), in which it is said: 'The Mission of Patna, whose beginnings are so glorious to the Society, has been but lately started. It owes its foundation to a Viceroy who is newly come to that part of the country, and is called Nawab.' This Nawab, it goes on to say, hearing from some Portuguese merchants, who were visiting Patna, that some Jesuit Fathers had settled in Bengal, invited 'the Captain-General of that place,' i. e., apparently the Rector of the College of Hoogle, to come to Patna, and volunteered to defray all the expenses of building a church and maintaining a priest. On his arrival, the Nawab entertained him with princely hospitality, declared that he had been baptized in Goa, and had asked him to come in order that he might make his confession, build a church, and live like a true Christian. The Nawab was as good as his word, gave a grant for building a church, and assigned the priest in charge a good home to live in and the income of a village for his support. This Nawab was Mukarah Kaan, who though he boasted of being a Christian, did not profess his faith publicly for fear he might lose his appointment. He had many wives, and was forbidden the sacraments on that account. He allowed the priest to see only the principal wife in order to instruct and baptize her. The Father, Simon Figueredo, who visited Patna in 1620, thought that Nawab kept a priest there only in order to bring Portuguese merchants to the city and so enrich himself.

"The Jesuit Mission was probably shortlived, for it was not until the 18th century that a permanent settlement was made there, as a result of the decision to establish a mission in Tibet, which was made a prefecture, and entrusted to the Capuchin Fathers. In 1704, we find that a Capuchin, Father Joseph of Ascoli, died at Patna, and in 1706, six Capuchin Fathers came there on their way to Lhasa. One
was left behind at Patna where, in 1713, he erected a hospice, and Patna continued to be the basis of the Tibet Mission until 1745, when the heroic Father Horace, of Penna, left Lhasa and returned to Patna, in Nepal, in despair at orders that he and his companions might preach only on condition that they declared the Tibetan religion to be good and perfect. The mission hospice at Patna was destroyed on the 25th of June, 1763, when the English made their attack on the city, and the priests narrowly escaped being murdered by Mir Kasim Ali's soldiers during the fighting which ensued. The church was despoiled and profaned, and the three fathers found praying there, one of whom was the Superior, John of Brescia, were assaulted, stripped naked and nearly killed. The records state that the church was re-opened on July 31, 1763, and that divine service continued without interruption. The first entry is of a burial on the 14th of November, 1763, i.e., some days after the English recaptured the city.

Father Joseph of Roveto, one of the Fathers attacked by Mir Kasim's soldiers, was now appointed Prefect Apostolic of the Nepal Mission, in which Patna was then included; and owing to his exertions the present church was built on the site of the old hospice (1772-79), Signor Tietto of Venice being the architect; and an interesting memorial of their connection with the Nepalese is found in a bell with the name "Maria" on it, and a Latin inscription to the effect that it was presented in 1782 by Mahadur Shah, son of Prithwi Narayan, King of Nepal. A story, of doubtful authenticity, is told of him that he wanted the priests to teach him physical science, and that they refused unless he agreed to learn Christianity as well. He rejected this proposal on the ground that it would be inconvenient for a prince to turn Christian, but offered to supply three men who would become Christians instead of him. The priests declined, and this so surprised Mahadur Shah that he could only account for it by supposing that the priests did not really know science, and so wanted to evade the teaching it.

"In 1845, Patna was made the headquarters of a Vicariate Apostolic, and in 1886, on the establishment of the hierarchy in India, it was constituted part of the newly formed diocese of Allahabad. The mission was intrusted to the Capuchin Fathers, of the Province of Bologna, and the Fathers were in charge of the Catholic communities at the five station of Patna, Khagaul, Dinapore, Bankipore and Kurji. At Bankipore there is a convent, which manages two orphanages, one for native girls, and the other for European and Eurasian girls, to which a boarding and day school is attached. At Kurji there is a large European boys' school maintained by the Irish Christian Brothers."

New York. "America," The Growth of the Weekly.—With the issue of April 23, 1921, America enters on its thirteenth year. Measured by actual time, its life has not been
long, but it is old with the experience that has come with
having passed through the most troublous and trying period
of the world's existence, old also with the strain of having
done its share in upholding the principles of liberty and the
Faith. It has never shirked the task it set itself at the outset
of defending undiluted Americanism and uncompromising
Catholicism; and although the labor involved in the fulfil-
ment of its mission has been exacting and unremitting, it has
had ample reward in the generous appreciation of its friends.
Each new volume has brought new subscribers. This
steady growth, with its increased opportunities of serving
the cause of God and country, has been a source of courage
and consolation. But there is an added reason for satisfac-
tion in the thought that the widening sphere of America's
influence has been accomplished on its merits. The only
advertising it has ever had has been the recommendation of
its friends. Those who have read it, have liked it and urged
their friends to read it; and so the process has gone on, and
very few of those who have once begun to read it have given
it up.
It was to be expected, therefore, that its friends would not
fail it during the Catholic Press Month. They more than
lived up to expectations. They sent in to the office many
thousands of names of prospective subscribers, so many, in
fact, that their number was far in excess of actual sub-
scribers. Of these many have already been added to the
lists, and many more will be added shortly. This new proof
of friendship, expressed not merely in the facile ecomiums,
but in the more tangible, though not more sincere, testimony
of deeds, is a cause of intense gratification to the editors, and
they intend to prove their gratitude by deeds rather than words. It would
be too much to hope that they can, on every occasion and on
every point, voice the exact views of all their subscribers.
Indeed such unanimity is scarcely to be desired; it would be
a sign of waning vitality and a bar to helpful and construc-
tive discussion. What they can do, however, is to pledge
themselves to spare no effort to make America more and
more worthy of the esteem and support it has already re-
ceived." We may add that America has now over 23,000
subscribers.

FORDHAM UNIVERSITY. May Devotions.—The annual
May Devotions which have become an integral part of Ford-
ham traditions are being held every morning in the quad-
rangle before the statue of Our Lady. Members of the senior
sodalities deliver short addresses each day, and the singing of
the "Regina Caeli" follows. Much credit is due the Rev.
Francis D. O'Loughlin, S. J., for his activity in keeping alive
this beautiful custom.

Letter from Gen. Edwards.—Major General Clarence R.
Edwards, U. S. A., spent the early years of his army career
at Fordham as military instructor, in the days when military drill was part of the curriculum. On April 18, 1921, the overseas men of the college sent their congratulations upon his promotion to the rank of Major-General. In reply they received the following letter:

**HEADQUARTERS FIRST DIVISION**

**CAMP DIX, NEW JERSEY**

April 22, 1921.

Mr. William F. McNulty and Colleagues,

Fordham University, Fordham, New York.

My Dear Mr. McNulty and Friends:

I was especially pleased and favored to have such a testimonial from the five overseas lads and fellow members of Fordham University. The tribute paid me in your gracious letter of April 18th I shall treasure. Won't you tell each and every one of your colleagues the exquisite pleasure they have given me. It is an evidence of the great things in life, and greater than any rewards of Government.

Sincerely yours,

(Signed) C. R. Edwards.

"Jesuit Relations."—A rare collection of "Jesuit Relations" from the library of Herman Le Roy Edgar was sold in New York recently to Dr. A. S. W. Rossembach for £2,200. The set comprises 47 volumes, including the "Second Relations" of 1636, and is probably one of the most complete in existence.

**St. Francis Xavier's—Reception to Father Visitor.**—On February 6, 1921, at a meeting, at once hearty, informal and homelike, there was tendered the Very Rev. Norbert de Boynes, s. j., Visitor to the Maryland-New York Province, a farewell on the part of the Fathers and scholastics gathered at St. Francis Xavier's, New York. Thirty rectors and superiors were present. An appropriate program had been arranged by Father McNiff. After a word of greeting from Father Patrick J. Casey, superior at St. Francis Xavier's, the selection "O Jesu Mi" was rendered by Fathers Reynes and McGivney. Father Duane, prefect of studies at Woodstock, representing Father Clark, rector of Woodstock, who was unable to be present, next tendered the greetings of the house of studies. Then followed a selection, "Maria, Mater Gratiae," by Fathers Coveney, Reynes and McGivney, and a poem by Mr. Dyson. In conclusion, Father Provincial, the Rev. Joseph H. Rockwell, wished godspeed to Rev. Father Visitor. During the celebration, several of the Fathers enlivened the occasion by singing "Woodstock Walking Club" and other songs. A spiritual offering of more than one hundred thousand good works tendered Father Visitor by Father Provincial attests the esteem in which Father de Boynes is held in the Maryland-New York Province.

The Beatification of Venerable Claude De La Colombière—

**General Intention for June, 1921.**—The canonization of Saint
Margaret Mary Alacoque last year has called new attention to the holiness of the Ven. Father, Claude de la Colombière, whom our Lord chose to be her spiritual guide and her helper in making known to the world the devotion to His Sacred Heart. We are asked this month to pray that he will soon be honored as "Blessed."

Twenty years ago a decree was issued proclaiming that he had practiced virtues in a heroic decree. As soon as the Church accepts the miracles that are ascribed to his intercession, he will be beatified.

Father de la Colombière was born in 1641. He entered the Society of Jesus in 1659, and at the end of his studies in 1671, he spent two years preparing sermons and studying the Fathers, preaching meanwhile every Sunday. During his tertianship he made a vow to observe every rule, as if he were bound under pain of sin. Early in 1675, he became superior of the Jesuit residence at Paray-le-Monial, and thus extraordinary confessor of the Visitation Monastery, where he guided Saint Margaret Mary. In June of that year, the great revelation took place, in which our Lord asked her to have the feast established, and commissioned Father de la Colombière to spread the devotion. From Paray the Father was sent to London in 1676. On account of persecution he returned to France in 1679 to act as spiritual director of the younger Jesuits, but his health had been undermined, and he died February 15, 1682. His beatification will help greatly to make the Sacred Heart better known and loved.

Leper Colonies Under the Care of Ours.—The following leper colonies are under the spiritual direction of our Fathers: Mangalore, India; Marana, Madagascar; Pelantoengan, Java; Tromby, India; Kalmunai, Ceylon; Imady, Madagascar; Hena, Madagascar; Belgaum, India; Culión, Philippine Islands; Fontilles, Spain; Carthagena, Colombia; Quito, Ecuador; Barbados, West Indies; Spanish Town, Jamaica, West Indies. Seventeen Jesuit Fathers and three brothers are engaged in this work of caring for the spiritual welfare of the unfortunates in these fourteen leper colonies. The largest colony is that of Culión, which has 4,300 lepers.

League of Nations a Jesuit Plot.—The citizens of a little town in Alabama publish a lecture by G. S. Anderson, one third of which is taken up with the virtues of the Jesuits, although its subject is the League of Nations. We can learn wonderful things about ourselves. A main reason for the rejection of the League, the orator informs us, is that "it is dominated by the Jesuits."

"Jesuits are now to the forefront in every political and religious issue of the civilized world, yet strictly under cover. They are the ubiquitous under-current of human affairs in the whole earth. As such they come into the League of Nations as a vitalizing factor and administrative genius. They either hold the offices or control their appointment."
The constituent membership of the League is largely Romanish, and likewise controlled by them. The world government of nations will be dominantly Jesuit."

So the illustrious orator continues, becoming more absurd the longer he speaks, until he ends with the "Jesuit axe" laid to the root of the American tree. The Jesuit army of the Knights of Columbus, we are told, now numbers 700,000 men, fully trained in military tactics. "By 1921, they will number more than 1,000,000 men, Jesuit soldiers, ready for immediate action, strategically distributed from sea to sea, in all the states and large cities of America." This piffle is not merely listened to patiently in darkest America, but printed and sold, eight pages for ten cents.—America.

Philadelphia. Stiles Street in Rome.—By a happy co-incidence, three young Jesuit priests, born and brought up in our own parish of the Gesù, were present in the American College in Rome when His Eminence, Cardinal Dougherty, received official notification from the Papal Courier of his elevation to the Cardinalate. These priests were Father Edwin D. Sanders, who is studying Sacred Scripture in the Pontifical Biblical Institute of the Sacred Heart, and Fathers C. I. Herzog and Joseph Wilfrid Parsons, who are making an advanced course of theology in the Gregorian Institute. Through the courtesy of the Rt. Rev. Mgr. Crane, "the three Jesuits from the Gesù parish" were introduced to His Eminence, and had the honor of being among the first to congratulate the new Cardinal.

We who are aware of the Cardinal's love for the Society of Jesus can easily imagine that His Eminence was fully conscious of the patriotic pride of the American Jesuits in Rome.

Three other members of the Maryland-New York Province of the Society of Jesus, who had the happy privilege of greeting Cardinal Dougherty in the Eternal City, were Father Vincent A. McCormick, of the Gregorian University; Father John J. O'Rourke, professor in the Pontifical Biblical Institute, and the Very Reverend Joseph F. Hanselman, American Assistant to the Very Reverend Father General of the Society of Jesus.

Bound in Red Velvet.—On Monday morning April 18, Very Rev. Father Rockwell, our Provincial, accompanied by our Reverend Rector, Father P. F. O'Gorman, and Father John J. Thompkins, s. j., of Manila, P. I., called at the Archiepiscopal residence to pay their respects to His Eminence. Our little Bulletin was not without its share of honor on this occasion, for Rev. Father Rector presented to the Cardinal a copy of the April number, containing our greetings, bound in rich red leather and lettered in gold. It is needless to say that we have to thank the Sisters of the Gesù Convent for the blushing adornments of our modest periodical.
The Gesù Beautiful.—It would be a sincere satisfaction to make an extended comment on each one of the many memorial gifts which have come in showers since the Reverend Father Rector made his first appeal in the Bulletin a few months ago. But as there can be no measure to our gratitude for the goodness and generosity of our friends, there could be no end to the expression of the sacred memories which those gifts would naturally evoke. And in some cases it has been only by special favor that we have been permitted to break down the barriers of concealment. How good to know, however, in instances like this, that the liberality which consecrates the widow's mite and adds a holy splendor to the fine donations of the well-to-do, is recorded with ample commendation in the archives of God's angels!

We say this with an ever fresh and green remembrance of the long, long lists of contributors to the Decoration Fund which was started three years ago by Father Redmond J. Walsh, s. J., of happy memory. The desire of all has been to see the Gesù made "The Gesù Beautiful,"—worthy of the dearly-loved and venerated Father Villiger, worthy of the chosen Fathers who have filled his honored post since he passed away, worthy of the many faithful priests who have labored in the ranks,—and in every respect fit to express the gratitude of a people who have filled their hearts and souls with the graces and blessings of the Faith at the fountains of St. Ignatius.

Friends of the Deaf-Mute Mission.—The Deaf-Mute Mission, under the direction of Father Joseph A. Fortescue, was made very happy on Sunday afternoon, April 17, because they had the honor of a visit from Very Rev. Father Rockwell, the Jesuit Provincial, and still more because they had the satisfaction of witnessing a quite ready and expert use of their sign language on the part of their distinguished visitor. Father Rockwell has been a life-long friend of the deaf-mutes, whose language he learnt as a novice in the Society of Jesus long ago in Frederick, Maryland. He has not forgotten his old-time facility and dexterity in the employment of every artifice of hand and arm, and rapidly moving fingers to convey ideas to those who must depend upon signs for so much that counts for everything in life. Rev. Father Provincial took occasion to give an instruction on frequent communion, and his words traveled quickly from eager eyes to still more eager hearts. His visit was deeply appreciated.

Mother Carmelia, who has charge of the Archbishop Ryan Deaf-Mute Memorial, was present at the meeting.

On Sunday, May 1, at 3:30 P. M., Father Thomas F. White, s. J., of Woodstock College, Md., addressed the members of the Deaf-Mute Mission on Devotion to the Blessed Virgin. Father White had been previously announced, and a large assembly showed their intense interest in the subject of his
sermon and their gratitude for his kindness in coming to speak to them. After Benediction of the Blessed Sacrament, which was given by Father White, Father Joseph A. Fortescue, the director of the Mission, imparted the Papal Blessing, a privilege obtained in Rome by His Eminence, Cardinal Dougherty.

Where Love Lingers.—Evidently the Married Ladies' Sodality and the Married Men's Sodality will entertain no notion of standing idly by while a new Gesù is, so to speak, in the making. It is indeed to the members of both these sodalities, or to their fathers and mothers before them, that we are indebted for the dear old church so known and loved these many years. And whether we may refer to all that they have done as an outcome of the unstinted offerings of the rich or the proverbial "pennies of the poor," there the monument stands to proclaim for years and years to come the history of a self-sacrificing Faith whose foundations were laid deep and wide in good Catholic hearts. It is no doubt with a tender predilection for "the Fathers of the Society of Jesus," many of them now dead and gone, that the married ladies have singled out for decoration the Chapel of St. Ignatius.

Nor do we imagine that the costly electrolier, donated by the married men, could be more suitably suspended than where its light would shed most of its effulgence on the altar dedicated to the memory of the manly and heroic saint whose watchword "To the Greater Glory of God" must ever be the luminous beacon of all true Catholic men.

PHILIPPINE ISLANDS. Arrival of Fathers J. M. Prendergast and E. J. Duffy.—Our two American Jesuit representatives in the Philippine Islands, Father Jeremiah M. Prendergast, s. j., and Father Edward J. Duffy, s. j., reached Manila after a five weeks' journey. They were met on the wharf by His Excellency, the Apostolic Delegate, Archbishop Petrelli, Bishop McGinley, of Nueva Cáceres, who was a classmate of Father Prendergast in Rome, the Very Reverend Superior of the Mission, Father Saderra, s. j., the Rev. Rectors of the Jesuit colleges, Ateneo and San José, and a large secular gathering. After handshaking and welcoming, the party entered autos, and were motored to the Colegio de San José, where a solemn Te Deum was sung by the communities of both colleges, followed by the Solemn Benediction of the Blessed Sacrament. A general reception was afterward held in honor of the two missionaries. Father Duffy later on addressed the alumni of the Ateneo, and on Christmas day, Father Prendergast preached an eloquent sermon in the Cathedral to a most appreciative congregation.

SPAIN. Fighting Socialism in Spain—Father Charles J. Mullaly writes as follows in America for April 30, 1921:

"The founder of Catholic social work in Spain was the Jesuit, Father Antonio Vicent. Born in 1837, and entering
the Society of Jesus in 1861, he founded in 1864, while a scholastic at Manresa, his first Catholic circle. That was the beginning of his long years of labor in establishing agrarian syndicates of the type of the Belgian *syndicats agricoles*, workingmen's clubs, co-operative stores, etc. The pupils formed by him are today active in all parts of Spain. In 1895 he was honored by a letter from Leo XIII, praising the work done by him and expressing pleasure at the solidity of his social doctrines.

Previous to 1895 the growth of the Spanish social movement was slow and far from satisfactory, and was looked upon by many as the foolish and impractical theories of Father Vicent and some few earnest workers. In 1896 there came an awakening when, in the National Social Assembly, held in Madrid, it was decided, with the approval of the Spanish hierarchy, to divide Spain into three geographical social zones, to be known as the East, the North and the South. Between 1896 and 1910 the growth of Catholic social action was remarkable. The great social weeks, *La Samana Social*, held in Madrid 1906, Valencia 1907, Seville 1908, Santiago de Compostela 1909, and Barcelona 1910, were great factors in this growth. In November, 1910, *La Paz Social*, of Madrid, placed the number of rural banks at more than 1,000, while the establishing of agrarian syndicates had been correspondingly rapid, despite the strong opposition of the Liberal Government to their receiving a legal existence. For practical social work in the rural districts of Spain, the names of three zealous laymen, Luis Chavos, Rivas Moreno and Vicount Ezra, will hold a high place in the history of Catholic Spanish social work. Luis Chaves was the apostle of the Raiffeisen type of rural bank.

During this same period the number of reviews, newspapers and bulletins published solely in the interests of the Catholic social movement rose to the high figure of forty, while courses in Catholic social work were introduced into the majority of the Spanish seminaries. The Science and Action Library, under the direction of Sr. Severino Aznar, published Spanish editions of the best European works on social action. Space does not permit our writing at great length of the labors of the world-known social writer, Father Gabriel Paláu, s. j., and his Spanish Volksverein. We can only refer your readers to our articles on the history of Catholic social work in Spain, published in *America*, March 9 and 16, 1912, where it will be found that at the time the young scholastic, Sisinio Nevares, was studying his theology at Ofa, Spain was most energetically engaged in Catholic social action.

**WASHINGTON. St. Aloysius Church—Novena of Grace.**—The marvels of the novena of grace still continue amongst us. The strangers to our Capitol scarcely believed their eyes as they saw the thousands flock in and out of our church.
Every year the numbers increase—ten thousand and more make the exercises. During the novena the number of Holy Communions was 14,500. Many non-Catholics made the novena this year, and they were enthusiastic over favors received. The favors gotten were as great and as varied as ever.

Worcester. Relative to the Drive for $1,000,000.

To the editor of The Holy Cross Purple:

I congratulate Holy Cross upon the success of the recent million dollar drive, I am glad Rhode Island was able to over-subscribe the quota given her. We would have done better but for the fact that we followed immediately in the wake of a most successful campaign for Providence College, a Rhode Island Catholic institution. Whatever we did here was due to the inspiration and support of our Right Reverend Bishop William A. Hickey.

The drive, in my opinion, has helped Holy Cross in many ways. Of course, the financial assistance which Alma Mater received is splendid. Holy Cross will now be able to care for the students which, without it, she would have been compelled to turn away. She can now build her new dormitories, her administration and science buildings and her chapel.

But helpful as this monetary assistance is, I am sure Holy Cross has benefited fully as much in other ways. The American Public today knows more about Holy Cross, more about the higher Catholic training given within her walls, more about the part she is playing in the formation of loyal, sturdy American citizenship than it ever knew before. As a consequence, Holy Cross has added by the thousands to her friends and well-wishers.

The generous response to her appeal for funds has demonstrated that her work is appreciated and approved. One of the Rhode Island contributors, a non-Catholic, told me when handing me his check for $1,000, that an institution of the standing of Holy Cross, which would educate and board a boy for $400 a year in these days of abnormal living expense, could always command his support. Educational possibilities for the boys of all classes at Holy Cross have been a revelation to hundreds of other New Englanders.

To Father Carlin, to Senator Walsh and to Father Dinand, I believe the drive is indebted principally for its great success. I am glad to have had a small share in the work.

Yours for Holy Cross,

Joseph H. Gainer, '99.

Mr. Gainer is the Mayor of Providence.

Home News. Academies—The programs of the Theologians' and Philosophers' Academies for the scholastic year 1920-1921 are as follows:

Theologians' Academy—Oct. 21, The Vow of Poverty in the New Code, Joseph S. Knight. Nov. 4, Some Phases of

Philosophers’ Academy—Oct. 13, Reaction Time, Mr. A. L. Bouwhuis. Oct. 27—Debate—Resolved: That the policies of the Democratic platform on the League and on Industrial Relations are more conducive to the betterment of the country than the policies of the Republican platform on the same issues; affirmative, Mr. W. L. Quilty and Mr. G. J. Willmann; negative, Mr. Mr. E. F. Flaherty and Mr. R. R. Sullivan. Nov. 10, Physico-psychological Aspect of Color, Mr. A. A. Purcell. Dec. 1—Debate—Resolved: That the policy of granting freedom to the Philippine Islands is expedient; affirmative, Mr. S. L. O’Beirne and Mr. J. P. Flanagan; negative, Mr. D. J. Moran and Mr. L. E. Feeney. Dec. 15, English Dramatic Literature, Mr. J. E. McManus. Jan. 12, The Modern French Novel, Mr. R. A. Boudreau. Jan. 26, Immortality of the Soul, Mr. J. A. Madden. February 23—Debate—Resolved: That the present methods of Sinn Fein in endeavoring to secure absolute independence rather than Domimion Home Rule are, at the present time, not for the best interest of Ireland; affirmative, Mr. E. P. Amy and Mr. R. M. Sullivan; negative, Mr. T. F. X. Leckie and Mr. T. J. Higgins. Mar. 9, Influence of Structure on Properties, Mr. A. M. Michaud. April 6, Free Certitude, Mr. J. J. Murphy.
A NATIVE CLERGY IN OUR FOREIGN MISSIONS

NOTE.—This letter is a translation made from the original French copy sent to the Superior of the Mission of Kiangnan.—Editor.

Aug. 15, 1919.

Rev. and Dear Father,

P. C.

The reports which have been reaching me for a long time past from our Superiors and missionaries in China, betray the anxiety they feel concerning the changes that have taken place all around them, and their desire to see our works adapted more and more to the exigencies of the new conditions. They, better than anybody else, appreciate the gravity of the problem. Brought into contact with all the realities of a very complex situation, they are in a position to grasp more readily the practical difficulties involved in the proposed solutions. We are all aware, of course, that it is to the chief Pastor of the diocese that it belongs to point out authoritatively the paths that we must follow in our apostolic ministry.

Nevertheless I have thought it opportune to gather together from the separate documents in which they may be found, as well as from the teachings of the past, and the lessons suggested by present events, some general considerations on the increasing need of developing the native clergy, both secular and religious; a vital question, already old, but borrowing from the trials and difficulties of the day an urgency which is quite apparent. To the same category belongs the question of vigorously and systematically promoting Chinese studies: these studies, as far back as in 1610, were said by Father Longobardi, the colleague and successor of Father Ricci, to be the best means of insuring the conversion of the Chinese. But this point has been treated too much at length in my letter of October 28, 1918, to require that I should revert to it here.

1. Reasons why there should be a native clergy; organization in the missions of the Society, old and new. That a native clergy sufficiently numerous, well selected, and solidly established, contributes powerfully to the spread of the Gospel; that it is even indispensable if the Christian communities are to receive their definite form, and a lasting prosperity; that the efforts and co-operation of all should be directed to this


end,—all this is something which cannot be doubted. The arguments which prove it are self-evident, and were others lacking, the urgent recommendations of the Holy See would of themselves suffice. With that clear vision proceeding from the Spirit of God, the Sovereign Pontiffs have recognized and proclaimed that we are here confronted with a vital necessity.

These views the Society has adopted with full adhesion of will and judgment, being assured of thus meriting the blessings promised to perfect obedience. It may be that, now and then, there has been hesitation due to excessive caution, or individual error; but to reproach the Society, as some have done at times, with having on this point proved false to the wishes of the Church, one must be quite ignorant of her history. The Church knows that she can reckon upon the docility of the sons of St. Ignatius, and she has shown it again and again. To recall but a single fact of our own day, it was of them that Leo XIII chose to avail himself for the carrying out of his noble design to create in the Indies a choice body of clergy, and thus open a new era in the work of evangelization. That this confidence was well placed, His Holiness, Benedict XV, has just attested publicly, in his congratulations to the Seminary of Kandy on the completion of its twenty-fifth year of existence. In fact, 183 priests, 3 bishops are the first fruits of this youthful nursery.

Elsewhere too, notably in China, your forefathers in the apostleship were unsparking of fatigue and expense in order to respond to the invitations of the Vicar of Christ, and often even to anticipate them at their risk and peril. Documents and testimonies on this head abound; but as they have recently been noticed in well-known publications, I shall confine myself to setting forth certain features.

Taking their inspiration from the lofty conception of St. Francis Xavier, our French and Portuguese Fathers early planned to form Chinese not only for the duties of catechists, but also for the priestly ministry. In 1615, forty years before the salutary undertaking of Father Alexander de Rhodes, Father Nicholas Trigault was commissioned to go and plead

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1. Canon 305 of the new Code prescribes that the Vicars Apostolic "studiosissime current, onerata graviter eorum conscientia, ut ex Christianis indigenis seu incolis suae regionis probati clerici rite instituantur ac sacerdotio initiatur." Among the innumerable documents emanating from the Holy See, it would be well to re-read above all the Instructions of the Sacred Congregation de Propaganda Fide, dated Nov. 23, 1845, Sept. 8, 1869, Oct. 18, 1883, for China; March 19, 1893, for East Indies. The Encyclical of Leo XIII, Ad extremas Orientis oras, of June 24, 1893 (Collectanea S. Cong. de Prop. Fide, nn. 1002, 1346, 1606, 1828; Acta Sanctae Sedis XXV, 716).


the cause of the Chinese clergy before Paul V. The question was again thoroughly discussed in 1666 by the Jesuits whom the Regents of the Empire had exiled to Canton. Then come the memoirs of FF. de Rougemont (1667) and Verbiest (1678), and the books in Chinese presented for the approval of Innocent XI: missal, breviary, and Roman ritual, besides the complete Summa of St. Thomas, translated and printed at Peking in thirty volumes; the fuller solicitations at the court of Rome on the part of Father Philip Couplet (1683 to 1685); and the urgent petition of 1695.

These efforts and many others tell with what earnest and audacious tenacity, coupled with an entire readiness to submit to the decisions of the Apostolic See, the Fathers pursued the object of their dreams—the spiritual conquest of China through the Chinese. The Chinese, to their mind, must supply the ever-felt dearth of European laborers, aid the missionaries in normal times, replace them in the stormy periods of persecution; and under all circumstances, thanks to their perfect understanding of the language and customs, more easily win over their countrymen.

In their haste to facilitate the approach to the priesthood, to establish the infant Church on broad foundations, and to ensure to it a development in keeping with the needs of the country, these pioneers of the mission did not hesitate to request at times innovations, among others that of establishing at Rome a Chinese college as a home of higher education for specially gifted candidates. Received at first with favor, their proposals were finally rejected by competent authority.

While this problem remained thus in abeyance, the champions of a local clergy did not fail, on that account, to gather fellow-laborers about them, in limited number and according to current methods. Soon the persecution of 1749 came to show once more how urgent it was to make the religious organization rest upon the native element. Hence we are not surprised to read in a letter from Macao, under date of September 17, 1754: "As far as possible native priests are formed. The missionaries bring them up from the tenderest years, teach them the Latin tongue and instruct them little by little in the ministry. When they have reached a certain age, they make them catechists, testing them up to the age of forty, at which time they are ordained priests."

For its part, the French mission of Peking sent, to finish their studies in France, young men intended for the ecclesiastical state, and regarded as capable of assisting one day in the conversion of their country. They went still farther. In order to expand and solidify a work esteemed of prime importance, it was resolved to open in China itself a seminary in the strict sense of the word, and to this Father General Ignatius Visconti gave his consent. But the misfortunes of the Society, then violently assailed, and shortly afterwards suppressed, caused the project to fall through. Happily
there remained to guide the Christian people the Chinese priests to whom Mgr. de Laimbeckkoven, s. j., had imparted the priestly unction, and certain priests sent from elsewhere, until the missionaries of the 19th century should come to take up the project of their predecessors, and realize their generous intentions.

Summoned to China by the eager entreaties of the old Christian communities, the Fathers of the Province of Paris brought with them the instructions of Very Rev. Father Roothaan, and among these the warning to bear in mind that in general “European missionaries are chiefly needed in order to form and guide the native clergy.” On February 3, 1853, seven months after their arrival, they opened a diocesan seminary, which soon became the admiration of all visitors, whether bishops, missionaries, or laymen, as “the only institution of the kind worthy of the name in all China,” superior even to one ecclesiastical establishment in France.

For in the eyes of Ours, the seminary was always the “principal and fundamental” work, for which “they have never halted at any sacrifice,” gladly devoting to it “considerable sums” and “the best workmen.” Throughout the painful vicissitudes, which marked the history of the mission, especially in the early days, they evinced a courage that balked at no obstacle, and went on ever multiplying their efforts. The education of the future heralds of the Gospel was constantly the object of unremitting care, and the wisest precautions; discreetly measured periods of probation were to develop their qualifications and test their constancy; to all finally who offered the required guarantees, the doors of the sanctuary were wide open.

What has been the result of these long years of labor, you need not be told, Reverend Father. You have it before your eyes. The Vicariate sees in its service 70 native priests, secular or religious; a group, the like of which in point of number the old diocese never looked upon before. And as for their co-operation, you have only motives for rejoicing; their conduct is worthy of their vocation, their zeal is on a par with the needs; by the avowal of all, there are no better formed in all China. This valiant little band will go on increasing in efficiency and vigor, thanks to the schools.

1. One might, it seems, with good reason recall here the words of the Sacred Congregation of the Propaganda: “Haec quidem peculiaris cura ad clericum indigenam in regionibus Indo-Sinicis efformandum adhibita, merito inter causas recensetur, cur Missiones illæ tot gravissimarum persecutionum impetum fortiter sustinerint, triumphalique martyrum sanguine fecundaret, uberes præ ceteris fructus ediderint.” (Instr. March 19, 1893, IV, Collectanea, n. 1828).

2. Letter of July 27, 1849, addressed to Father Gotteland, first superior of the mission.

3. Letter of Father Broullion, March 12, 1852.


5. Ibid.
which are unceasingly admitting and training new recruits. Zikawei with its 32 humanitarians and rhetoricians in the little seminary, besides its 16 philosophers, and 13 theologians, and then again the establishments of the other mission, warrant the highest hopes.

In presence of these institutions today solidly established, and of so many others which are the glory of Kiangnan and of southeastern Chihli, one cannot help, after thanking the Author of all good, admiring and blessing our Vicars Apostolic, our Superiors, and all those whose devotedness has had part in effecting such consoling progress.

Dare I affirm, however, that the results so far obtained and those to be hoped for in the near future correspond fully to our wishes? Are we near the attainment of the ideal which the Sacred Congregation of the Propaganda hold up before our eyes? No, before reaching it, we have yet a long way to go, as you yourself will be the first to admit.

In a total of 2,380 priests, China counted, in 1916, 834 natives, and 1,546 foreigners, that is, 35 per cent. of Chinese. In Kiangnan, the proportion, which in 1898 was 26.1 per cent., has risen now to nearly 36 per cent. (70 natives to 125 born in other countries), a ratio slightly in excess of that which is shown by the Chinese church at large. But contrasting our figures with those displayed by this or that particular vicariate, we are not in the first rank.

You, Reverend Father, are better situated to determine whether our numerical inferiority is due to local conditions (as for instance, a smaller number of old Christians), or to a stricter sifting of vocations. In any case, it is not lack of good will on the part of Ours that is responsible—of that I am quite sure.

2. Need of new efforts. Be that as it may, and apart from these comparisons between neighboring missions, the time seems to me to have come for examining before God whether we might not attempt a more vigorous policy than in the past, and one more systematic.

Everything prompts us to do so. In addition to the grave motives which for a long time have been urging us, there are also reasons peculiar to the times in which we live, and the certain prospects of the future. Let us pause a moment

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1. Towards 1906, the Lazarists in China, numbering 144, were assisted by 108 Chinese priests—a little more than 42 per cent. In its ten missions of south and west China, the Paris Society of Foreign Missions could claim, in 1917, 107 native priests to 311 missionaries, a ratio of nearly 39 per cent. compared with 61. In the general table of its work, for the same year and for all its missions, it sets down a total of 1,048 native priests and 1,234 foreigners, in other words a percentage for the former of 43.66. In the Indies, in 1911, there were 2,800 priests distributed as follows: 1,200 natives, 1,600 Europeans, that is 43 and 57 per cent. respectively. Finally, in a bird’s eye view of all Catholic missions of Asia, Father Krose, La statistique des missions catholiques (p. 129), we find in 1906, 5,237 native priests, and only 3,849 of foreign birth—in round numbers, 57 per cent. against 43.
to consider them together, not that I seek to inform you about a situation that is familiar to you, but that I may have the opportunity to open my mind fully to you upon a problem of such great importance.

It is notorious, to begin with, that the missions of China are in need of a re-enforcement of their personnel, and that they must find it, for the most part, in the midst of the Chinese population. The war has seriously affected them, whether by taking from them some of their sturdiest laborers, or by greatly limiting the number sent out to them from Europe. And the end of the war will bring no alleviation of the evil. For long years to come, the new arrivals will probably grow fewer and fewer. The Provinces of France, as well as of Italy, lamentably reduced as they are through so many losses, will not find for a long time hence, in the more than decimated ranks of the young, the recruits needed to fill up their muster-rolls, and will scarcely be able to discharge in Europe the most pressing duties of the ministry required of them by the Church and by the Society; how then would it be possible to furnish to a distant apostolate their usual contingent? Spain itself, however generous, could not meet all the demands. Neither can youthful and sturdy America assist you at this moment, summoned, as she has just been, to expend elsewhere in the Far East her ardor and devotedness. And yet the ever-increasing number of your Christians demands a proportionate increase in that of their pastors.

The day is then approaching when the missions must largely make up from resources created on the spot for the scarcity of recruits from overseas, under penalty of seeing their life droop and languish. Undoubtedly our missionaries are effecting wonders; as their ranks grow thin, each becomes a host in himself, taking upon him burdens beyond his strength, and allowing himself to sink beneath the weight, in order to hold the ground already won, or to further extend it. But if courage and heroism recognize no bounds, physical possibility has its limitations, which are quickly reached. Already as it is, in more than one way, you have been obliged, to your great regret, to interrupt or slacken your activity. How will it be in presence of the shortage which threatens you? Will you be able long to maintain all the positions you now hold?

Yet to maintain them would be little. You are impatient to push your conquests further forward. And you must; for behind your 235,000 Christians, and your 85,000 catechumens, stands a compact mass of fifty million heathens, whom the Divine Master bids you snatch from the slavery of the devil, and bring beneath the sweet yoke of His love. But for such an undertaking how many do you number at this moment?

The pagans too would become Christians, if they found priests to instruct them. In our day especially, the poor un-
fortunates, sitting in the shadow of death, aspire after light and life. One would say that grace is more earnestly soliciting them now; everything seems ready for the regeneration of a great number; only men are wanting to carry the torch of Christ into the depths of this darkness. You hear it repeated incessantly, that in China every additional missionary means almost infallibly a fresh rush of neophytes, a sure acquisition of souls.

The exterior situation is also favorable to the active undertaking of the work of evangelization on a vast scale. If the political upheavals and the resulting state of anarchy have fettered our ministrations here and there; if, moreover, in high circles we discover hostile tendencies with regard to our Catholic schools, it remains true nevertheless that freedom of worship has been proclaimed. The superstitious ceremonies which rendered literary degrees and civil functions practically unattainable to Catholics, will to all appearances cease to be prescribed. On the other hand, at the very height of the last uprisings, the ministers of the Church gained in credit and consideration. Remaining everywhere at their posts, without meddling in the quarrels of the contending factions, they were as a kind providence to the peoples so cruelly tried. Lastly, the Christian element is acquiring a growing importance in public opinion: it is now represented in every condition of social life, and in every grade of the public administration. The official world is brought into contact with it, and reckons with it. The supreme authority cheerfully welcomes our bishops, and would be glad to maintain diplomatic relations with the Vatican.

To be sure, it is not upon these supports that the Catholic apostolate builds its hopes: events have taught it only too well that it must place its trust in the Lord. The ransom of souls is the work of the Almighty. Yet it belongs to us to contribute to it by taking advantage, at this juncture, of the favorable situation which the Divine Goodness has brought about, and striving to raise up at the earliest opportunity numerous "dispensers of the mysteries of God."

We need all the more to quicken our pace because the sects opposed to us are threatening to take the lead. Not to speak of the danger which menaces China from the contagion of modern rationalism, the heart sinks at the thought of the skill and passionate eagerness with which Protestant proselytism presses its propaganda, and of the resources, so superior to ours, which it has at its disposal for the robbery of souls. And what have we to oppose it? After God's

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blessing from on high, and the conquering strength and might of the Catholic apostolate, we have our priests, ambassadors of Christ, with their treasures of supernatural energy, and that devotedness which is inspired and sustained by charity. It is to this then that our efforts should be directed: to multiply the clergy, the native clergy, the only one today that has a chance to grow to serious proportions, and which has greater claims to secure for it a welcome everywhere on the part of peoples whose language, character, and customs it shares by right of birth; the only one of which the Chinese will say: *bone of our bone, os ex ossibus nostris*.

This last consideration derives from the present state of minds considerable value. It appertains to one of the most striking phases of the evolution through which the Far East is passing, and would impel us to devote all our care to the task of recruiting the native clergy, even were it not essential for the purpose of filling the vacancies in the ranks of the Europeans.

Amid the transformation that is being brought about in Asia, whoever has eyes to see can testify to certain aspirations and tendencies, which date very far back, to be sure, in the anti-foreign portion of China, but which break out in ways and with an intensity hitherto unknown: an exclusive, jealous sympathy for what belongs to their blood and race; an ambition to rise to the level of the most advanced nations, and especially to effect a renovation of China by their methods of education, yet without remaining their debtors; a sensitiveness about their independence, making them strive to rid themselves of all importations, and exclude all interference from outside; a national spirit often degenerating into an antagonism, which at times has provoked explosions of hatred against foreigners, and is forever appearing in various manifestations of intellectual, moral, social and political life. These are disclosures which we find in a great number of letters from our missionaries.

While holding scrupulously aloof from these burning questions of politics, Ours have been among the first to take an interest in the prevailing ideas and tendencies, in so far as these have their inevitable influence in Christian centres, within the domain of souls. In China, as in the midst of other Asiatic races, Catholics can not fail to be found who share these instinctive hankerings after emancipation, this fever for autonomy, who dream of a new order of things, who consider the Christian communities as having outgrown their childhood, and who sigh after the moment for freeing themselves from a guardianship heretofore necessary and put up with provisionally, or who at least covet for the Chinese a much greater influence in the management of the common interests, and the regulation of ecclesiastical affairs.

This upward movement will not stop. To underrate its strength would be a fatal mistake; to endeavor to check or
interrupt it, a futile, dangerous, and, in a sense, an unjust undertaking. For aside from exaggerated and unseasonable pretentions which might reveal themselves, we must recognize in it a natural inclination on the part of the native Christian community to live by itself and for itself, and to develop along its own ways. And why should it not have the right to do so, as long as these ways do not lead it from the centre of unity and charity?

In presence of such a situation, our duty seems clearly marked out for us. Prudence, no less than zeal, suggests that we forthwith second these claims, in all their legitimate objects, and as far as compatible with the good of souls. It would be wrong to await the day when we should be obliged to yield more perhaps than would be proper. Let us not allow the stream to sweep along and become swollen with the risk of overflowing. To master it in time, to keep it within due bounds, and to give it the desired direction, there must be on our part voluntary concessions and a wise initiative.

Among such initiatives, one of the most opportune would be to give more prominence to Chinese priests, to increase their relative number, their intellectual standing, their moral importance, their authority. Yielding in this way to the national sentiment, we should thereby forestall the danger of a separatist movement. By means of a clergy likely to please the masses, and at the same time thoroughly Catholic, it would be possible to effect an equilibrium of tendencies, a harmonious fusion of interests apparently divergent. The Sovereign Pontiff has recently recalled to mind that ministers of worship, if native born, are less apt to inspire distrust, and awaken suspicion. They understand far better than we the heart of the people from which they come, and they are better understood by them. Through them, the Church will make a stronger appeal, according as it loses the character of a missionary work, introduced from without, and maintained from without, to assume that of a regular, social institution, proceeding in some sense from the vitals of the nation. This solution would in no wise prejudice the close relations which should bind the yellow race to the rest of the Christian family. For if the Chinese clergy are solidly grounded in the pure Roman doctrine, as we wish them to be at any cost, and are penetrated with the Roman spirit, they will consider it an honor both to remain themselves, and to keep their flock inviolably united with the See of Peter.

To raise up such a body of clergy is then the work of works. This I think I have sufficiently established, and it

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only remains to draw some practical conclusions how to increase the number of Chinese priests, and to prepare them for their high mission.

3. Numerical increase of the native clergy. That numerous and distinguished candidates should present themselves for the priesthood, is a favor from above, to be gained chiefly by constant supplications, made more efficacious by penance, and accompanied by serious attention to one's own personal sanctification. The mortified life of a holy missionary, and the radiance of his virtue, will captivate souls and win them to the service of the altar, while the fervor of his prayers will hasten for China the outpouring of special graces.

But as the action of grace supposes man's co-operation, whoever bears zeal in his heart for the house of God will not confine himself to prayer and the edification of his neighbor, but will avail himself of all the means which enthusiasm for the noblest cause suggests and Christian prudence warrants.

Among these means, some aim at preparing the soil in which vocations must take birth, unfold, and ripen: such as the cultivation of a lively faith and deep piety in the surroundings in which children grow up; the solemn consecration of families to the Sacred Heart of Jesus; love for the Blessed Virgin at the domestic hearth; oft repeated warnings to parents to respect and even second the inclinations of their sons towards the sanctuary; ceaseless watchfulness over the schools to see that everything in them breathes the religious spirit; Sodalities of Our Lady; the Spiritual Exercises given according to the method of St. Ignatius—all excellent practices for developing and fostering priestly vocations.

A still more direct and immediate intervention is recommended in the new Code of Canon Law: "Let priests, and especially pastors, endeavor with very particular pains to keep from worldly contagion such children as may give evidence of an ecclesiastical vocation, to form them to piety, to instruct them in the first rudiments of letters, and to foster in them the germ of the divine vocation." (Can. 1353).

These counsels hold good undoubtedly for the Missions too. But how reduce them to practice? In a certain Vicariate, each station has a Father expressly designated to observe the young First Communion children. Those who show a ready intelligence, a candid and pious disposition, and a fondness for work, are adopted at the Mission, where for a year or two they are instructed in the rudiments, and then, upon examination, are admitted to the preparatory seminary. Elsewhere they adhere to the indications given by the S. Congregation of the Propaganda to the Bishops of India, March 19, 1893; or to the rules drawn up by the

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Synod of Peking for its dependent missions. The procedure may differ in different regions, but it will everywhere and always be in harmony with the spirit of the Church to be on the watch for the first manifestation in the young of the divine call, to arouse attention to it on the part of the privileged one who is the object of it, and prudently to turn in that direction his desires and his hopes. Once a vocation has been recognized and has been freely accepted, it must not only be safeguarded from enemies within and without, but jealously cultivated, and nourished by all that deepens and intensifies Christian life. That is an essential point. Then when at last the hour has come for the final decision, the missionary will aid the young candidate to take the necessary steps before crossing the threshold of the seminary. Happy he who shall have been able thus to bring to the Divine Master a levite after His own Heart!

4. Education of the native clergy. After furthering the development of vocations to the ecclesiastical state, another task no less important devolves upon us; that of giving a superior formation to the future saviors of souls. In fact, priests of inferior quality, how numerous soever they may be, would be powerless to stimulate vast movements towards the Church, or even to keep the faith alive in a country. History shows us alas! too many churches which a fully organized native clergy was unable to save from stagnation, schism, heresy, and utter ruin. A serious formation counts for more in the priestly body, than numerical expansion. To some bishops alarmed at the shortage of men the Holy Father wrote last year: "Non quot, sed quos sacrorum ministros assumamus perpendere debemus." (1) Wherein he did but echo the declaration of the Synod of Soutcheou (1803): "Satius est paucos habere bonos et doctos quam multos malos vel ignorantes." (2)

Clerical education, in our ancient missions in China, comprised a twofold stage: that of study at a college expressly intended for this end, and that of practical initiation in the ministry. The new missions of Kiangnan and of southeastern Chihli have very wisely preserved this second period of formation; for nothing is more reasonable than to send young clerics for a while to a mission post, where under the eye of a European Father, who directs them without crippling their initiative, they may test their strength, and show the measure of their talents. There more easily than in the seminary one can make a thorough study of them, observing especially how they behave towards their fellow-countrymen in the office of catechist, schoolmaster and other occupa-

tions, in which they serve their apprenticeship to the apostolate.

And here let us say a word in passing about catechists in general. "The good or ill success of a mission depends in great part upon them," is the judgment of the episcopal gathering at Shanghai in 1851. The Sacred Congregation of Propaganda has repeatedly called to mind, particularly on October 18, 1883, and March 19, 1893, "how necessary the perfect formation of these helpers is for the preservation and spread of the Faith." It has issued on this subject instructions full of wisdom. Wherever they are conscientiously observed, it can hardly fail that many of these auxiliaries, while acquitting themselves of their modest task, will prove themselves capable of higher functions, and give evidence of a real vocation to the priesthood, thus contributing a share to the recruiting of the native clergy. This wholesome institution then deserves, on more than one count, our most earnest solicitude.

The same holds good of the houses of training properly so called. The seminaries, the first of our works, the most important, and the most difficult too, as one of our Vicars Apostolic recently wrote, require an accomplished staff, a director as well as professors who know how to deal with souls, and who along with learning have also the gift of imparting it: men above all who teach by example. For in China, no less than elsewhere, "children are taught chiefly through the eyes."

These model educators, once found, will need all their tact and all their energy to overcome numerous difficulties: the difficulty of bringing down to the level of their scholars a teaching by its very nature so exalted; the difficulty of getting them not to be satisfied with impressing upon their memory philosophical and theological data, but to assimilate them, for the Asiatics have the same trouble to enter into our mentality, that we have to penetrate theirs; the difficulty of strengthening character, of taming premature passion, of safeguarding the critical periods of youth, and above all of instilling into a young man, born in a heathen land, the delicacy of those Christian virtues which are to make of him another Christ, alter Christus—a task so difficult that some dare not grapple with it. We have heard religious of another order and of other countries ask themselves in dismay: "Is it not better to get on without native priests, despite the immense services they are called to render, than to run the risk of seeing the priesthood degraded?" To be sure it is, and hence the strictest precautions become obligatory upon us before definitely enrolling natives in the sacred militia. We have been taught so already by the mouth of the Pastors

of the Church: rather a *pusillus grex* composed of priests of irreproachable lives, and altogether reliable, than a host of mediocrities ill equipped for the fray, and exposed to pitiable falls.

But it is just in these dangers and uncertainties that the best informed among the veterans of our old missions saw only an additional reason for paying rigorous attention to the choice of aspirants and then to their education. And if as early as the 17th century our missionaries asserted categorically that the Chinese were in no wise unfit for the ecclesiastical career, what have we not the right to hope for today, when long practice of the supernatural virtues has be-gotten in many families a constant tradition of faith and honor, an atmosphere of purity, and a sort of predisposition for the observance of the evangelical law, and even for the scientific study of our holy religion?

Besides, the facts are there. Throughout the vast Chinese empire, Bishops and Religious Superiors love to praise in general the uprightness, the piety, the zeal of their native subordinates. They do not deny that there are in them at times distressing propensities, due to temperament, to race, to the effects of human frailty. But are we who come from the West without our faults? Are defections and scandals more frequent in the East than in other lands? And is heroism unknown there? The martyrology of the missions speaks loud enough. China boasts of her children, priests or religious, immolated for the Faith; Tonquin, towards the middle of the 19th century, saw more than a hundred of hers accept martyrdom, and previously Japan had had a whole host of witnesses to Christ.

These memories, with many others, no less glorious and more recent, are of a kind to encourage those who have the delicate mission of fashioning the future ministers of the altars. With the blessing of Our Saviour, the author and everlasting type of the Catholic priesthood, they will con-duct their pupils to the sanctity proper to their state, as well as to the degree of intellectual culture which the special con-ditions of China demand. They may aim high, and they should. To all who are capable of it, and in the measure of their capacity, they will seek to give that distinguished formation which will raise them, in the estimation of their fellow-citizens, to the level of the best foreign missionaries, and make of them accomplished instruments for the glory of God.

Let it not then be thought enough to instruct them sum-marily, or to put them in condition to be of some service, in the quality of subordinate workers. That would be to mis-construe the mind of the Church, and to break with all our

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1. See, for example, the report of Father Couplet, Acta Sanctorum, Propylæum Maii, Dissertatio LXVIII.
traditions. The Society has always disapproved of the practice, introduced at times elsewhere, of keeping the native priests in the inferior position of a second-rate clergy. To our mission in China, in particular, this testimony is due, that it assures to them, as well as to the members of the religious family, an intense, severe, and solid training, and that it treats them on a footing of strict equality.

Let us go on in this path. And to those whom it may surprise to see us devise for the priests of the country a preparation so long and costly, let us recall with what firmness Propaganda insists "that they be nourished in all science and all piety, and carefully exercised in the holy ministry, so as to become, as the Apostolic See has long desired, fit for all employments, without excepting the government of the missions, and worthy even of the episcopal character. . . . But those who are destined for such weighty charges, must be accustomed to bear them. . . . Hence the heads of the missions will train the native clerics, whom they regard as better gifted, to fill gradually more important offices, and when occasion offers, they will not hesitate even to name them their vicars."(1) "If among the native born priests, the Vicar Apostolic finds some who are commendable for holiness of life, zeal for the propagation of the Faith, talent and ripe judgment, he will not hesitate to entrust to them the administration of a district; and in this district, he will place under their orders other younger native priests, in order that these Chinese superiors may practice governing and directing priests, not as dominantes in cleris, but forma facti gregis ex animo."(2)

It is quite in the spirit of these noteworthy prescriptions that Monsignor Adrian Languillat (first Vicar Apostolic of southeastern Chihli) wrote Rev. Father Beckx, October 11, 1867, as follows: "We are in China to plant the Church here, the Church whole and entire. Now the Church whole and entire in a country is in my opinion . . . first and foremost a native clergy, with a native episcopate at its head on the one hand, and on the other with all the requisites of existence and perpetuity in itself, without need of borrowing them elsewhere." Such also, to speak only of our deceased bishops, was the view of Monsignor Charles Lavigne. Charged with the Syro-Malabar diocese of Kottayam, he took measures to prepare himself a successor of native birth. When some Indian priests, opposed to this project, signed a request to the Sovereign Pontiff, he intercepted their petition, having already decided to retire, as in fact he did in 1897, so soon as the Holy See should judge that this church might be left to itself.

1. Instruction of November 23, 1845 (Collect., n. 1002).
2. Instruction of October 18, 1883. See also that of March 19, 1893, num. IV, and the Encyclical of Leo XIII, Ad Extremas Orientis Oras, of June 24, 1893 (Collectanea, n. 1616, and Acta S. Sed. XXV, 716).
At the same time, the last word has not yet been said when a Christian community has priests, more or less numerous, who are natives of the place: it lacks its regular constitution and natural complement so long as it is without a native clergy properly so called, organized after the ordinary form of ecclesiastical government, taking part officially in the life of the Church, and capable of enacting there even a preponderating role. It lacks too a condition of stability. And hence to the end that the interest of God's glory may not suffer, if some day or other a sufficient number of European missionaries should not be forthcoming, or if their apostolate should be interfered with either by open persecution or by the jealousies proceeding from national sentiment, there is no resource save to put the country in the way of supplying a sufficient number of priests of its own for all its religious needs. (1)

This cannot be accomplished in a day; for here, less even than elsewhere, can there be question of acting with precipitation. The Church exhorts us to take account of concrete possibilities. Lay hands, she says, "on tried men," who little by little . . . at the opportune moment . . . when it can be done prudently" shall be invested with the highest functions and dignities. (2) "See to it that the natives, who by racial character are naturally prone to ambition and intrigue, do not find in their elevation a new incentive to pride." (3) Observe a just mean: "they must neither be degraded to a humiliating condition, nor lifted higher than circumstances and their capacity warrant." (4)

All that touches this complex and thorny subject falls evidently within the competence of the S. Congregation and their Lordships the Bishops. To them it belongs, and not to us, to determine in practice when and how the native element may be admitted to a share in government, and what measure of responsibility may be allowed to it in the management of affairs. We shall beware of encroaching upon their prerogatives. What our mandate comprises is to abet and facilitate the initiative of the Supreme Pastor, to co-operate wholeheartedly with him, to aid him to fill his seminaries, to prepare for him learned, pious, solid, common-sense subjects, on whom he can rely for any post, and for promotion to any grade.

Our Fathers are persuaded assuredly that this is the goal we must attain, and each one in his own field labors usefully with this end in view. There is no need then to prescribe any change in their line of conduct, but only to insist upon

2. Instruction of November 23, 1845 (Collectanea, n. 1002).
3. Instr. of September 8, 1869, for the East Indies (Collectanea, n. 1346).
4. Instr. of October 18, 1883, for China (Collectanea, n. 1606).
a still more enterprising and wider activity, with a greater degree of co-ordination. For new needs there must be a new energy in their efforts. These efforts, at once cautious and courageous, must neither anticipate the action of Providence, nor be behind hand with it. They must be steadfast, progressive, and of as rapid a pace as the measure of divine grace and the directions of the episcopate permit.

In fine, to be truly efficacious let our zeal be fed at the source of all true charity. It is from the Sacred Heart of Jesus that it must learn the secret of that generosity, prudence, and supernatural tact, which should regulate our dealings with our brethren in the priesthood. Native priests, in this or that country, entertain at times towards the missionaries—those missionaries to whom they owe so much—narrow and preconceived notions, sentiments of a sort of rivalry and distrust. Thus feelings may be hurt, and dissension may break forth, causing deep uneasiness, scandalizing the faithful and interfering with the progress of religion. That God may keep our missions from this misfortune, let us pray and watch over ourselves. Professors and directors, while applying themselves to the education of their seminarians, should carefully avoid anything that might alienate these from the Society, as impressions then received are hard to efface. With priests already formed and in full exercise of the ministry, let it be our constant pre-occupation to live in peace and on terms of a sincere fraternal union; to spare their susceptibilities; to evince towards them esteem and confidence; to love them and to let them feel this affection in the help cordially afforded to their works; to aid them by the spiritual exercises and the monthly recollection; to nip in the bud any cause of misunderstanding; and if, despite our endeavor to prevent them, conflicts should arise, let us make it our object to triumph over these unpleasantnesses by kindness and gentleness: _Vince in bono malum_, as the Apostle says.

In a word, to stimulate recruiting of the native clergy, to give to these a perfect formation, to maintain with them relations full of humility and charity, to favor their gradual advancement until the day when the diocesan administration may be placed entirely in their hands: such is the plan the partial execution of which, at least, has devolved upon us. I am earnestly desirous that all Ours should show themselves eager to share in so excellent a task. What a title to glory for the mission of Kiangnan, what merit before God and before the Church, if she should fling herself resolutely into the path of wise and practical improvements or innovations, which are to bring her nearer to the much-desired end? Would not her example draw after her others who are still hesitating? Would she not be rendering to Christianity in far-eastern Asia an incalculable service, whose effects would be felt from place to place and would extend far and wide?
5. Native secular clergy. While lauding the formation and organization of the native clergy, we have not thus far made any express distinction between religious and secular priests. It is however these latter that we had in view, I do not say exclusively, but especially, in some of the considerations put forward. It cannot be doubted, in any case, that they also claim our most earnest solicitude. The Holy Spirit, who breatheth where He will, and distributes at His pleasure the graces of vocation, draws some to the path of the evangelical counsels, others, and these the majority, to that of the common life.—It is our duty to seek to know, and to further with docility the divine impulses.

Besides, to devote oneself to the advancement of the local secular clergy is to enter fully into the designs of the Holy See: and who of us would not gladly give himself to such a work? For whatever the Society has, whatever she is, she has from the Church and from her head. To the Church then she owes all without reserve. Non quærenst qua sua sunt, ever ready on the contrary to efface herself and to sacrifice herself, she will cheerfully labor for the secular clergy; with broadness of view, she will even yield them her place, as often as the universal good demands it, confident after all that the more she forgets herself the more God will take care of her, and that if she seeks first the Kingdom of God, all the rest will be added to her over and above.

Such indeed are the dispositions which St. Ignatius desires to find in his sons. He himself, after having originated, prepared and launched this or that noble enterprise, would step aside, so as to leave to others the satisfaction of carrying it on, and the joy of gathering its fruits. His sons, thank God, have inherited the greatness of their father's soul. In the New World as well as in Asia, at every epoch even to our own day, in lands in which Christian life had been implanted by our Fathers, and fertilized by their sweat and by their blood, the Society has rejoiced to see the rise of parishes, dioceses, and ecclesiastical provinces canonically erected, and now prospering under the ordinary hierarchical government.

In the second half of the 19th century, the Province of Aragon had under its charge the district of Surigao in the island of Mindanao (in the Philippines), and formed there—at the cost of what fatigue, God knows—flourishing Christian communities. When they had been definitively adapted to the norm of parochial government, our Fathers, to the great edification of every one, sought and obtained leave to pass them on to strange hands, and for their own part to go pitch their tent elsewhere, and amid pagan hordes, become once more explorers, Gospel pioneers, founders of reductions.

1. "Vicarii Apostolici omni studio concordique actione ad clerum indigem saecularem efformandum dent operam" (Instr. of the S. Cong. of the Prop., Sept. 8, 1869; a direction often renewed).
In the same spirit of disinterestedness the Society has never hesitated to share with others the field of action assigned to it, when it considered it too extensive for the number of its own laborers. Only recently the Province of Holland, not deeming itself in a position to sufficiently cultivate with its own means the little Sunda islands, so beautiful and full of promise for Catholicism, preferred to resign them into other hands, along with all the property it there possessed, in a spirit of generosity which deserved for it the praise of the Sacred Congregation of Propaganda.\(^1\) Previously, the Province of Toulouse had felt obliged to renounce, in favor of other missionaries, a considerable portion of the island of Madagascar, which had for a long time been exclusively assigned to it.

If then in China the diocesan priests were one day in a position to take it upon themselves to serve the Catholic population, leaving you at liberty to devote yourself more especially to the conversion of the heathen, there would be in this only motive for rejoicing.\(^2\) We should be keeping quite to the traditions of our apostleship. Our great missionaries asked nothing better, once they had established durable and well regulated Christian communities, than to relinquish them to others, in order to enter upon new campaigns, to push further on the boundaries of the empire of Christ, and to be witnesses to Him \textit{usque ad ultimum terrae.} In the case of truly apostolic men, a deep love of the Divine King keeps ever alive, as of old in St. Francis Xavier, an insatiable greed for souls, a burning thirst for conquest. Too many lands remain to be won for work ever to fail the children of the Society, be their number what it may.

6. Recruiting of natives for the Society. Furthermore, even in religious centres normally served by the secular clergy, in missionary countries as in the dioceses of the old world, there is always room for the sons of St. Ignatius. For there is an abundance of works, which, without constituting a monopoly, fall quite naturally within their province, such as private or public retreats, missions to the people, secondary or higher education in colleges, Sodalities of the Blessed Virgin, the Bona Mors, the Apostleship of Prayer, as well as various works for the defence of religion, controversy, and conversions to the faith. All these ministries require a numerous personnel, and as Europe for a long time to come will be incapable of furnishing it, there is no help but to find it in your own environment.

2. One of the reasons why the Propaganda wishes "that the number of native priests should increase in proportion to that of the faithful," is precisely in order that the missionaries may conveniently labor to spread the faith among the gentiles: " Instr. of March 19, 1893 (Collectanea, n. 1828).
When you thus stretch your limits, so as to admit among you a strong admixture of the children of the country, you will still be serving the Church. She will be the first to profit, not only by their priestly activity, but also by the wholesome rivalry they will arouse by their enterprises, their successes, and the examples of virtue which they may set in the pursuit of the Gospel ideal. Hence, far from closing to the natives the entrance to her Orders and Congregations, she recommends religious superiors “not to reject, without grave motives, neophytes who would wish to bear the yoke of the religious life, but rather to embrace with equal charity all those who, under the impulse of the Holy Spirit, aspire to perfection.”

On this subject, an Apostolic Delegate, His Eminence, Monsignor Ladislas Zaleski, declared without circumlocution: “There is need in the Indies, as everywhere else, of a native regular clergy, and a native secular clergy. To form the first, it is desirable that the religious orders should welcome to their bosom native subjects, establishing novitiates in the Indies, and opening these novitiates to the Indians.”

If that is the case, Reverend Father, you will find it natural that after having pleaded so warmly in favor of the formation of a model native clergy, I should pass now to recommend to you no less forcibly the recruiting of natives for the Society.

In the past, this point already claimed the full attention of superiors. The history of the Chinese admitted to membership in our family presents an interesting page in our annals. The very first, Francis Martinez and Sebastian Hernandez, both intended for the priesthood, began their noviceship in 1590, less than eight years after the arrival of Father Ricci, and the latter attests that they were remarkable for their virtue, “that they were of great assistance to the missionaries,” and “endured much suffering and fatigue.” Martinez, in particular, bore atrocious torments with a strength of soul which astounded the bystanders. He died in prison on March 31, 1606, while the other Chinese, received about the same period, led such blameless lives that Father Congobardi could say of them in 1610: “They are in no wise inferior to our brethren who have come from Europe.”

Later on, the young men sent from China to France for their ecclesiastical studies, enlisted for the most part under

4. Ibid. II, 513-516.
the banner of St. Ignatius, returning then to their native country, some after receiving Holy Orders, others at the close of their noviceship. The latter were intrusted to an experienced missionary, who trained them for a year or two in the religious virtues and the apostolic life. If then they gave sufficient promise, they were allowed to finish their education, and were admitted to the priesthood; otherwise, they were refused the priesthood, and as a rule continued as catechists. The number of these religious, often coming from distinguished families, had grown since Rev. Father Oliva, in 1672, had sanctioned the establishment in China of a regular novitiate. Almost all met the expectations of superiors. Of some of them contemporary documents speak as "pillars of the Chinese church . . . missionaries full of zeal, light, and wisdom." These qualities were strikingly displayed in days of decisive trial. When the most furious persecution resulted in the expulsion, imprisonment or execution of the foreign missionaries, the native religious were to sustain their Christian fellow-countrymen. Thus in 1745, for lack of Frenchmen or Portuguese, when these were kept confined at Peking, four or five Chinese Jesuits continued with exemplary zeal and constancy to evangelize the provinces adjoining the capital, so that by themselves alone the priests of the country usually baptized each year in Pechihli as many as 1200 adults. It is to a Chinese Father, John Yao, the last priest of the old Society in Kiangnan, who died in 1796, that the Catholic communities of Haimen owe their origin.

In our own day, from divers points of view, the native Jesuits render no less service than formerly. Hence all those at present comprised within Kiangnan and southeastern Chihli, whether Fathers, scholastics, novices or temporal coadjutors, should be quite as dear to us as our religious in Europe, and God grant that they may multiply! The day is not far distant when they will be indispensable, in view of the immense harvest that is ripening, and the growing difficulty of obtaining harvesters from overseas.

Independent even of this alarming shortage, our missions can only gain by securing a strong contingent of subjects, who are natives of the land, and hence better equipped to withstand the difficulties of climate and diet, and accustomed from birth to the manner of life, the customs, and the dialects of the country. They move at ease amid surroundings in which the European, commonly speaking, scarcely feels at home. They impress without effort, they see hearts open to them, which remain closed to others, they discharge certain ministries with greater fruit.

In our colleges, for instance, is not their place clearly marked out for them? A foreigner may perhaps deal out the higher education to adults, or to young men already acquainted with western methods, and accustomed to our way of thinking and reasoning, but the case is different where there is question of primary education, and of preparatory and intermediate studies. Children need an instructor of their own race, who can instinctively seize the peculiarities of their turn of thought, and adapt himself to them. And how desirable it is that you should be able to find such instructors among our own religious, instead of having recourse to salaried laymen!

So too, with regard to publications having for their object to popularize and spread the faith, native writers find their way more easily to the intelligence of the people, and speak more naturally the language of enlightenment and persuasion. You were very right then in confiding to Chinese Fathers the work of editing your two monthly reviews, the Messenger of the Sacred Heart and the Catholic Review.

Side by side with these directly practical advantages are others less tangible, but no less real. Humanly speaking, the prosperity of our Society in China, the influence it will exercise for good, and even its stability depend in part on the development it will give to its native personnel. How, in fact, will it acquire the right of naturalization in the bosom of a nation so keen, so sensitive, and so suspicious? How get the better of its innate aversions, and win that consideration which is needed in order to be able to penetrate everywhere. and gather fruits of salvation? It is undeniable that the Society will gain greater ascendancy in intellectual centres, and in those in which patriotism is at present so clamorous, if it can show them a greater number of men sprung from their race, and distinguished for learning and virtue. The people in general will feel more kindly disposed towards a religious family in which it finds itself more largely represented. For all alike, the presence of many natives among us would be as a veritable magnet.

While in this way there would spring up a current of public opinion favorable to the Society, and a certain popular sympathy, Catholicism itself would appear in the eyes of the Chinese under a more attractive aspect, and in its true light. They would become more and more convinced, through the logic of facts, that the Church is in reality universal; that she is a mother to all peoples, and knows neither Jew, nor gentile, neither Sythian, nor barbarian. They would see their brethren by race and blood not only raised to the honor of the priesthood, but also readily admitted to those select bodies, the Religious Orders, put on the same footing as Europeans, advanced like them to every degree, even that of professed; admitted to all ministries, including those of greater importance, and to all functions even those of government.
These reasons, with many others easily conceived, and to which present circumstances lend great weight, make us wish for a constant increase in the number of our Chinese Fathers.

A doubt has been suggested, from time to time, whether a large accession of heterogeneous elements would not present some danger, and whether the Society would be able to assimilate them, and sufficiently imbue them with her spirit. The question came up again not long since, in a mission very flourishing indeed, but where the idea of a native novitiate was deemed impracticable. Finally, however, the attempt was made—and with an unexpected result. For after a serious training, the young men, recruited on the spot, rival those of the mother-country, if they do not even surpass them. The only regret is not to have begun much earlier. Had the work been undertaken fifty years ago, and on a big enough scale, the effort would not have cost more than it has actually cost, and would probably have led to the creation of a new and thriving province.

As for China, Reverend Father, you had no need of such examples, nor have you waited for them to be proposed to you. Those Chinese Jesuits of the old mission of Peking, who deserved so well of the Gospel, and of whom several appear in our records as martyrs; as well as those who work side by side with you now, show what sort of religious and priestly temper a suitable formation may impart to the children of every race.

And in this respect the Chinese race is in no wise inferior to others. Far from it. Amid its inevitable deficiencies, such as are found everywhere, and from which we cannot flatter ourselves that we are exempt, those who have observed it closely, recognize in it endowments of the first class, and a happy natural capacity, which requires only to be developed under the inspiration of grace and transfigured, in order to produce excellent servants of the Church. At Kiangnan in particular, let us once more remark, this natural capability is rich in promise. In its families that have been Catholic for generations, in its venerable Christian communities, more than one of which dates back to the time of Father Ricci, and which no storm has been able to detach from the faith, the waters of baptism and all the sacramental graces have flowed and flowed again too often not to have obliterated or weakened their hereditary failings—one might say that second original stain, which a long slavery under the yoke of Satan commonly leaves behind in the souls of pagans. Thanks be to God, the soil which you are cultivating, is in spots so steeped in Christianity, that the seeds of religious vocations should easily spring up there. In fact, the novitiate opened at Zikawei, in 1862, has already furnished you an encouraging number of priests and coadjutor brothers.
But they are as yet only the first-fruits of the harvest to come. Might not the proportion of natives among your colleagues be doubled, then trebled, so as to hold, in course of time, a place important enough to allow the consideration of the erection of a Chinese province? A prospect distant perhaps, but not chimerical. As early as 1867, Monsignor Languillat wanted not only the Church, but also the Society, to be more completely "implanted in Kiangnan," by the creation of an independent province. What had been realized in other times, he believes possible today. How many missions in earlier days came eventually to exist by themselves! Not, it is true, in the sense that all intermingling ceased: for experience had taught to what extent it was advantageous to associate a certain number of Fathers from abroad with those born in the country, and to mingle some drops of old European blood with the youthful provinces overseas. These however sought to draw chiefly from themselves their effective force, as well as their means of subsistence and action. So a republic of Latin America, where less than half a century ago, they depended in every respect on help sent from without, and where it was an almost unheard-of thing for a young man to present himself for admission among us, had not to wait long to see postulants appear—thanks to the patient, persevering industry of a handful of missionaries borrowed from Europe—then multiply sufficiently for the mission to be transformed into a province that today stands comparison with those of our continent.

Doubless the evolution could not be everywhere as rapid or as complete: resources vary with various countries. Yet it does not seem rash to hope that the mission of China, instead of remaining a mere annex, absolutely dependent on the mother province, should little by little take on the aspect of a self-subsistent province, and hence the grave reasons, which we have already alleged, make it a duty for us to labor for that end from now on.

7. How stir up religious vocations? What has been previously set forth on the means of recognizing and fostering clerical vocations applies also to religious vocations. It will not however be idle to lay stress here on certain points.

And first of all, we must be imbued with the desire and intentions of our Holy Father: "Nobis omnibus qui conservationem et incrementum ejus (Societatis) . . . cupiebamus, (haec) via tenenda visa est, admittendi nimirum juvenes, qui bonorum morum et ingeniorum indole spem facerent, quod in probos simul ac doctos viros, ad colendam Domini Nostri Jesu Christi vineam, essent evasuri." (1) And young men possessed of these qualities may be received in great numbers, because "turba existimari non deberent, sed potius gens electa, tametsi magna ea esset." (2)

1. Const. IV, Proem., A.
2. Ibid., VIII, c. 1; B.
Such picked candidates we must first ask from the Heart of Jesus, through the intercession of the Immaculate Virgin and St. Joseph, the protectors of our Chinese missions. For if humble, trustful prayer is a universal instrument of apostleship, which our Blessed Father places in the foremost rank—"juvatur . . . proximus sanctis desideriis et orationibus in conspectu Dei"—it is doubly necessary in order to win souls to a perfect life. Without it all our efforts would run the risk of failure, while through it we shall obtain for our spiritual family to grow in number and in virtue—"et numero augeatur et merito." It will moreover be all the better heard, that it rises to heaven re-enforced by our sacrifices, our privations, and our trials courageously accepted.

To assiduous prayer there must be added the example of a blameless life: "bonum exemplum totius honestatis et virtutis Christianae." The saintly demeanor of the Gospel laborers, the sight of their laborious and austere life, all for God, and unreservedly dedicated to the eternal salvation of their neighbor, are a mute, but often irresistible invitation, a real fascination captivating souls, as is attested by our annals, and still better by the inner history of vocations.—Of all virtues, none perhaps exerts a more victorious attraction than brotherly union, and a genuine family spirit in our relations with one another: "in hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem." And especially, is it not a powerful attraction for the natives to see their fellow-countrymen treated in the Society on terms of equality, with the same frank and cordial sympathy as Europeans?—Under all circumstances, but particularly when Ours are brought into close contact with outsiders, charity, piety, and fervor must shine forth in their whole conduct: a serious matter for reflexion to those of our Fathers, scholastics, or coadjutor brothers, who in our schools and colleges are constantly under the pentrating gaze of the children.

It is usually in Christian schools and colleges that God is pleased to multiply His calls to the religious life, provided the atmosphere there be wholesome, bracing; supernatural, such as some of our Fathers have a talent for fostering: no matter where obedience places them, they raise up about them excellent candidates, and that even in quarters which, before their arrival, seemed utterly unresponsive. Their secret lies, in great part, in knowing how to awaken a hunger for the "bread of the strong," and to inspire the pupils with the desire of a frequent and even daily reception of the Holy Eucharist.

No less efficacious will be the action of the Directors of Sodalities, who understand the duties of their charge. These

1. Ibid., VII, c. 4, n. 3, et X, n. 1.
2. Ibid. VII, c. 4, n. 3, and X, n. 1.
associations dedicated to the Blessed Virgin are a fertile field in which vocations spring up, so to say, of their own accord. When this soil of election remains barren, is it not oftenest the fault of him who tills it?

Lastly, retreats to know one’s vocation, when well conducted, have frequently a decisive influence. If great reserve is required on the part of the director, it is no less sure for all that, that he must second the working of grace. St. Ignatius expressly admonishes us of this: “Par est sollicité co-operari motioni et vocationi divina, curando ut augcatur in Societate numerus operariorum vineae Domini Nostri Jesu Christi.”

Of this solicitude the Lord of the Vineyard bequeathed to us the example here below, when He invited His future laborers to follow Him. Taking his inspiration from this divine model, the wise director will have at heart to turn towards the path of perfection those young men (preferably of old Christian stock), whom he sees really called to it, and will aid them to correspond with the suggestions of the Holy Spirit, encouraging such as hesitate. To John and Andrew, anxious to adhere to Christ, but timid, it seems, and silent, did not Jesus say: “Whom seek ye? . . . Come and see?”

In short, without ever passing the bounds of discretion, one may and must have recourse to every legitimate device to discover the germs of vocation, to cultivate them, and with God’s help, to bring them to maturity. Everyone should make it his business to labor to this end.

8. How form our young native religious? To prepare for the noviceship subjects uniting all desirable qualifications—and only such—is as yet but the first step: more important is it, once they have been admitted, to set them on the way, through the usual experiments, to the perfection demanded by our Institute.

Hence, first of all, the need of a Master of Novices of exemplary virtue, already experienced in the guidance of souls, thoroughly imbued with the characteristic of Ignatius, and anxious to inbue his novices with it. God preserve us from ever seeing the interests and the future of the Society in China confided to men who have scarcely grasped more than the exterior observances of our rule! Be they ever so necessary, they cannot supply the place of the vital sap, I mean that spirit of lively faith and charity, which makes men act with supernatural views, through a sentiment of duty and of love for the infinite Goodness, and which in all things seeks only the greater glory of God. With this interior spirit, which should be as the soul of our soul, let us make it our aim to develop in our dear young men a frank, noble, and steadfast character, a manly piety, and a deep devotion to the Heart of Jesus, and to the Blessed Virgin. Let us

1. Const. I, c. 1, n. 4, C.
instil into them a high esteem of poverty, humble and courageous obedience, entire renunciation of flesh and blood, and all the leading qualities of the Jesuit, so admirably described in our Constitutions.\(^1\)

To uplift youths to such heights of perfection is an extremely laborious undertaking: let us entrust its success to the Holy Ghost, the sanctifier, who “exalts frail natures even to the loftiest heights.”\(^2\) As it is grace that has given birth to these precious vocations, so grace will give them due development, on condition that we on our part faithfully carry out what God leaves to human industry.\(^3\) Let Superiors then and Spiritual Fathers spare themselves no pains to inculcate upon all, the vigorous lessons of the exercises. Let them fix their eyes upon Jesus laboring to mould His Apostles. Even as Paul, struck to the ground on his way to Damascus, was all changed in an instant, so Our Lord, from the very first day, might as easily have transformed the Twelve by a miracle. Why then, did He prefer to enlighten them gradually, to correct them at length, to dispel little by little their prejudices and illusions? Perhaps, besides other motives, to teach us by His example that charity at once watchful and discreet, strong and gentle, constant and patient, which must have first place in the formation of souls; and to admonish the masters of the religious life not to be alarmed by obstacles, never to be discouraged in presence of failure, and not to be astonished if perfection is not acquired all at once.

The moral development of our novices and scholastics should not, however, absorb our attention to such an extent as to make us neglect their physical training. They must be prepared for the rude labors that await them by taking account of the particular surrounding in which their lives will be spent. For the more our outward, material plan of life conforms to the customs of the country where we live, the easier, in general, will be our relations with everyone, and the greater the sympathy and confidence we shall inspire. Let us beware then of seeking to adapt our young natives over-much to European ways. On the contrary, let their dwelling, furniture, clothing, diet bear the stamp of the simplicity and poverty which are characteristic of local customs, so far as these are judged consistent with the requirements of common life, health, and decorum.

But in this, as in everything else, it is of supreme importance to build well and durably, to lay at the base what Father Roothaan called “the big blocks, the massive stones,” and St. Ignatius, the foundation of humility, self-denial, and a striving after all perfection: *fundamentum humilitatis* . . .

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1. *Const. III, c. 1.*
3. Ibid.
ac omnis virtutis," (1) "abnegationis propriae ac proiectus in virtutibus necessarii conveniens fundamentum." It is this foundation which, as our Blessed Father warns us, must support the edifice of knowledge. (2)

To what extent this edifice should be broadly and solidly constructed, I need not remind you here. I will only express the wish that their literary and scientific training may continue to be no less above the average, and no less complete in the case of Chinese scholastics than in that of others, as far as the capacity of subjects permits.

With a view to this equality so desirable, it was settled that theological studies should be made in the Province. Later on, no doubt, you will be able to found in Kiangnan a scholasticate that will hold its own with the best in Europe. Meanwhile, the arrangement decided upon offers none the less this advantage, that it widens the horizon of our Chinese brethren; that it transfers them to an environment in which life of the Society will take a deeper hold upon them, and with it a distinctly Catholic spirit, and an inviolable attachment to the See of Peter; that in fine it will make them all unius labii, unius coloris.

Thus carried on through the years of study, the work of education should tend to produce instruments thoroughly pliable in the hands of God for the maintenance and spread of the Christian law; religious who will be not merely indifferent aids to the European missionaries, but real fellow-workmen, whether in the labors of the apostleship properly so called, in the cultivation of literature and the sciences, or again in the administration and government.

It will be wise then to prepare them, within the limits of individual aptitudes, for our various kinds of labors and occupations; to afford them, in due time and place, occasion to exercise themselves in them, so that them may rise, step by step, to all the employments of the Society. Away with a prudence over-timid and human, which would a priori cause them to be regarded as unfit for the highest posts!

To sum up then briefly this letter, let us have the hardihood to make our own the watchword of our ancient mission: "hasten the conversion of China by the Chinese." At the head of our programme let us inscribe the two leading ideas drawn out in the foregoing pages: first, that of a native clergy; in the eyes of the Holy See, "it is of all perhaps the most important for the permanent welfare of the missions;" (3) secondly, that of providing for the future of the Society among the yellow races, by preparing the nucleus of a Chinese province.

1. Const. III, c. 1, F. 27.
2. Const. IV, proem.
Convinced of this double need, would it not be unpardonable on our part to fold our arms, and let the hour which providence has arranged pass by? But, thank God, negligence or indifference is not to be feared from you. With that very definite sentiment which they have of their own responsibility, and with eyes riveted, as our Blessed Father requires, on God's greater service and the universal good, Ours will vie with one another in good will and devotedness. Trusting in Him, whose mandatories they are, they will find in Him that calm persistency which is always triumphant in the end. Hence "even if at the outset their endeavors should have little or no success, they will not give up their undertaking, but, on the contrary, will redouble their efforts, seeking new ways, and persevering until divine grace comes and blesses their work: for it alone causes the seed to spring up, when the hand of man has cast it into the earth, and watered it." 

It may be that Providence reserves to another generation the joys of the harvest, but if they who have dug the furrow and sown the grain are not themselves permitted to gather the hoped-for sheaves, they will not for all that have labored in vain. For the glory of Christ Our Lord, and the ransom of souls, no whit of their toil and suffering will be lost. And "whatever the fruit of their labors, the recompense which awaits them is sure and glorious." 

And now, Reverend Father, with all my heart I pray God to deign to help all our dear missionaries of Kiangnan, and to make use of them as chosen instruments of His great mercies towards China.

In union with your Holy Sacrifices,
Your Reverence's servant in Christ,

WLODIMIR LEDOCHOWSKI.

ROME, Feast of the Assumption, August 15, 1919.


2. Instr. of the Prop., March 19, 1893.

3. Ibid.