J. Camo. Erremse
OUR GOLDEN JUBILEE
1872-1922.

EX INTIMO CORDE.

All editors have their difficulties. We too have been beset by them. But all difficulties are forgotten in this hour of the Golden Jubilee of the Woodstock Letters. Looking back the difficulties seem slight indeed, compared with the joys and compensations—a true hundredfold even in this life.

It is therefore with deep gratitude that we set forth here the greatest joy and compensation in our Jubilee, a joy and compensation for editors and contributors—the letter of cordial congratulation and blessing from our Very Reverend Father General.

Rome, September 8, 1921.

REV. AND DEAR FATHER IN CHRIST,
P. XTI.

The celebration of the Golden Jubilee of the Woodstock Letters affords me an opportunity of conveying my appreciation of the gratifying manner in which this publication has fulfilled its mission of helpful charity.

True to this purpose, so pertinently expressed in the Editor's circular printed with the first issue by way of preface to the entire series, it has been, ever since its launching in 1872, a source of edification and encouragement not merely to Ours in the Province, but to many others laboring with apostolic zeal throughout the Society.

In promoting such an object its founders, as well as their successors, were only co-operating with "the spirit of our Rules, the Constitutions of our holy Father and the general practice of the Society," constantly realizing that to do one's best work we must have the written rule and precept brought before us in the powerful stimulus of living example. Hence, too, St. Ignatius, Cons. VIII, 1, 9, expressly provides this manner of encouragement for his army of apostolic laborers, and his intent was carried out in the multiplication of the letters of St. Francis Xavier and of other missionaries. The Annual
Letters redacted at Rome in the old Society, nourished a noble esprit de corps, by circulating among the members news of the virtues and achievements of their brethren. In the new Society, when intercommunication is speedier and news more quickly goes out of date, this function is performed by the Provinces publishing volumes of Edifying Letters, or more frequently News Letters, and on a more enlarged scale by the Memorabilia now being issued from Rome.

For fifty years, then, the Woodstock Letters, throughout North America and beyond, with singular comprehensiveness, variety and fulness of detail, has described men who have been living examples of our Rule, has recounted the achievements of apostolic zeal, and so has encouraged those who wage the same battle against foes, interior and exterior, for the fulfilment of the same high vocation, the greater glory of God through their own salvation and perfection, and the salvation and perfection of their neighbor.

Nor has such a labor of love and of zeal been accomplished without pioneer difficulties and continued care on the part of its zealous editors.

My cordial congratulations and grateful appreciation are, therefore, cheerfully tendered on this auspicious occasion. May God's abundant blessing rest on all who have contributed to the merits of the past; may He bountifully grant to editors and contributors renewed zest for the furtherance of this deserving work of zeal so worthy of our best traditions.

Commending myself to your holy SS. and prayers,
Servus in Xto.

W. LEDOCHOWSKI, S. J.

Woodstock College,
Maryland.

Here is another compensation from one who, as Provincial, and afterwards as Rector of Woodstock, never missed an opportunity to say an encouraging word, and whose patience in censoring The Letters and tendering advice and suggestions was most stimulating. Rev. Father Hanselman, the present Assistant of our American Assistancy writes from Rome:

Rome, September 8, 1921.

Dear Father Woods,

P. C.

There is scarcely any need of a formal expression of my own sentiments for the occasion of the Golden
Jubilee of the **Woodstock Letters**, you know them. Having been so close to the domestic hearth at Woodstock, and really never having left it in spirit and affection, I naturally, and especially supernaturally, have a warm spot for all that the **Woodstock Letters** is and stands for. When there, especially as Rector, I saw the **Woodstock Letters** in the making, as the copy and the proof sheets were faithfully passed on to me for personal inspection. I can, therefore, vouch for the genuine spirit of alert and enlightened zeal animating its editors and ever prompting them to play the part of the busy bee gathering the honey from the sweet lives of Ours, so as to dole it out for the spiritual delectation of the brethren who are tasting also the bitter of toil and hardship in promoting God’s holy cause. Such a characteristic spirit of past success I cannot help but view as an earnest of an increased golden fruitage in the future.

The retrospect is indeed gladdening. Your fifty volumes, with their wealth of chronicle, are a precious storehouse of much of the Society’s achievement, especially in the United States, and will be a perennial source of inspiration and edification for all, who, like ourselves, love the Society’s spirit and apostolic work. The prospect is still more heartening; for with the potential of the Society’s energy in North America, now so much higher than before, owing to the accumulated forces and merits of the past and the splendid opportunities of the present, the hopes for the future are truly unlimited. It is for us now, and the others who are to come after us, to exploit these benefits with that spirit of excellence by which the Society would form of her children saints and martyrs and great apostles in all those fields of endeavor mapped out for them by her Institute.

What a glorious record, a. m. d. g., the **Woodstock Letters** must be prepared to give during the next fifty years! That all may earnestly strive to contribute their loyal share,—however indirect and hidden in Christ with God that may be,—to the making of such a record, shall be my fervent prayer in this celebration of your Jubilee.

Devotedly in Xt,

**JOSEPH F. HANSELMAN, S. J.**

It would not be grateful, nor would it be just to omit the mention of another, who, in the days before the existence of the American Assistancy with St. Stanislaus as
its patron, ever showed his appreciation of the Woodstock Letters. More than once has Father Herman Walmesley, our assistant then, expressed by word and deed his encouragement in the work of spreading the odor of the good deeds of Ours everywhere.

We may not mention more names, but as this Golden Jubilee is the Te Deum of the Woodstock Letters and of those who by their most helpful and generous charity have made it what it is, it will not be out of place to quote a few words of appreciation from the letters, still kept on file in our archives, of our readers and contributors. Some are from the living, and some are from beyond the tomb.

Rome, 1908—"Father General keeps up his custom of carrying the Letters to his room and holding it for several days." And again, 1914—"The Letters is always appreciated highly. I have often heard most favorable comments at the Curia about them." Australia, 1914—"Thanks for the W. L., I read it from cover to cover." Tananarive—"I have not received any Woodstock Letters lately, kindly send it to me." Luxemburg—"We would not like to miss a single number of your very useful publication." Syria—"The Letters was fine." Ireland—"What a treasure a complete bound-set of the Woodstock Letters is and especially will be." And "May God reward you and your helpers a thousand times for your grand work. You do more for Ours than you think." St. Louis—"The last number of the Letters was fine reading. For me, at least, the Varia continues to be the main attraction, though everything in the Letters has interest for me. As to the Varia, no other domestic periodical, and I have seen nearly all of them, features this section of general Society news as does the W. L."

These are indeed most encouraging words for all who in any way have contributed to keep the Woodstock Letters what they are. The quotations are selected almost at random. There are many others like them, and from every corner of the world. They are the repeated acts of gratitude to our Provincials and their Socii; to our Rectors and Superiors, who again and again have responded to our appeals for information and articles; they are repeated acts of gratitude to our correspondents who have been so loyally faithful in sending us items and notes about Ours that make the pages of the Woodstock Letters edifying, interesting, instructive and inspiring.
A special word of thanks is due the Rectors and Superiors of our colleges and houses in America. This Jubilee number would not be what it is were it not for their generosity. They gladly offered to defray the expenses for all the cuts that appear in these pages. It is a fine proof, if any proof were needed, of their love and appreciation of the Woodstock Letters.

This paean of thanksgiving would not be complete without putting down here, as a witness to their unselfish help in getting out this number, the names of our assistants: Rev. F. W. O'Hara, Mr. M. A. Mudd, and Mr. J. A. Risacher.

Very Rev. Father General in his letter which stands at the head of this article has these words: "For fifty years the Woodstock Letters throughout North America and beyond, with singular comprehensiveness, variety and fulness of detail, has described men who have been living examples of our Rule, has recounted the achievements of apostolic zeal, and so has encouraged those who wage the same battle against foes, interior and exterior, for the fulfillment of the same high vocation, the greater glory of God, through their own salvation and perfection, and the salvation and perfection of their neighbor."

It is to continue this magnificent work that we appeal to our religious brethren throughout the world to be as generous in the future as they have been in the past, in writing to us of the doings of Ours for God's greater glory, so that they and ourselves may fulfil these other words of Father General: "May God's abundant blessing rest on all who have contributed to the merits of the past; may He bountifully grant to editors and contributors renewed zeal for the furtherance of this deserving work of zeal so worthy of our best traditions."

We add here as a fit ending to this Ex Intimo Corde talk, the following letter from our Rev. Father Provincial. It is an encouragement and an inspiration.

Provincial's Residence
30 West Sixteenth St., New York, N. Y.
January 17, 1922.

Father Joseph M. Woods, S. J.

Dear Father Editor,

P. C.

The bond of mutual charity and affection which unites as brethren in the Society men of so many Nations is, and should be, the great glory of the Society.
One of the most effective ways of cementing this bond is the communication with our brethren all over the world by means of letters narrating their trials, struggles, and apostolic works.

Woodstock has been for many decades a center to which these edifying, consoling and inspiring communications have come. From Woodstock in turn they have gone out to the whole society through the agency of the Woodstock Letters.

For fifty golden years the Woodstock Letters has carried on this beautiful, apostolic work.

The good that has been accomplished through the agency of the Letters in that long period cannot be measured. It is a great consolation, to the present Editors and to the whole Province, to look back over the fifty years and to feel justly happy over the spirit of fraternal charity that has been kept aflame, over the stimulus to apostolic zeal, over the undoubted glory that has been given to God in that period by the Woodstock Letters.

Fifty years truly golden have passed. We say with all our heart Ad Multos Annos!

Yours devotedly in Christ,
Joseph H. Rockwell, S. J.
FIFTY YEARS

THE WOODSTOCK LETTERS AND WOODSTOCK PRESS.

Fifty years ago, in the month of January, the first edition of the Woodstock Letters issued from the Woodstock Press. To be very precise, the day was Wednesday, January 31, 1872. Slightly more than two years previously the scholasticate itself had opened its doors to a student complement which had assembled from all parts of the North American continent and Europe, to be greeted by a rector and faculty as cosmopolitan in character. This variegated nationality of the original and immediately succeeding Woodstock communities is noted here, for in it is contained the seed of the establishment of the Woodstock Letters, which was nurtured by the kindly hand of Father De Augustinis, and grew to precious fruit under the guidance and inspiration of Father Joseph Keller, first as Provincial of the Maryland Province and later as Rector of Woodstock College.

The original plan of the Letters did not contemplate a publication so wide in scope as it subsequently came to be. The cosmopolitan character of the community had given its members contact with almost every locality in the world where subjects of the Society were laboring for the glory of God; and Woodstock had become a clearing-house for news concerned with the Society's work, a nerve center registering in sympathetic fashion the success and failure of the more active troops who fought in a world that knew no quarter. It was thought, therefore, that these bulletins from the trenches—if the anachronism of referring to modern methods of warfare be permitted—to the classes not yet called to the colors might be collected into a sort of semi-official communiqué—and dispatched to all parts of the Society, carrying a message of divine hope and determination, as well as creating in the minds of all a unified impression of the achievements of the corporate body. The notion was far more expansive than the general intention of the French scholastics at Hastings, in publishing during the
late war, the letters of their chaplains in the field, and yet it fell far short of the pretensions the Letters later assumed. The project was accorded a kindly reception at the hands of superiors, and was widely endorsed in the province and outside, though it is only proper to say that at the outset certain members of the Woodstock faculty offered what appeared to be valid objections, which found their source in the pioneer conditions at that moment confronting the new religious community. The event proved these difficulties could be met and overcome. At a time when the nation had not yet recovered from the fearful strife of Civil War, and chaotic political and social entanglements held a large section of it in bondage; when the impending financial panic of 1873 loomed blackly on the horizon, and an almost unprecedented wave of religious bigotry was sweeping the country, the same qualities of imagination and vision and trust in God which had made the foundation and organization of the Woodstock Scholasticate possible, also carried themselves into the domestic economy of the community and attended the inauguration of the new enterprises associated with its birth. Time is apt to magnify those early accomplishments, though the facts would indicate that the hardships accompanying the resetting of the foundations of the Maryland Province in the early seventies were hardly less formidable than those that surrounded the establishment of the Church in America. Surely they were somewhat akin, as indeed has been the fulfilment of the dream which in each instance has followed. It required undaunted courage and heavenly confidence, joined to a well-defined vision of the extensive field of operations, soon to be the ever-growing inheritance of the Church and the Society in our land, to plan and construct in 1869 a scholasticate which was to meet the demands of the United States for thirty years, and of the province for half a century. During the interval the growth of the Society has been astounding. In 1870, we possessed in the whole of the United States 13 colleges; and the roster of the several provinces and missions showed a membership of 800. Today we count 26 colleges and 13 universities, and the membership of the Society in America has grown to almost three thousand. Similarly the number of students in our colleges and universities has increased from approximately 1,000 in 1870 to almost 40,000 in 1921.

In a true sense throughout the period the Letters has been a measure of this growth. It has recorded
faithfully the successive steps of the progress, carried many a stimulating article, many a shred of entertaining literature, and always its message of *Veritas et Caritas*, which Father General Martin had stated should stamp the LETTERS, has made it a welcome visitor in all parts of the Society.

The foundation, then, of the Woodstock Scholasticate and the inauguration of the *WOODSTOCK LETTERS*, were the twin deeds of great promise of the early leaders of the Maryland Province. In both we see the blessing of God. Father Angelo Paresce, as is well known, was responsible for one, Father Joseph Keller for the other. Something of the enthusiasm with which these men saw the present, and the manner that was theirs of envisaging the future, may be grasped from a statement of Father Keller. Presented with a copy of the first edition of the LETTERS, he waved it exultantly and spoke in terms of conviction: "I foresee in this publication, that from this office there will be issued a weekly paper, a monthly magazine, and a quarterly review."

It was Father Keller who brought to maturity the plan of publishing the LETTERS, and Father De Augustinis to whom fell the honor of being its first editor. But to Father Paresce belongs the privilege of having christened the new magazine. As told by the late Father Devitt, "Father Paresce was in favor of the present title, and his wishes prevailed. Some scholastics of archaeological and classical inclinations, searched diligently the notes of Scott's novel for the origin of the name of 'Woodstock,' and onomastic lexicons were called into requisition for its Latin equivalent; but nothing could be discovered or invented of high-sounding or classical nomenclature, to surpass the rugged Saxon word, and the title, —WOODSTOCK LETTERS—*clarum et venerabile nomen*, was happily adopted." It was a matter of some discussion, too, what sort of dress would best become the new entrant in the field of journalism. The size and shape of the *Princeton Review* seemed to be preferred by most of the early councillors, and this model was chosen, while the color dispute was finally carried by the purple bloc, and in a brilliant shade the first number appeared.

It would be hard to say whether the first number was edited and printed after the manner of the craftsmen of the *Medieval Guild*, or resembled rather modern methods in co-operative production. The spirit was certainly that of the guild, risen to the fever point. The event was
eagerly awaited, and in the minds of those more intimately associated with the project, of tremendous significance. It carried with it, as well, something of a challenge to the scholastic body.

The Woodstock Press, the foundation of which was due to the well known astronomer, Father Benedict Sestini, was just then accommodating itself to new offices in the southwest corner of the basement, the present brothers' recreation quarters. Originally, it would seem, the Press had enjoyed more conspicuous, though less extensive facilities, at the head of the east stairs on the second floor. In the basement, then, the dauntless typographers gathered. The translating and editing of Father White's "Relatio" was an important work appearing in the maiden number, and became the task of the whole corps—editor, censors, proof-readers, printers, experts in handwriting, and all who might lay even a remote claim to a reputation for English or Latin erudition. Well known afterwards among those who helped to set up the first publication were Edward McGurk and John Treanor, theologians of that day. Father McGurk was later Rector of Holy Cross College and Gonzaga College, Washington, D. C. Two buildings in the province give evidence of his constructive ability, the O'Kane Building at Worcester, which he completed in the face of considerable difficulty, and the present parish house of St. Aloysius' Church. Father Treanor is mentioned in Father Dooley's "Fifty Years in Yorkville" as the first English-speaking Rector of St. Lawrence's Church in 84th Street, New York City. It was while still rector and travelling with his friend, Judge Donohue, in California, in quest of funds for his new church, that Father Treanor sustained fatal injuries when the coach in which he was riding was drawn from the narrow mountain-path by his excited horses. He died a few days later and the body was brought back to New York. The historian says of him: "The estimation in which Father Treanor was held in the parish and elsewhere is shown as well by the throngs of people who were unable to obtain admission to the church, as by the number who took part in the funeral procession from the church to the Grand Central depot." There were others, too, of lesser note who entered heartily into the cooperative printing enterprise; Father Magevney, who was afterwards a well-known preacher, and Fathers Costin and Carroll, both of whom passed many years of earthly Purgatory because of physical infirmities. Father De
Augustinis, the editor, was appreciative of the success of his subordinates, and his sturdy spirit in many ways helped to lighten the burden and dispel the vexations incident to the printing. The occasion remained one of fond recollection for him, and twenty-five years later, at an instant when he was busily engaged at Rome in the controversy over Anglican ordinations, he paused to write the editor of the Letters: "What shall I write? This much, at least, I may say, that I have witnessed with joy the ever increasing progress of the (Letters) from year to year, and I am persuaded that they have fully corresponded to the ends for which they were established. . . . The beginnings . . . were, as can be well imagined, laborious and beset with difficulties, but the LETTERS overcame every difficulty. . . ." Much the same thought has been put in simple verse by Father Matthew Russell, who from the isolation of another editorial sanctum had watched with sympathetic interest the growth of the LETTERS:

". . . . . Ah who can tell
What graces from our WOODSTOCK LETTERS flow,
As on their blessed mission forth they go?
From these revealings of heroic hearts
How many a noble inspiration starts,
Urging the slothful forward in the race!
'Shall I such saintly lineage disgrace?

O Woodstock, by thy LETTERS: may they still
For centuries their kindly aim fulfil
And be a bond of brotherhood for all
Who Saint Ignatius their dear Father call."

With the establishment of the WOODSTOCK LETTERS the PRESS received a new impetus. Its first outfit secured by Father Sestini had required but the modest sum of twenty dollars, but now Father Paresce thought ampler appliances should be installed to meet the greater expectations. A popular subscription of $5,000 was quickly secured, contributed mainly by the rectors and superiors of the province, though the rector of either Havana or Calcutta gave a liberal donation of $1,000 to the fund. It is mere justice to those who have given such unstinted service to the WOODSTOCK PRESS through half a century to remark here, that beyond the original endowment of $5,000, the poverty of Woodstock College never again allowed it to make a substantial appropriation to the PRESS. More commodious quarters, it is true, were supplied in 1885, when the Press was moved from the main building to the frame structure known
among generations of Woodstock students as the "White House," but the presses and their appurtenances have remained untarnished by any contact with modern inventions in the sphere of typography. In this sense the Press is distinctive, for it is doubtful if there is anywhere in the United States an older printing establishment than the one at Woodstock. Yet the plant still produces excellent work. With little expansion it has had little history, but like the tread-mill, though standing still, it has helped the world move forward. In the beginning the Press was in charge of the scholastics, those already mentioned constituting the nucleus of a force directed by Father Sestini and Father De Augustinis. In 1872, Brother James O'Kane was summoned from Frederick, Maryland, and for more than a quarter of a century he presided over the destinies of the printing shop. In 1902, he was succeeded by Brother Aloysius O'Leary, who retired last year after an honorable and tireless service of nineteen years. Both these faithful lay-brothers were the Woodstock Press in the flesh. They made the most efficient use of the machinery of fifty years ago, and even to-day, the Liberty Job Press, set up in the 70's, is not so much a relic as a productive unit in the shop. When a Cottrell and Babcock press, purchased in New York for $1,150, and boasting the latest improvements of air-spring, tape-less sheet delivery, noiseless nipper motion and hinged roller frame was installed in 1877 to print the whole course in theology of Mazzella, De Augustinis and Bambring, an event had occurred in the quiet career of Brother O'Kane. Later the prestige of the office was greatly enhanced by the coming of the Messenger. From 1878 to 1885, this publication was printed by the Woodstock Press. In the latter year, with a new editor, Father Raphael Dewey, new designs and more ambitious methods, the Messenger outgrew the limitations of the college printer and transferred its contract to a metropolitan establishment in Philadelphia. Still later it journeyed to West 16th Street, New York, and then to Kohlmann Hall, and in this last year it is looking forward to have a final abode in a handsome gothic building on the Fordham University property, plans for which have already been projected.

Father De Augustinis held office for six years from January, 1872, to January, 1878. One who knew Father De Augustinis in those years, and was very close to him in the production of the Letters, writes: "He had difficulties to encounter which none of his successors had
Woodstock letters and press 13

to meet. There was even opposition in the house, for it was feared the scholastics were neglecting their theology for work on the LETTERS, financial aid was wanting, as nothing was received for subscription, after the first year or so there was difficulty to secure matter, so that at one time there was serious thought of abandoning the work. On two occasions the numbers were not brought out, or brought out as double numbers. This was the case in 1875, when May and September were published together, and again in 1877, when the January and May numbers were united in one issue." But the LETTERS kept staggering along, gradually gathering strength, and at the end of the editorship of Father De Augustinis not a murmur of opposition was heard, the new journal was generally accepted as an institution come to stay.

Father Valente succeeded to the editorship in the autumn of 1877. The new editor had been born at Naples forty-two years before, and had come to America at the instance of his compatriot, Father Paresce, when the latter, as Provincial of Maryland, was combing the colleges of Europe for a faculty to launch the new Collegium Maximum at Woodstock. Fresh from his studies at the Ecole des Hautes Études in Paris, whither Father Paresce had sent him to prepare for his new post, Father Valente came to Woodstock at the opening of the college in 1869. Ignorance, however, of the vernacular, made it impossible for him to go immediately into the class of physics, and for a year he taught the metaphysics of second year philosophy. During this year he acquired such a passion for speculative philosophy that when, at its completion, he returned to physics, it seriously impaired his work and teaching in that science. After a period of five years he reverted to the teaching of metaphysics, accepting the additional burden of the editorship of the LETTERS. His distinctive contribution to the development of the magazine was the establishment of the Varia department, which has since become the most popular section of the LETTERS. Father Devitt, who followed Father Valente, dropped this cinematographic report of the Society's work, but Father John Morgan, his successor, with a keener eye for contemporary interest, re-instituted the Varia and developed it to something near its present proportions.

Father Edward I. Devitt was editor from September, 1879, to November, 1883, and Father John Morgan carried the work forward until the fall of 1885. Throughout these years the LETTERS is really a missionary
journal. In its pages Father Devitt and others brought to light valuable and interesting material concerning the deeds of early Jesuit missionaries in the Maryland, Rocky Mountain and Californian territories. Father Devitt then laid the foundation of a considerable historical scholarship which later brought him reputation as an authority on the history of the Catholic Church in America. To the end of his life he showed a loving interest in the Woodstock Letters, watching anxiously for each succeeding number. In 1898, when the first complete index of the magazine was published, the compilers of the work paid Father Devitt a special tribute for the kindly aid he gave them, being able by the resources of his remarkably retentive memory and his intimate connection with the Letters to assign the names of the writers of the articles and obituary notices in the early numbers of which no record had been kept.

Following in Father Devitt's footsteps, Father Morgan continued to court the historical muse, and himself published important historical documents bearing on Jesuit colonial activity at Bohemia, Maryland, and Alexandria, Virginia. It was also a moment, too, when the files of the Letters show many pages of reminiscences, when the generation that was going out became wistful and eager to commit to record the recollections of its early days.

But one who, perhaps beyond all others, is worthy of mention in a sketch of the history of the Woodstock Letters, is the Italian Jesuit missionary Father Paul M. Ponziglione. Though he never enjoyed any editorial connection with the Letters, never once had the opportunity to honor Woodstock College with his presence, and though he appears to have lingered in the East but two days on his way to Missouri, whence he turned his footsteps as a valiant volunteer for the Indian missions, there is no one in the first twenty-five years of the existence of this magazine who was an equally generous contributor. From 1872 to 1897, only four volumes were issued in which his name does not occur. To some volumes he contributed several articles, and his final paper was published posthumously by the Letters under the caption "A Last Letter from Father Ponziglione." During forty years he labored among the Osage Indians of Kansas, and periodically dispatched a budget to the editor at Woodstock, setting forth in informing, sometimes imaginative fashion, his adventures, trials and difficulties and amusing experiences, hiding beneath a
veil of humility the magnificent spirit of the American missionary which has left the Society in this country such proud tradition and unimpeachable example. Father Ponziglione had renounced nobility and wealth in entering the Society, and did not for a moment hesitate to obey the summons when the call came to join the Missouri mission. In the work that then absorbed his life and enthusiasm among the lowly Indians of Kansas and Wyoming, he so far forgot his ancient and noble lineage, his high connections in the Italian State and Church, that it was not till near the close of his long life that his brethren who were associated with him came to know that the blood of princes flowed in his veins. He died in Chicago in 1900, in the eighty-third year of his age, and on the appearance of his obituary notice in the LETTERS, the editor, Father Frisbee, took occasion to mark the generous manner in which he had supported the publication since the beginning.

Thus Devitt, Morgan, Ponziglione and others like them, who were making the LETTERS a repository for important documentary evidence surrounding the foundations and development of the Church in the United States, were carrying out one of the chief purposes held in view in the magazine’s establishment. Very Rev. Father General Martin, writing to congratulate the LETTERS on the completion of its twenty-fifth year, expressed that purpose in the following words: ... et rerum a nostris ad gloriam Divinam gestarum pia conservetur memoria, colligaturque paulatim materia, quae ad historiam Societatis contexendam deinde in-servire possit. A good deal of what these men then wrote and edited is still raw material for the Catholic historian, and now that the lamp of Church History is commencing to burn more brightly with us in the United States, it is to be hoped that these and similar unspun threads may soon be woven into whole cloth.

Succeeding Father Morgan in the editor’s chair for a brief period came Father W. P. Treacy, and in November, 1886, Mr. Timothy Brosnahan took over the reins of control. Mr. Brosnahan was the only scholastic who ever held the chief-editorship of the LETTERS. He was entering his third year of theology when he assumed charge, but his capacity for work, as well as his brilliant attainments, enabled him to carry the task lightly. The historical archives being quite exhausted, the new editor directed the course of the LETTERS into channels of more momentary interest. It was during his editorship
FIFTY YEARS

that Father Nash commenced the publication of his Civil War papers, a series that, as any novice will testify, in amusing incident and vivid portrayal of war conditions compares with the best memoirs of the great struggle. At this time, too, the first assistant editors were appointed in the persons of Thomas Murphy, afterwards Rector of St. Francis Xavier's College, New York City, and later Holy Cross College, Worcester, Mass., and Mr. John C. Hart. The practice of appointing assistant editors continues to the present day, and the control of the business and mechanical side of the LETTERS is almost entirely in their hands.

Father Brosnahan, after his ordination in 1887, yielded his charge to the Rev. Benedict Guldner, who now enjoys the distinction of being the only living ex-editor of the LETTERS. Father Guldner is at present a member of the faculty of St. Joseph's College, Philadelphia, and has always remained a devoted reader and an intelligent critic of the WOODSTOCK LETTERS. Under his administration the tedious work of compiling an index for the first seventeen volumes was accomplished. Ten years later the index was further revised and brought down to date under the direction of Father Samuel H. Frisbee, who succeeded Father Guldner in November, 1888.

Samuel Hanna Frisbee, who now took over the direction of the LETTERS, is the most distinguished of its venerable list of editors. He held the position for the longest span, eighteen years, from 1888 until 1906, developing the publication more than any of his predecessors, and by dint of editorial exactitude and enthusiastic love of Woodstock and all its possessions, brought his paper more prominently before the public eye of the Society than had hitherto been its fortune. Father Frisbee was not a man of striking intellectual abilities. His contemporaries did not consider that he possessed more than average scholarship, but they are unanimous in stating that the influence of his character for good upon generations of Woodstock students was unsurpassed. He is best remembered, no doubt, among those who knew him during his years at Woodstock, for his famous Woodstock Walking Club, "W. W. C." as it was affectionately called. As Spiritual Father of the Woodstock community for years, and a director of souls to a wide circle of religious and lay people, he performed a work that at the time of his death merited high praise, and caused many to speak of him as a very great loss to the province and the Society. A graduate of Yale Col-
lege, in early manhood Frisbee had been led into the Catholic Church by contact and association with a prominent New York Catholic lawyer, a graduate of Fordham College. The young convert had sprung from sturdy Protestant stock, of Puritan tradition, transplanted to the fertile valley of the Hudson from its original haunts of New England. Kinderbrook, a small town on the Hudson River, where Martin Van Buren, the eighth President of the United States was born, was likewise the birthplace of Samuel Frisbee.

Shortly after his conversion he entered the Society at Sault-au-Recollet, near Montreal, then the site of the novitiate of the New York-Canada Mission. With him as fellow novices, under the guidance of Father James Perron, the well-known Novice Master, were William O'Brien Pardow, afterwards the distinguished pulpit orator of the Maryland-New York Province, John Prendergast, and Adrian Turgeon, later the resourceful procurator of the Canadian Province, to whose initiative and skill the Canadian Jesuits owe the settlement of the century-old dispute with the government relating to the financial adjudication of their properties in that territory. A few years later Frisbee was among the young scholastics who opened the new house of studies at Fordham College, in what was then the old seminary building, and has now become, after much remodelling and refitting with modern appointments, the handsome Senior Hall of the University. The venture at Fordham was not intended to be permanent, and the next year the future editor and his few companions retired South and joined with their colleagues from the world's four quarters in opening the scholasticate of the nations at Woodstock. When it came time for Father Frisbee to pursue his theological studies, the New York Mission, as was then its custom with scholastics, dispatched him to Louvain. Here he left the tradition of a man of sound religious training and exuberant American character. He stirred the quiet career of the Belgian scholastics with more than one popular Yankee "hymn", and for the games he threw across the dull monotony of Flemish academic life he was still remembered twenty five years later. On one occasion, some scholastics who succeeded Father Frisbee years afterwards at Louvain, were startled on arriving at villa for the first time by being saluted in the dining room with the
uproarious chorus "Upidee, idee, idi." After tertianship at Paray-le-Monial under the renowned Father Ginhac, Father Frisbee returned home and was almost immediately appointed Rector of St. Francis Xavier's College, New York City. This event occurred at the time the New York Mission was severed from Canada and joined to the Maryland Province to form the present Province of Maryland-New York. He had in the meantime acquired the peculiar prestige which invariably vests the person of the convert, and his new post as Rector of a prominent College and Church in New York, enabled him to use his personal gifts to influence at least a section of the Catholic life of the metropolis. Throughout, however, he was unmistakably the Catholic in tone and spirit, having buried the Protestant ghosts of ancestry and early training in a forgotten past. Before he came to Woodstock in 1888, he had acquired reputation as a spiritual director, and on his assignment there as Professor of Physics he was given the important duty of Spiritual Father to the community.

In the following year Father Frisbee took over the editorial care of the LETTERS, publishing his first number in February, 1889. The plan he set for himself was to make the LETTERS, if possible, more encompassing of the contemporary work of the Society. To accomplish this without sacrificing the record of the past, much of which was still unwritten, the bulk of the magazine was gradually enlarged. "No province of the Society, however remote, no mission, however small and unpromising, no contribution, however unpretentious, was beyond or beneath his notice, if it could be of interest to Ours." There are, therefore, vivid accounts of the manner in which the spiritual conquest of the Society was advanced, even to the outposts of civilization. Alaska and Iceland, Jamaica, Honduras and Ecuador, China, Japan and India, each contributed its part to the epic narrative of the missionary endeavors of the new Society. It was not yet a hundred years since our re-establishment, and all the old territory seemed to have been regained and consolidated for a permanent possession. Much new land had been added, and the thrilling report of how the Jesuit preceded or accompanied modern colonial enterprise into the backward areas of human progress is set forth in the chronicle of the LETTERS.

Father Fribee's interest was very wide. He loved the Society with an intense love, not simply for the historical monuments of the past, but for the stupendous work it
was accomplishing in the present. The personification we cherish from St. Ignatius of the Society as our Mother was for him a living reality. It was motive and impulse for activity, an ideal for contemplation and an object for his heart's love. The consequence was a universal sympathy in the Society's work, which manifested itself inevitably in the task of editing. He had, too, the successful reporter's sense and passion for timely news. Oftentimes he used this as a bait to win recruits for his Walking Club. Thus, for instance, a typical poster adorning the refectory door of a Thursday morning read:

\[ \text{w. w. c. '02} \]
\[ \text{To a new Country in the New Year—On a Summer's day in Mid-Winter.} \]
\[ \text{New Song—News from Colombia, Spain, Holland—Letter from the Santa Cueva—News about the next Cold Wave.} \]
\[ \text{Come along—Join our Song—Hear the News!} \]
\[ \text{What the French and English Messengers say about the Intention for this month.} \]
\[ \text{Start 8.30——Home 11.30} \]
\[ \text{Will there be skating next Week?} \]
\[ \text{Special Dispatch for the w. w. c.} \]

In his mind the ideal and the real were singularly joined, as in his career the mere fact and romance of existence had been entwined. Nature's bountifulness reflected itself in his disposition and temper, and caused Father Campbell to say of him in the sketch he wrote for the LETTERS: "There was not a particle of sourness in his disposition; he never said a cross word; never did anything to hurt anyone's feelings, and it is hard to recollect that he ever had to make up for an offense, even unconsciously given. He was universally acknowledged to be true, sincere, upright, outspoken at times, but never otherwise than kindly and good."

The outstanding event in the history of the LETTERS during Father Frisbee's editorship was the commemoration of its Silver Jubilee in 1897. Letters of appreciation and high compliment reached the editor from many quarters. Father General wrote a long Latin letter from Rome, quoting well-known words of St. Ignatius, which would serve as a motto for the WOODSTOCK LETTERS: \( \text{Magna pere juverii crebro alios de aliis certiores fieri, et audire quae ex variis locis ad cedificationem, et eorum qua geruntur cognitionem afferuntur.} \) Father William Paradow, who was then Provincial of Maryland, paid a
tribute to the unflagging zeal which made the high standard of the LETTERS possible, and assured the editor it was read with great interest, not only in English-speaking countries but throughout the entire Society. The editor felt gratified. He had final assurances that the work was not in vain. Of necessity his magazine was not a journal of opinion in the conventional sense. Issuing but three times a year, its chronicle was on occasions ridiculously behind the moment for the super-informed. And like many a worthy enterprise it was largely forsaken by intelligent constructive criticism. In splendid isolation, therefore, it pursued its work, but the editor was now and then perplexed to know the result. In the end he knew the result and replied to his religious brethren gratefully in the jubilee number: "It has been due to their generosity and zeal in the past that the LETTERS have become what they are to-day. Without their aid neither he nor his predecessors could have effected anything; while he feels that the self-sacrifice so many, in different parts of the country and throughout the world, have often imposed on themselves in the past to turn from important occupations to write for their brethren of their doings for God's glory is a true indication of what they will do in the future."

The editor might well thank the brethren throughout the world. Father Frank Barnum was commencing his inimitable accounts of carrying the gospel along the less frequented highways of North America: chapter one, Mexico; chapter two, Alaska. Michael Nash had not yet exhausted the record of a chaplain's four years with the Union Army. Father Gonçalves was describing life in the new Portuguese Mission of Goa; a Chinese junior, Mr. Tsang Matthias, told of Nankin as seen through oriental eyes; Father Molina narrated difficulties of pioneer work in British Honduras, and Woodstock's own moralist, Father Anthony Sabetti, wrote from the Congregation of Procurators at Rome. Such is the synopsis of a typical table of contents at the time of the jubilee, which joined to the even wider scope of its Varia, gave to the LETTERS indubitably an international character. Many a secular organ would have been proud of, and might well have envied the voluntary associated press service and system of world correspondence at the disposal of the LETTERS. One can easily imagine Father Pardow was right, and that those deeply interested in the Society's development in many lands and its diversified occupations awaited the succeeding
issues with all the anxiety of the historic Englishman, who snatches rolls and coffee between paragraphs of the morning Times.

Frisbee edited his final number in October, 1906, and in the same month conducted his last retreat. He went from life, so it seemed, a bit impetuously, and the news of his death came as a shock to his legion of friends and admirers. His obituary notice contained these unusual remarks: "No one in the province, at least of late years, has been so universally lamented. We have been told that in every college Ours felt as if one of their own community, long known and deeply loved, had departed."

He was then, best loved among his fellows, and in itself this claim justifies the extended space here given his character and work. While tradition lasts and reverence for the past remains undimmed, his name deserves to dwell among the great spirits of the Maryland Province, for he was by common consent the genuine example of what St. Ignatius must have wished the average Jesuit to be.

Father Frisbee left the LETTERS with an enviable record. Unless the writer is mistaken, the WOODSTOCK LETTERS alone, of our many private publications devoted to reporting the Society's work, was the first to make an attempt to cover a world-wide field. Lately, Rome itself, recommencing under a new form the Epistolae Annales has published the Memorabilia, and these will no doubt answer a serious need and secure the purity of the sourcewells for the future historian. The WOODSTOCK LETTERS may thus claim in the new Society of the 19th century to be the legitimate heir of the two famous journals of the old Society, the French Jesuit Relations of the 17th century and the Neue Welt-Bott of the 18th century German Jesuits. It has neither the ponderous bulk nor the varied scholarship of these predecessors, for the incisive spirit of modern journalism has created new standards for periodical literature, and correspondents are unconsciously at pains to interest a wider circle of readers. But the LETTERS does surpass both in the appeal it makes for universal interest.

When Father Frisbee died, Father Joseph M. Woods, the present editor, was appointed his successor. Nine years before, in 1898, Father Woods had come to Woodstock to teach the course in Ecclesiastical History. Some years previously, he had prepared abroad for his new occupation, spending some time in Louvain and Brussels
with the Bollandists, returning to this country in 1895 to take up his duties at Holy Cross College, Worcester. Father Woods advanced, therefore, to his new position in 1907, not altogether unprepared by previous training, nor unskilled in matters of research and editing.

His task has been to maintain the high standard of the Letters as he found it. Under his direction the Letters has not diminished in general interest, and on occasions has acquired a distinctively special interest. This led one of its former editors to query once, whether the Woodstock Letters was becoming a trifle too learned. He referred principally to various articles which were really in the sphere of ascetical and pastoral theology and had begun to find entrance into the pages of the Letters. This tendency to lengthy discussion and interpretation of the Spiritual Exercises, of means and methods in giving them, was closely related to the extensive growth of the laymen's retreat movement, first in Europe and later in America, and the appearance of such articles, an ex-editor to the contrary notwithstanding, met a real demand of the time. The fact indicates the high-water mark in the development of the Letters, for there is no type of article, which may be said to possess interest or profit for a considerable percentage of Jesuits throughout the world, which will now find rejection at the hands of the editor. This should be a stimulus to contributors everywhere and help finally and completely to banish a bogey which has stood by the chair of succeeding editors—the lack of copy for the “next issue.” On the other hand, this sketch is pleased to carry a word of warm appreciation and sincere gratitude of the present editor to his friends and contributors in many lands. Whatever glory, and we would like to think it is not negligible, attaches to this jubilee number, is as much theirs as his. It may be invidious to mention names, but among those who have been faithful correspondents of the Letters under its present administration, Father John J. Thompkins deserves honorable mention. For almost fifteen years his “Notes from Vigan” and other contributions on Philippine missionary life have been enjoyed by the readers of the Letters. With his companions, Fathers Lynch and McDonough, Father Thompkins, in word and act, prepared the Maryland Province for the commission which last year fell to its lot, the acceptance of the Philippine Mission from the Province of Aragon. Father Zwinge, former procurator of the Maryland-New York
Province, was also for a period a leading contributor. And, in late years, Father Terence King, of New Orleans, stirred otherwise quiet waters with two series of articles; once, with the letters of a chaplain in the Civil War, which he translated from the French, and more recently with his own vivid experiences as a chaplain of American troops in France. Others there are, especially among Irish and English Jesuits, but the list becomes too long. Of none of them, however, is the editor unmindful.

Financially, the LETTERS has never been prosperously conditioned—as the present American Assistant is once quoted as saying, when Rector of Woodstock, it is not run for profit. Once, a few years back, one issue was greatly delayed owing to printers’ difficulties, but the Reverend Editor of America and the Rector of Georgetown came to the rescue, and for the instant the LETTERS appeared more handsomely than ever. Its circulation is numerically unimpressive, but it reaches the ends of the earth, carrying a message of spiritual sympathy and good will to far away Alaska, Java, Australia and Africa.

And the WOODSTOCK PRESS, to which we have been forced to give such scant attention, is looking forward, we may hope, to more prosperous days. Like a good domestic servant, it is not troubled with great ambitions, but it does harbor certain modest desires which its friends hope to see gratified. And this may soon be possible. Great problems which have been with us for years are gradually meeting solution, and lesser ones may imperceptibly enter the analysis to emerge to a new and happier existence. When Brother O’Leary retired last year, in 1921, Brother John Broderick, a typographer of long experience before his entrance into the Society, took charge of the shop, and with Mr. H. J. Litz, an extern, in whom he finds an able assistant, constitutes the present personnel of the PRESS. When the PRESS will have published the centenary number of the LETTERS, may that issue carry a no less glorious note of the achievement of the second fifty years than is here recorded. It is the pride of the PRESS and the glory of those who have dedicated their efforts—and in the case of Brother O’Kane and Brother O’Leary, the best years of their lives—to its institution and operation, that it has been a poor man’s printing press. We imagine that even in its present condition it would move the sympathy of the patriarch of American printers, Benjamin Franklin. And yet for all its physical deficiencies, it can claim a
moral character for its product that it is very doubtful can be matched by any press of equal age in the United States. Two years ago, speaking before the distinguished audience gathered for the celebration of Woodstock's Golden Jubilee, Father William Clark, who was then Rector of the College, pointed out in the following words what he considered a singular glory of Woodstock's fifty years: "But there is one glory of Woodstock, which it seems to me deserves at least a passing notice. . . . As we know from the history of science and dogma, even in great universities like those of Paris and Louvain, to say nothing of places of more recent growth and development, there have often been causes of anxiety to the Holy See in its zeal for the preservation and purity of the deposit of Faith committed to its charge. But in all these fifty years when the spirit of rationalism has now and then stealthily crept into sacred precincts, a shadow of doubt about her orthodoxy has never rested upon the College of Woodstock." These words and the tribute they embody by appropriation belong to the Press. And while it moves and has a being, in all the pomp of poverty, if need be, it shall continue to the end its orthodox service.

Little else remains to be said; perhaps, too much has already been related. The flight of fifty years, however, is a moment for self-congratulation. Without egotism, it can be said, the plain fact is assurance of worth. And this much is also true: for the American Jesuit beyond compare with any other source, the Woodstock Letters has preserved his tradition and family record. In anecdote and great accomplishment, in trial and suffering, no less in cheerfulness of service and intrepidity of mind and heart he may there read the deeds of those who have gone before. Such treasure must be valued highly. If with us tradition has any tomb, where we may come to reverence, if the memory of our illustrious dead is anywhere enshrined, and the glory of the past accurately and fittingly commemorated, where else is the Iliad to be read than in the Woodstock Letters? Harvard College, it has been reported, once thought it worth while to possess itself of an incomplete set, and thus bore testimony to the Letters' authentic historical value. It can only be added that our love and interest should not be less.

Peter V. Masterson, S. J.
THE PUBLISHED WORKS OF OUR WOODSTOCK PROFESSORS
1897-1922.

More than half a century ago "wisdom had built herself a home" on a "bleak and barren hill," far from the busy throng and the distracting affairs of men. Thither came the scholastics from practically every corner of the globe; from our own States, East and West, North and South; from Canada, and even from Europe;—representatives from almost every province of the Society they climbed that hill to the "massive stone building, set up in solitary grandeur against a bank of yellow clay." Here, after many wanderings, like the Israelites of old, our scholastics found a permanent home,—a new scholasticate, one where charity and generosity reigned supreme.

Soon the barren waste began to give way before the lawns and terraces and winding paths that still remain as monuments to the energy and enthusiasm of our Woodstock pioneers. While some were busy with the shovel and the mattock, taming the land round about, other men were deeply engrossed in various literary and domestic duties, not the least of which was the beginning of the Woodstock Press. Of course the rather primitive press did yeoman service during the first fifteen or twenty years of the College's existence. From the time when the "long galley-slip notes of Father Mazzella's matter were distributed at the doors of the theologians," until the present "White House" was built in 1885 to serve both for printing-shop and bindery, the value of the Woodstock Press has been incalculable. However it is not with these printed products of the Press that our account is concerned, but rather with the published works of our Woodstock professors during the last twenty-five years, irrespective of the place of publication.

From that far off day in 1870, when Father Mazzella's treatise, "De Virtutibus," issued forth from the Press, down through the long stretch of over half a century to the present anniversary year of the LETTERS, the professors of the theological and philosophical faculties of the College have ever donned the panoply of Aquinas "to uphold the Christ," whether that joust required their
entering into the lists of published volumes, or whether their labors were expended in preparing the lecture-notes for their classes. The works of our Woodstock professors are listed in every department of the doctrinal sciences and their kindred branches, in dogmatic treatises, in moral theology, in scripture, in Hebrew, and in every department of philosophy. Nor indeed have their labors been confined merely to the publication of volumes, but in the midst of their preparation for the lecture-room they have found time to contribute very many articles on doctrinal and scriptural subjects for that colossal work, *The Catholic Encyclopedia*, while the number and variety of their articles which have appeared, and are still appearing, in the many ecclesiastical magazines and reviews, is an ever-present proof of their ceaseless endeavors in the field of higher learning.

Many editions of Father Aloysius Sabetti's Moral Theology had been published previous to 1897, for the first edition had been printed and published by the Woodstock Press in 1882. The seventh or eighth edition, which appeared in 1897, contained very many additions to the original volume. When in 1905, the "Compendium Theologiae Moralis" reached its seventeenth edition, besides the name of Father Sabetti, it also bore the name of its new editor, who, in 1898, had succeeded Father Sabetti as Professor of Moral Theology, Father Timothy Barrett;—thenceforth the book was known as Sabetti-Barrett. The last three editions have been edited by Father Barrett, with the various additions and modifications required by the new code of Canon Law. So valuable and so thorough is this volume in its treatment of this all-important subject that it is being used as the text-book for moral theology in many of our American seminaries.

During the many years of his stay at Woodstock as Professor of Scripture and Oriental Languages, Father Anthony J. Maas, frequently contributed to many ecclesiastical magazines, notably *The Hebraica* and the large *Messenger of the Sacred Heart*, both of which are now no longer published, *The American Catholic Quarterly* and *The Month*. In addition to his occasional articles on various doctrinal subjects in the *American Ecclesiastical Review*, Father Maas also contributed to this same *Review* a regular monthly article on "Recent Bible Study,"—this he continued until his appointment as Provincial of the Maryland-New York Province in 1912. As early as 1891 Father Maas had published his first edition of "The Life of Christ According to the Gospel
History," a book which has run through several editions, and which has met with universal favor both from clergy and laity, not only because of its masterly composition and unique method, but also because of the painstaking and accurate research-work required in its writing. "The Life" is made up from the four gospel stories, while copious notes on every page give valuable erudition, including a complete explanation of the history and geography of the times. The third edition appeared in 1897. In 1892 Father Maas had published his volume "A Day in the Temple," in which he describes most vividly and most authoritatively the sacrificial services and temple-rites which prevailed at the time of our Lord. Shortly after the appearance of this interesting book, Father Maas brought out his wonderful work, "Christ in Type and Prophecy," in two volumes, which are indeed veritable storehouses of scriptural knowledge concerning Our Divine Saviour. The author himself has written in the preface: "It is the object of the present work to study the rise and progress and supreme splendor of this (John I, 9) 'Light of the World' from the inspired sources supplied by God's own goodness and infinite wisdom." This work has run through several editions. Yet another volume of Father Maas was published in 1898, "The Gospel According to Saint Matthew," with an explanatory and critical commentary;—this is an invaluable asset to ecclesiastical students.

Early in the year 1890, Father Thomas Freeman came to Woodstock as Professor of Physics for the philosophers, and in this capacity he remained at the College until 1898. During those eight years he contributed regularly to The American Catholic Quarterly a special article on some scientific subject, and such was his remarkable power that this section became one of the main attractions of the magazine. Cardinal Gibbons is said to have remarked on more than one occasion that he enjoyed Father Freeman's scientific article more than any other feature in the book. Such was Father Freeman's wonderful knack of expressing in the most clear and interesting manner the most abstruse scientific questions, and of mingling exquisite humor with deep knowledge that his articles became a genuine source of keen enjoyment to all readers of The Quarterly.

About the year 1898, the appearance of Henry Lea's "History of Auricular Confession and Indulgences in the Latin Church" had created quite a stir in ecclesiastical circles on account of the multitudinous difficulties proposed by the author against the practice of auricular
confession in the Catholic Church. Because of the practical impossibility of treating singly each one of the very many objections, Father Patrick H. Casey, the then Professor of Dogmatic Theology at Woodstock, edited a small volume, "Notes on a History of Auricular Confession," in which he not only answered, in a most conclusive manner, the main objections of Mr. Lea, but by exposing the constant unfairness of his methods, and the utter lack of sincerity in his treatment of the subject, he obviated any further need of refuting the innumerable spurious difficulties scattered throughout Mr. Lea's entire work. In the following year Father Casey published another volume in which he treats in a popular fashion "that question of questions between Catholics and Protestants,"—the book is called "The Bible and Its Interpreter." Father Casey's aim was to present the matter in a plain, simple way, but at the same time to give his readers the substance of Catholic teaching on this important question.

President Charles W. Eliot, of Harvard, had published during the year 1900 an article in The Atlantic Monthly advocating the extension of his pet theory of electivism to the high schools. In the course of that paper Dr. Eliot saw fit to attack what he called "the uniform prescribed education found in the curriculum of Jesuit colleges which has remained for over four hundred years." The eminent doctor classed the Jesuit system with that of the educational prescriptions of the Koran in Moslem countries. A worthy protagonist of the Ratio Studiorum appeared in the person of Father Timothy Brosnahan, at that time Professor of Ethics and Natural Law at Woodstock. In his pamphlet "President Eliot and Jesuit Colleges," so completely and so logically did Father Brosnahan vindicate the Society's position, and so clearly did he expose the fallacies in the statements of the Harvard President, that in the words of a contemporary secular review: "When Father Brosnahan concludes there is nothing left of President Eliot's argument, and precious little of his theory." The Bookman, April, 1900, summing up its comment on Father Brosnahan's pamphlet, remarks: "Altogether, we have not in a long time read anything which compacts into so small a compass so much dialectic skill, so much crisp and convincing argument, and so much educational good sense. We hope that President Eliot has been reading this over very thoughtfully himself." Another well-known review characterized it as "the neatest piece of
the literature of controversy that has appeared in many years."

Soon afterwards Father Brosnahan entered the educational arena again with his pamphlet, "The Courses Leading to the Baccalaureate in Harvard College and Boston College,"—which is a very strong indictment and a most convincing refutation of the discrimination made against Catholic colleges in general, and Boston College in particular, in the matter of admittance without examination to the Harvard Law School. Graduates from all Catholic colleges, excepting Georgetown and Notre Dame Universities, might enter the law department as special students, and in the event of their attaining a standard fifteen per cent. in advance of that required of graduates from other colleges, they might receive their law degrees. The cold, cogent reasoning of the Woodstock Professor was simply withering to the unsubstantiated assertions of President Eliot, whose position is made ridiculous by the accumulation of facts and by the logical conclusions of Father Brosnahan. In addition to these valiant defenses of the Jesuit system, Father Brosnahan published many articles on educational and ethical questions in current reviews and magazines.

About 1912, Father Walter Drum, the late Professor of Scripture and Oriental Languages, succeeded Father Maas in contributing the regular monthly article on "Recent Bible Study" to The American Ecclesiastical Review, and this he continued until 1920. In October of that year his monthly articles on that subject were transferred to the Homiletic and Pastoral Review, and the series was, up to the time of his very sudden death, being continued. This Review has also been publishing each month for the last two years the Sacred Heart Conference by the same author. The well known and scholarly lecture of Father Drum on "The Divinity of Christ" has been printed in pamphlet form, and is now in its third edition, over 20,000 copies having been sold. The excellent volume of Doctor Sanford on "Pastoral Medicine" has lately been re-edited by Father Drum, with an additional chapter on "The Hour of Death" by the new editor.

Besides these varied works Father Drum has contributed numerous articles on scriptural and kindred subjects to the Catholic Encyclopedia, and also to the Americana, to the large Messenger, and to many other magazines and reviews. During the years 1918-1920 he contributed a series of Monthly Bible Talks to the
Queen's Work, while the quarterly publication, The Pilgrim, from 1913 to 1918, contained Father Drum's Bible Lessons. Shortly after his return from the Orient in 1907, Father Drum wrote a series of most interesting articles for the Woodstock Letters on his "Travels in the Orient."

In his official report for 1905, the United States Weather Observer in Havana cast a sweeping slur against the accuracy and efficiency of the Jesuit Observatory of Belen, Havana. So valiantly did Father Drum defend the Jesuits' work in his masterful pamphlet, "Pioneer Forecasters of Hurricanes," that not only was his entire defense printed in the report of the Chief of United States Weather Bureau for 1905, but it resulted in the closing of the United States Station in Havana, and the Belen Observatory was engaged to send meteorological information to Washington,—and this arrangement still continues. This pamphlet enjoyed a wide circulation throughout the United States and Cuba, especially among scientific men.*

The excellent papers on pedagogical subjects which Father Richard H. Tierney, Professor of Cosmology and Pedagogy, had written for America during the previous year were published in book-form in 1914, under the title of "Teacher and Teaching." These essays are on selected topics from the wide field of pedagogy, and they are written in a most thorough and entertaining style, with that vigor and directness which characterize all of Father Tierney's writings. Both the intellectual and moral phases of education receive due treatment, while the all-important question of Religion in Education is set forth in an unanswerable way.

A long-existing and much-felt need among the laity was supplied in 1913 by the publication of Father Michael Hill's volume, "The Catholic's Ready Answer." This invaluable contribution to the so-called Question-Box department of Catholic Apologetics has received a most enthusiastic welcome from the laity, and the many editions already sold prove beyond questioning its universal popularity.

Shortly after the promulgation of the New Code of Canon Law during the Pentecostal season of 1918, two excellent commentaries on specific sections of the Code

*On December 10th, 1921, at St. Joseph's Hospital, Baltimore, Father Walter Drum died piously in the Lord. Following an operation for appendicitis, peritonitis developed, and in spite of the efforts of the best specialists in the East he gradually succumbed.
Woodstock Professors

appeared from the pen of Father Hector Papi, Professor of Canon Law. The first of these, "Religious Profession," is, as the sub-title indicates, a commentary on a chapter of the New Code of Canon Law, and it contains an authoritative exposition of the various canons which treat of that subject. The other volume, "The Government of Religious Communities," explains in a very detailed manner another section of the Code dealing with the superiors of religious communities. This book was especially timely, since many new canons on this specific subject were introduced into the New Code, and many of the previously existing laws were greatly changed.

"Lest that precious, heavenly treasure of sacred books which the Holy Ghost has so munificently bestowed upon men be neglected," and in order that the original language of much of the sacred scriptures might be made more easy of attainment, Father Henry A. Coffey, Professor of Hebrew, published in 1918, his "Accidence of Hebrew Grammar." By omitting many of the unnecessary and disputed points, by insisting only on the essentials of the language, and by selecting his exercises from the Bible text itself, Father Coffey has rendered invaluable aid and encouragement to the student beginning Hebrew.

During the past year, 1921, a most erudite and admirably edited volume was published by the Loyola Press of Chicago,—"Apologetica—Quam in usum auditorum suorum concinnavit Joannes T. Langan, S. J." The author, who has been for many years Professor of Apologetics or Fundamental Theology, at Woodstock, has treated in a most thorough and learned manner the philosophical, critical and historical phases of this all-important question. Divine Revelation—its possibility and the means which God can take to stamp His revelation as unmistakably His own,—the integrity, genuinity and historicity of the "Four Gospels" and "The Acts of the Apostles,"—all these and many other questions are treated most technically and most scientifically. Then having established such a trustworthy and indestructible foundation, Father Langan uses these same documents to demonstrate that Jesus Christ is truly Messias and God. This complete and orderly discussion is followed by a most careful inquiry into and explanation of the history of religion, while an exhaustive bibliography of the most detailed nature, occupying over fifty pages, renders the book a veritable treasure of apologetic lore.

The latest contribution to the world of philosophic
science is the "Institutiones Theologiae Naturalis ad Usum Scholarum Accomodatæ." Father William J. Brosnan, the author, has had ample experience of the dire need of such a volume, for during his twenty years as professor at Woodstock, he has kept closely in touch with the trend of modern philosophic thought, as his copious quotations from modern philosophers clearly show. The timeliness of the volume is not the least of its attractions, for all present-day speculation on the existence and nature of God is decidedly skeptical, atheistic and agnostic, while the thoroughness and care which are evident on every page of this admirable book are eloquent witnesses of Father Brosnan's patient and painstaking years of lecturing on this treatise. The author adheres to strict syllogistic form in his argumentation and in his treatment of the difficulties, yet the naturalness and simplicity of the style are most praiseworthy. Father Brosnan's "Theologia Naturalis" is an excellent and very scholarly exposition of the most attractive, the most scientific and the most vital treatise in all philosophy. Father Brosnan is now preparing this same treatise for publication in English, and the forthcoming work is assured of a most hearty welcome, not only from professors and students, but also from the Catholic laity.

Assuredly the many numbers of the Woodstock Letters during the last seventeen years are potent proof of the ceaseless energy and unflagging enthusiasm of Father Joseph M. Woods, for the last twenty-three years Professor of Ecclesiastical History at Woodstock, and editor of the Woodstock Letters since 1907. The untold labor required in the preparation of The Letters,—the correspondence with contributors in all parts of the world, for The Letters are well-known wherever a Jesuit has set foot,—the censoring of innumerable articles, and the thousand and one other duties incumbent upon an editor,—all these are cheerfully and generously performed by Father Woods, and he feels amply repaid by the pleasure and joy which the Woodstock Letters bring to Ours throughout the world.

The Woodstock Letters are truly an institution, deserving of our unbounded praise, and they are an enduring proof of the initiative and resourcefulness of the members of the Maryland-New York Province. Therein are recorded the multitudinuous activities of all our colleges and high schools and churches, together with articles
WOODSTOCK PROFESSORS

both historical and otherwise, of universal interest. Nothing more attractively fascinating can be imagined than a copy of the Woodstock Letters on a rainy holiday afternoon, and this refers as much to ancient copies as to the present ones, for then we are assured of a most pleasant hour, carried on imagination's wings, either to Alaska or South America, to Europe or Asia, or even to far-off celestial China or Japan.

The beginning of The Letters was humble indeed, and beset with almost insuperable difficulties, but Woodstock's pioneers were lion-hearted, courageous in the face of all obstacles, and so when Father Emilio de Augustinis, the first editor, published the first number on January 31st, 1872, his achievement was acclaimed as a veritable triumph, and,—but the story of The Letters will be revealed by others in a far more interesting way.

In January, 1910, The Teachers' Review made its initial appearance, and needless to say, it was accorded a most enthusiastic welcome from all the teachers in the province, both priests and scholastics. And well might they voice their unstinted praise for The Review, since such a vehicle for the expression of magisterial meditations, and for the recording and explanation of successful methods and schemes in keeping with the Ratio Studiorum, had long been desired. Here then was a means of bringing before all our teachers any subject connected with teaching, and the discussion of any proposal was not only welcomed, but cordially invited. And as the years sped on, and number after number of The Review appeared, the volumes became a veritable thesaurus wherein the scholastic about to enter upon his teaching might find invaluable hints and practical suggestions, the fruitful results of his predecessors' experience. That the strong realization of this advantageous phase of The Review is not confined to our own province is proven by the fact that the Reverend Editor has received time and again very, very many requests for back numbers of The Review,—and these requests come from all parts of this country, especially from our colleges and houses of studies.

The Review is published quarterly, in January, April, July and October, and Father Woods has been the Editor from its very inception, and to him, under the guidance of Father Hanselman, then Provincial, and the one who suggested the work, belong the praise and gratitude of all Ours for bringing this magnificent and
sterling periodical into existence, and it is due to his energizing zeal and direction that the quarterly numbers of The Review have fulfilled, and are still fulfilling the original purpose, "to serve as a sort of a clearing house, a distributing center for views and practical suggestions on our studies and teaching in the province."

It has always been customary for the various professors of Woodstock, both in theology and philosophy, to publish their own notes for the use of Ours only,—indeed many pages could scarce contain the names of these many authors and text-books, and quite a few of these treatises have been in print for several years. Some, however, of these volumes may be noted here:

De Canone } Father Anthony J. Maas.
Adversaria Ethica } Father Timothy Brosnahan.
Notulæ in Theologiam Naturalem } Father Charles Macksey.
Notulæ in Cosmologiam
Notulæ in Psychologiam
De Verbo Incarnato
De Sacramentis (2 vols.) } Father William J. Duane.
De Virtutibus Infusis
De Deo Creante
De Deo Uno et Trino } Father Henry T. Casten.
De Gratia Christi
De Ecclesia } Father Peter Lutz.
De Actu Fidei } Father John T. Langan.
De Traditione et Scriptura
De Religione
Synopsis Juris Ecclesiastici } Father Hector Papi.
Moralia } Father John J. Lunny.
Psychologia } Father William J. Brosnan.
Theologia Naturalis
Cosmologia } Father James A. Cahill.
Dialectica
Logica Major } Father Anthony C. Cotter.
Ontologia

Twenty-five years have sped on their way to complete the fifty golden years of ever-fruitful and self-sacrificing labors of the Woodstock professors, since last we listed the published works of our professors. That was
on the occasion of the silver jubilee of the Woodstock Letters. Now, in the year of the golden jubilee, it is with feelings of just pride that we record the printed volumes of our professors, worthy successors of Mazzella, De Augustinis and Sabetti.

Woodstock has ever been true to her trust, and the priests who have gone forth from her portals to carry abroad the saving gospel of Jesus Christ and to raise anointed hands in supplication, have borne with them the priceless heritage of truth, strengthened and made firm during their years in “wisdom’s home,” and all the while the Woodstock professors have continued their daily labors, jealously guarding in spoken word and in printed book the sacred deposit of Faith in order that nothing of that great gift might be lost. True disciples of the Angelic Doctor their sole ambition is “ut veritas luceat,” and their lessons are of Him Who is “the Way, the Truth, the Life,” of Him Who is “the true Light which enlighteneth every man that cometh into this world.”

Aloysius J. Hogan, S. J.
FROM FIELDS AFAR

Note.—These notes and statistics have been compiled by our Assistant Editor, Mr. M. A. Mudd, S. J., from letters, books and reports from our colleges throughout the world.

Twenty-five years ago, when the Woodstock Letters celebrated the anniversary of its first quarter century, the Silver Jubilee number contained a list of the colleges of the Society throughout the world, with the number of students attending each institution. Some eighteen years before, in 1878, a similar table had been published, and a comparison of the two lists made manifest the manner in which the schools of the Society had increased their enrolment. In this fiftieth year of the life of the Letters, it was thought that another table of these statistics, showing the increased attendance at our colleges and seminaries in all provinces during the past quarter of a century, would prove interesting to all readers of the Letters. So last August a circular-letter was sent to every college of the Society outside of North America with a request that the attendance of the school might be sent to us. The purpose of the lists we were about to prepare was explained, and notes of interest to Ours about schools, courses, etc., were asked of those to whom these letters were addressed.

As the weeks rolled by and the returns came in, many interesting letters reached us. Colleges sent in copies of their monthlies, from some were obtained a catalogue, copy of their annual, or a yearly report of the school. With a few reports came pictures of the colleges. Thus we received a fine view of the Seminary and Pontifical University of Comillas, Santander, Spain. We obtained pictures of the college in Nova Friburgo, Brazil (Collegio Anchieta), the College of St. Joseph, Villafranca de los Barros, Badajoz, Spain, the Colleges of St. Francis Xavier, Puerto Montt, Chile and Chamartin de la Rosa, Madrid. With real, brotherly charity, our Fathers sent us the lists for which we had asked, and throughout the world the correspondents seemed happy and anxious to be able to help in some way the preparation of our Jubilee number of the Letters.

Besides these we received a picture of the altar of our church in Athens, and the news that while we have as
yet only the residence in Athens, which was opened in September, 1915, the hoped-for college, whose opening was prevented by the world-war, may be started during the next year. "For the present we are working as well as we can to help the Catholics and to draw the schismatics to the Sacred Heart of Jesus, and with no small success A. M. D. G."

In these letters were to be found many items of news which are interesting to those who read the Woodstock Letters. Some of the things we learned are of a nature to make us sympathize deeply with those who are at work in parts of the world in which the fruits of the labors of years have been almost destroyed by the results of the great war. Suffering, poverty and opposition have made the lot of some of Ours hard and have postponed the fruition of the hopes of the zealous workers. These notes, however, from all corners of the world, show that the work of the Society goes on apace, and that too, in spite of all set-backs and hardships.

This first quotation is from one of our Jesuit colleges formerly conducted by Fathers of the German Province living in Denmark.

College of St. Andrew, Ordrup, Denmark.

"The College of St. Andrew at Ordrup has been closed, due to the unfavorable times. This is especially to be deplored, it seems to us here, because in this, the very year in which the school was closed, the college had increased its number of students to a total greater than it had ever before before enrolled."

We have learned in a few words of the misfortunes of the community of the Jesuit Seminary of Gőrz, Austria, now Gorizio, Italy.

"This seminary, almost totally destroyed during the European conflagration, is now being rebuilt; hence our Fathers have not yet returned to Gőrz. God alone knows when we shall again reopen the seminary."

The post-bellum difficulties of the eastern part of Europe have not helped the College of St. Stephen, Kalocsa, Pest, Hungary, as this letter bears witness.

"This college was founded in 1860. It has boarders and day scholars, besides clerical students. In former years the number of students was greater, about 550, (there are now 465). The reason for this decrease is the partition of Hungarian territory."

The new vice-Province, recently created after the war had split the territory of Austria-Hungary and divided it among new nations, now conducts the Archiepiscopal
The entire Institute is under the care of Fathers of the Society. Because of the unfinished state of the buildings, instead of the eight classes of the gymnasium we have but six classes, and these are limited in the number of students.

War came close to the halls of the College and Convictus of St. Joseph, Chyrow, Poland. We are told that; "During the scholastic year of 1914-1915 classes were discontinued. The college was converted into an Austrian military hospital, then it became a Russian one. All the students were partly dispersed and partly (two alone excepted) deported to the east by the Russians. In the fall of 1918, November 20, the college was occupied by the Russians, the classes were dispersed and 21 teachers were deported to the East. On the 15th of May, 1919, the college was partly destroyed by the shells of the retreating Russians."

From Albania and Bosnia we received very interesting letters. The difficulties and needs of these seminaries is evident. Here the full force of the recent war was felt in all its manifold effects, and three years have not sufficed to stabilize economic conditions enough to make the work of Ours easier and as effective as zealous priests would have it. In our next letter we hear of the poverty of the Pontifical College and St. Francis Xavier Institute for day scholars, Scutari, Albania.

"In the Pontifical College of Albania, in which clerics belonging to the various dioceses of Albania are educated, we have 33 students, among whom are 3 students of theology, while the rest belong to the five gymnasium classes and take elementary courses.

In the St. Francis Xavier Institute there are at present 330 day scholars distributed among the 5 elementary classes, the 4 commercial classes and 5 classes of the gymnasium.

We opened, besides these, during the past year, a small orphan asylum dedicated to the Sacred Heart, into which, because of lack of means, we were able to admit only 29 orphans. These are boarders, and it is remarkable how they respond to our care.

We also have two Sodalities of the Blessed Virgin in our church, one for men, the other for married ladies, both of them quite flourishing.

Because of the evil war-times, other works, such as the
St. Joseph's Beneficial Society, the Apostleship of Prayer, etc., were interrupted, but, Deo volente, these will all be begun again.

But this country, during the last few years occupied in succession by the Turks, the Montenegrins, the Serbs, the Austrians and the Italians, has suffered very great hardships. Hence we are in great straits as to money and other means necessary for obtaining food and clothing.

So if Your Reverence knows of any Society there in the United States or elsewhere, or some person who might help us in some way or other, you would do us a great favor by sending me the name of such or by yourself speaking on our behalf. We want for almost everything, yet we labor diligently, A. M. D. G., and could do much more if someone would help us."

Again there comes a story of want. Only a small sum of money stands between the closing of a seminary and its maintenance as a house in which to train priests for the country, and in this sad land money is scarce and of little value unless it be American or Swiss dollars.

The Superior writes from Sarajevo, Bosnia.

"This theological seminary is the Archepiscopal Seminary of Sarajevo, intended for the formation of the Secular clergy of three dioceses of Bosnia and Herzegovina. All the professors of theology are Jesuit Fathers, and the entire administration is in the hands of Ours. The seminary is supposed to be supported by the State. Before the war the appropriation granted us by the government was enough for the support of the entire seminary, but during the war, and especially since the close of the war, as the price of everything grows higher and higher every day, the appropriation has proved insufficient, with the result that the seminary now owes 250,000 kronen (about 2,000 dollars). The Vicar Capitular, Bishop J. Saric, has already asked several times for an increase of the government allowance, but without result, as the administration does not favor Catholics.

The archdiocese is poor and heavily in debt, the Secular priests and the Catholic laity are poor. The Bishop wanted to close the seminary this year, but this would have proved a serious blow to the Faith in this country, especially in the present circumstances. So trusting in the Providence of God we shall begin the new scholastic year on October 1, 1921. For the coming year we shall need 400,000 kronen (about 2,500 dollars). But whence shall we obtain that amount? Perhaps some Americans
of the Faith would help our poor Catholics. I ask you to let me know whether I should ask and to whom I may direct my appeals.

During the past year we had 33 theologians here; 10 in first year, 4 in second year, 5 in third year and 14 in fourth year. Six of these were from the archdiocese of Sarajevo, 3 from the diocese of Banjaluka, 1 from Mostar, 2 from Lesina, 1 from Cattaro, 5 from Zara, 1 from Ragusa and 14 from Spalato.

From Travnik in Bosnia come congratulations to the Woodstock Letters. The Reverend Rector of the college in that place writes:

"Jubilantibus ephemeridibus
Woodstock Letters
cum toto Collegio Travnicensi
ex animo gratulor!"

He then tells us that: "The scholastic year 1921-1922 is the fortieth year that our Fathers have labored earnestly for the young committed to their care in Travnik, in Bosnia, of the Kingdom of Jugo-Slavia. The college of Travnik includes an archiepiscopal seminary and a gymnasium. In the seminary are supported and educated students from six dioceses, Sarajevo, Banjaluka, Mostar, which are all three in Bosnia and Herzegovina, besides Agram, Djakovar and Kreuz (Greek Catholics), from Croatia and Slavonia. Besides the students in the seminary, day scholars attend the gymnasium. The greater part of these are Catholics, but not a few of them are Mahomedans, Jews and schismatics. Only those are admitted into the gymnasium who have completed successfully the fourth class in the elementary school. The curriculum of the gymnasium is completed in eight years. After the completion of this course the seminarians begin theology, while the other students take up the various courses in the university. Although the gymnasium is Archiepiscopal (and therefore denominational), and many of our Fathers who are professors there have not taken the state examinations, nevertheless the gymnasium receives government approbation by which the degrees granted to our students are of equal value with those conferred by the state schools. Until recently the study of Latin was continued through the eight years of the gymnasium. According to the late ratio studiorum of the new government, by which we also are directed, Latin is begun in the fourth class. Greek is begun in the fifth class instead of the third, as formerly. French is taken up in the second class, and is continued through
the entire course to the very end. English and German are elective courses. At the present time we have 402 students in the gymnasium.

A correspondent in Holland sends some notes from Canisius College, Nymegen:

"Of late years the grounds of the college have been considerably enlarged by the purchase of several adjacent plots. Unfortunately this new part was separated from the old by a public road. In response to a petition presented by Father Rector, the Town Council voted a resolution to sell the road to the college. The contract has now been signed, and ere long the road will be closed to the public.

The temperance movement has been steadily growing among the boys. Not only has there been an increase of members, but the aims of the "Alliance of the Cross" are also better understood and appreciated. To no small extent this success must be attributed to a lecture delivered by the great leader of the movement, Mgr. Dr. Ariëns, who was so kind as to accept an invitation of the College Alliance. Though the Dutch Alliance of the Cross admits two kinds of members, namely, those who, abstaining from spirits, advocate temperance, and those who abstain from every kind of alcohol, it certainly speaks well for a splendid spirit of self-denial and charity that a number of those boys who started as temperance advocates have now become total abstainers. They appear convinced that their voluntary abstinence will have a powerful influence on their less abstemious fellow-men.

The four-hundredth anniversary of the birth of Blessed Peter Canisius, who was a native of Nymegen, was celebrated with great solemnity and enthusiasm. It was evident that the inhabitants were proud of their great countryman, who availed himself of every opportunity to protect and strengthen the Catholic faith in his native town against the insidious attacks of the Dutch reformers. In our church a solemn triduum was held in preparation for the feast. Preachers of other orders commemorated the work and virtues of Blessed Canisius, and His Lordship, the Bishop of Bois-le-Duc, crowned the festivities by the celebration of a Pontifical High Mass. In the afternoon His Lordship visited the college, where he addressed the boys, after an enthusiastic welcome. Before leaving, His Lordship was asked to give a special blessing to those boys who were going in for their final examinations. It was a touching scene when some seventy boys came forward and knelt down
before their Bishop to receive his blessing on their examination and their future careers. If the success in the examinations is only a first instalment of that blessing, we may thankfully hope that we have educated a group of Catholics who, by their example and their work, will be a strong support of the Catholic Church."

The return of the Jesuits to German colleges is recorded in the following note from St. Aloysius College (Hubertinum), Godesberg, (formerly at Sittard, Holland):

"As a consequence of the war our college could not be maintained any longer in Holland. Burdened with a very heavy debt, we were forced to sell. The raising of the Jesuit law and the freedom which the conditions in Germany brought about, made it possible to transfer our college to Germany. We took over the care of the Catholic private high school for boys (then called Hubertinum), in the beautiful city of Godesberg. Because of the small capital saved from the crash, we must begin gradually, but hope in a few years to have a complete college. Dutch and American friends have until now helped us with stipends. If we have this help longer it will become easier for us to overcome the difficulties. St. Aloysius College is the first school of the Society in Germany for 150 years. As a complete gymnasium, it will, we hope, renew the former reputation of the Jesuit schools in Germany and maintain that standard."

What Austria and the peoples of the dual monarchy have suffered during the last few years we know, after a fashion, but the next three letters should give some further idea of the condition to which our colleges in those countries have been reduced during the years since the war. The first of these letters comes from the "Canisianum," Innsbruck, Austria:

"From the beginning of the next school year our whole house will again be devoted to its proper purpose, namely, the housing of theologians. A great part of it has been given over to others, ever since the beginning of this miserable war, either to sick soldiers or to lay students. Next year we shall have 270 students in the convictus. However, these certainly could not be supported unless we had found so many charitable persons, who give liberally for the support of clerics, and a great part, in fact the greater part of these alms by which alone the college can be kept going, is the gift of American benefactors, most of them priests and former students of this college. Truly indeed have loyal sons come with
genuine gratitude to the aid of their mother now placed in such extremities!

Already we again have here youths coming from many nations, gathering in one school in a common home and partaking of the same table. They come from all parts of Germany, from Russia, from Poland, from Czechoslovakia, from Roumania, from Hungary, from Jugoslovakia, from Italy, from Switzerland, from America, and finally from poor, poor Austria.

The next note from which we quote came from a college in which real want rendered doubly hard the lot of the faithful Fathers who conduct the Jesuit institution in Feldkirch.

Stella Matutina College, Feldkirch, Vorarlberg, Austria: “With great pleasure we received your proposal to send from time to time some news about the conditions in our college and our country. Fr. Peitz, professor of history, who is well known in the scientific world, and Fr. Fischer, well known as geographer, are willing to do it. The conditions in our college are at present a little better. Without the magnanimous help of our American Fathers, especially by dollar stipends, our college would not have passed through these sorrowful days. There were days on which we had no bread, weeks in which we got bread at breakfast only three times a week. Even now we get meat only once a week, bread is rationed, fat is very scarce. Austrian money has little value. At present a Swiss franc is worth about 182 kronen. Before the war one franc was worth about one krone. Repairs have not been made on our big college during the last few years. But God has rewarded all the sacrifices we have made during these months. The spirit of our boys, who had also to undergo many trials, was very good. This year the number has increased very much; we shall begin the new school year with about 400 boys, 100 more than last year.”

College of the Immaculate Conception at Kalksburg, near Vienna.

“Our college, founded in 1856, in the beautiful surroundings of the Austrian metropolis, is enjoying its good name and reputation, although, owing to the great interior and exterior changes in our country, it is no longer what it once was. Having for its purpose in the beginning the education of the higher classes, it was, in course of time, put on a more democratic level, and now it counts only a small number of nobles belonging to the old Austrian, Hungarian and Bohemian gentry.
The number of boys is 306. Among them are to be found Hungarians, Czechs, Jugo-Slavs, Italians, Albanians and Bulgarians. Thus the college has preserved its more or less international character.

During the war Kalksburg College proved, in every respect, worthy of its ancient traditions. Our boys contributed large sums for each of the eight state loans, bought a portable altar and collected a great number of books and periodicals for the soldiers' libraries. From the beginning, our old pupils, mostly officers in the imperial royal army, fought with bravery and enthusiasm, showing everywhere sound piety, strength of character and attachment to the college. Soon the boys of the upper classes from 18 years upwards, were called out, too, and each succeeding spring a band of thirty or forty hopeful youths, full of enthusiasm, left the college and joined their companions in the army. Hence it is not to be wondered at that the college had a great many losses among its old and young pupils. The total number of those who died on the battle-field is nearly 110. Their names may be read on five tablets in the reception-room of the house. To honor them more, a long and well-lighted corridor was transformed into a kind of pantheon where the pictures of about twenty of the dead are placed on the walls. A memorial, to be subscribed for by the survivors, will be erected in the college park.

Our periodical, Kalksburger Korrespondenz, did not fail to give a short account of each pupil's life, character and the circumstances of his death. A great many of these, as well as many survivors, were decorated with the highest distinctions, the gold medal, the iron cross, the cross of merit, and others.

Kalksburg College also suffered very much from the general want of food, and it is due to the special Providence of God that we were never obliged to close the schools entirely. In the winter of 1917-1918 we sold all our cows, as there was no forage to be got for them. We had to drink black coffee, to eat brown maize bread and dishes made of rye-flour. Potatoes, fats, sugar, rice and white flour became very scarce or gave out entirely. The daily portion of bread was, at times, shortened to 120 grams. Fathers and boys were really starving. All grew very thin, some lost a third of their former weight. That we passed over the worst time, and that the food gradually became better and more abundant, we owe to our brethren in the foreign provinces of the Society, first and especially, to Holland and America. In the winter
of 1919-1920 the alumni of two Dutch colleges formed a committee for helping Kalksburg and sent almost two carloads of victuals and other useful things. Our American brethren forwarded a great number of “dollar packages,” or sent Mass intentions. A great benefactor of the college was our old pupil, Prof. Clemens von Pirquet, whose name is well known in America as an inventor of a system of feeding children and a chief member of the American Relief Administration. He obtained a daily meal for about 130 ill-nourished boys, and from the American Red Cross sent us some very precious and important articles for the infirmary of the college.

Nevertheless the material conditions of Austria are still so sad and miserable that we cannot look into the future without anxiety. It is true, our boys who paid 1200 crowns for board before the war, have to pay one hundred per cent. more now, but even that will not suffice to re-establish the former standard of living. The fare for Fathers and boys is still rather simple; milk is rare, meat scarce, wine is almost entirely wanting. The central steam heating plant is destroyed, and we had to build up again the old stoves and cut down the best trees in our park, or buy wood at an enormous price (1 kg. 20 crowns). The boys cannot be given the benefit of a warm bath, a thing so necessary in winter when they suffer from chilblains. Moreover, the entire house is badly in need of repairs; but it would cost millions to restore all the broken windows, crumbling walls and rotting roofs, so we must be content with the absolutely necessary comfort.

In all these difficulties of the last seven years Fathers and boys have gone to our dear heavenly Mother, the Mater ter Admirabilis, whose sanctuary is one of the sights of Kalksburg. Its picture is a copy of the Mater Admirabilis of Ingolstadt in Bavaria. It gets its name from Father Jacob Rem, S. J., who, by a miraculous revelation learned that this was a favorite title in Our Lady’s litany. Since 1881 this treasure has been the possession of our college, so our sodality chapel has become a religious center, not only for the students of the college but for all our old boys and many others of the faithful. The chapel is adorned with hundreds of silver hearts and other ex-votos presented by former pupils. This one was cured of a dangerous illness, another was successful in a difficult examination, still another found an excellent wife, another recovered faith and piety.

During the war, in nearly all the letters we received
from our boys recur words of thanksgiving to the Mater ter Admirabilis. A great many sodalists in the trenches always wore the sodality medal. Some had it fastened to their swords. Two brothers had engraved on their bayonets, in their mother's handwriting, the words "Sub tuum praesidium." All boasted of a particular protection from above on the battle field. One of the best young men sends in his last letter, that was to be opened after his death, a special greeting to Our Lady of Kalksburg. A sodalist who had asked his sister to pray for him that he might not lose his innocence, was crushed by an avalanche at the very moment when she was offering her prayers for him before the tabernacle. Another, a candidate for the priesthood, had to fight a hard struggle for the same holy virtue; but he came through victoriously and kept it unsullied to the grave.

A young Polish count was imprisoned by the Russians at Kiev. Twice he attempted to escape, but was captured and led back in fetters and condemned to death. The third time he succeeded and fled across the frontier. As a token of gratitude he presented a pair of silver handcuffs to be placed at Our lady's feet in the Sodality chapel, and followed the voice from above calling him to the service of the altar. Not long ago a Polish prince, the nephew of a high ecclesiastical dignitary, came to his beloved Mater ter Admirabilis. When he saw the picture he exclaimed; "Oh! how often did I remember it! In the fiercest battle its remembrance rose up before my mind and gave me strength and courage." Then he showed his medal stained with blood and said; "I would rather lose all my fortune than part with this medal."

It would take up too much space to recount all the edifying details that could be told about the life and death of many of our boys. We may not pass over in silence one who died in 1917, a mere lad of fourteen years. When his mother brought him as a baby for the first time to church, she offered him to Our Blessed Lady, praying that he might die rather than lose his innocence. The little boy soon showed a deep hatred of sin, and wept bitterly when he heard others utter indecent words. At the college he became a fervent sodalist and was very zealous in collecting money, tin foil and stamps for the heathen missions. The very day before falling ill, he brought a box of such objects to his director. He received Holy Communion every day and had a particular affection for priests. "I prefer a pre-
fect who is a priest," he said once. "Whenever I am tempted to sin, I look at the Father and beat back the temptation. The enemy has no power over me when a priest is near." During the short illness—it was meningitis—he often exclaimed; "Mater ter Admirabilis, ora pro nobis!" Once he was found by his mother, sitting up in bed half delirious, the sodalist medal on its blue ribbon on his breast, his beads in one hand and an image of St. Aloysius in the other. His last words were: "Sancta Maria, ora pro nobis, nunc et in hora mortis nostrae;" his last song the melody of our Kalksburg hymn; "Immaculate, glory of heaven," He was and no doubt is, a real glory of our Mater ter Admirabilis.

Our old boys are as brave now in civil life as they were in war. His Eminence, Cardinal Piffl, of Vienna, on visiting the college, addressed the boys as follows: "If I hear of a young man who co-operates in a good work, and am told that he is an old Kalksburg boy, I know what I have to think of him, I know that he will persevere." Every year when Father Abel leads some thousands of Catholic men to Our Lady's Sanctuary at Mariazell, he is accompanied by a great many old and young Kalksburg boys. Some help at editing the Catholic newspapers, others are at the head of various associations. Many among the old nobles are giving the example of model landlords and fathers of families. They recite the rosary every evening with all their domestics.

Among them one stands out prominently, Prince Batthyany, a Hungarian magnate. Although very rich, he got the doctor's degree in law, philosophy and medicine, and built, in the neighborhood of his castles, two hospitals for the poor. As an expert oculist, he performs all the operations on the eyes himself, while his excellent wife nurses the sick. Every day he assists at Holy Mass with his numerous family, receives Holy Communion, serves the priest or plays the organ. The sick, on leaving the hospitals, receive an image of the Sacred Heart with an inscription admonishing them to save their soul, to receive the Sacraments and practice perfect contrition. He also looks after the recreation of his people by calling actors' troupes or cinematographers to give performances in the village.

Kalksburg may boast, too, of having educated within its walls the famous Hungarian statesman, Count Albert Apponyi. He often visited Kalksburg, and when he was expelled by the Bolshevists in 1919, he lived near
the college, and was a daily communicant in our chapel. In June, 1921, he celebrated his seventy-fifth birthday and fiftieth anniversary of his political career. In the Public Assembly, after High Mass at Budapest, he thanked God for all the blessings granted him, and mentioned with especial gratitude the Jesuit Fathers of Kalksburg, to whom he owed his training in piety and knowledge. He was among the first sodalists in 1857.

A few words must be said of a recent friend of ours who is known in America. It is the present Apostolic Nuncio, Marchetti-Selvaggiani, once auditor of the Apostolic Delegation in Washington. He is exceedingly fond of our park where he can rest from his labors in the town, and takes a particular interest in the boys, the Fathers and anything concerning the college. On November 20th, he gave special solemnity to the jubilee of St. John Berchmans, by singing High Mass and assisting at the academy and sodality feast.

Our *Mater ter Admirabilis* is also frequently visited by the pious sodalists of Vienna. These last three summers a considerable number of poor Viennese children that spent vacation time with us, and were fed by foreign missions, mostly by the American Relief Administration, made a triduum of exercises in Our Lady's Sanctuary and returned home with the best impressions and resolutions for the future.

Thus it is true what an old pupil once wrote from the battle field: "Our *Mater ter Admirabilis* is the cardinal point in our life, and if we have become honorable men, we owe it to you, Reverend Fathers."

Our boys' devotion to Our Lady does not prevent them from loving all the more the Sacred Heart of Jesus. The novena of the first Fridays is often made by them; some classes make the consecration of the family; a number of smaller boys founded an association with the purpose of doing something special every day in honor of the Sacred Heart. They call themselves Knights of the Sacred Heart, and they exercise a good influence on their companions.

After all, it is easily understood why our enemies bear a particular hatred against Kalksburg. From time to time, attacks in newspapers and books recur. But the government itself, even during the two years while it was entirely socialistic, never dared to molest us directly, and if the threatening danger of a complete breakdown in Austria passes by, it is to be hoped that our college will continue for long years to exercise its beneficent in-
fluence upon the education of good Catholic men in Austria."

From the other side of the Alps, too, came letters, telling of the work being done for God by the Sons of St. Ignatius. The following is a note from a Father who is a member of the faculty at the "Antonianum," Padua, Italy.

"We have in Padua a magnificent boarding House for university students. The house was built some 16 or 17 years ago. It can accommodate about 100 students.

Twice a week the boarders attend a lecture on apologetics, and ecclesiastical history. These lectures are attended also by other students, who belong to our sodality and to the Conference of St. Vincent de Paul.

Attached to the boarding house for university students there is a "Scuola di Religione" for middle school students and professional men. This is attended by some 450 young men. The magnificent play-grounds, where football matches are regularly played, are a great attraction. In the park there is also a beautiful lake, where bathing, boating and fishing are allowed. The Fathers who work here are seven—too few, indeed.

The beautiful church of Our Lady Immaculate is also open to the public; but it is chiefly meant for the students. During the holidays there are two retreats for laymen and from the feast of St. Ignatius to the feast of St. Francis Borgia, a retreat is preached every week to the clergy. The number of priests coming for their retreats from the various dioceses average 50 every week. May God bless this splendid work!"

From one "Collegio Massimo" to another comes a letter giving us news of the activities of the theologians in the house of studies in the country near Naples. We are told something about the Neapolitan "Collegium Maximum" of St. Aloysius and the Provincial Seminary of Campania:

"During the school year of 1920-21, there were in the college and seminary 31 students of theology belonging to the Society of Jesus, 65 seminarians studying theology and 52 seminarian students of philosophy.

In the year 1919 for those scholastics, who had returned after their military service was ended, a new impetus was given in the study of theology by the careful solicitude of superiors and professors, and by the remarkable docility of our students, much to their benefit."
To obtain this result:

1) First of all, the course in fundamental theology was separated from all the other theological treatises, so that those who were just beginning their study of theology started with the treatise on fundamental theology. Besides, the introductory and exegetical courses of scripture were made two distinct courses, and each had its own professor, one for the Old Testament and another for the New Testament.

2) Then, too, the scholastics' library was practically replenished anew, enriched by very many suitable works, which gave the students a chance to make further investigation of what they had heard in class, and to direct more successfully their efforts to refute their present day adversaries.

3) Academies for the theologians were introduced, in which the best fitted scholastics and seminarians treated special questions before the professors and students, using the vernacular and giving their exposition of the matter as a sort of conference, afterwards defending their position against objectors. The titles of the subjects treated by the theologians may be of interest to the reader.

- The Scholastic year, 1919-1920:
  - The Apocryphal Gospels.
  - The Lack of the Supernatural in the Immanence of M. Blondel.
  - The Trial of Galileo and the Roman Congregations.
  - The Messianic Hopes of the Jewish People.
  - Did St. Peter come to Naples?
  - The Religious Question in the History of Contemporaneous Socialism.

- The scholastic year 1920-1921.
  - In the beginning of the school year was held a more solemn academy to celebrate the fifteen-hundredth anniversary of the death of St. Jerome. Besides hymns and poems, four papers were read with the following titles:
    - The Saint.
    - The Controversialist.
    - The Translator of the Bible.
    - The Exegetist.
  - The following subjects were treated during the year:
    - The Return to the Gospel in the Labor Question according to the Allocution of Benedict XV (Christmas, 1920).
    - The Miracles of Brahmanism.
The Education to Purity."

All of us have heard of the Pontifical Biblical Institute at Rome. From a catalogue sent us with the report of students in attendance there during the past year, we take the account which follows:

"After the Encyclical Letter Providentissimus Deus was published, Pope Leo XIII began to take measures for founding in the city of Rome, an Institute for the furthering of biblical studies. The matter had progressed so far that he had prepared the constitution and laws for the same, when his death prevented the realization of his plan. This was reserved for his successor, Pope Pius X, of holy memory, who almost from the beginning of his Pontificate, turned his attention and care ad praelarum istud pontificalis providentiae monumentum a Decessore relictum, as is shown by his Apostolic letter, Scripture Sanctae, published February 23, 1904. But as yet the way was long and not easy to travel before such a work could be completed. Finally on May 7, 1909, by the Apostolic letter Vinea Electa he created the Urban Pontifical Biblical Institute, and by Legibus Pontificio Institutu Biblico regendo he decreed what pertained to studies, to the manner of management, to professors, to classes and the library. The following month he appointed Rev. Father Leopold Fonck, s. j. Rector of the Institute.

By other pontifical documents, one after the other, some things were more clearly explained or even changed. Thus for example by the Apostolic letter Jucunda sane of March 12, 1911, then by the letter Ad Pontificium Institutum Biblicum of June 11, 1912, the same Pontiff determined the main points in the program of studies, the method of examination and of granting a diploma to candidates at the end of the third year. However, Pope Benedict XV, by his Apostolic letter Cum Biblia Sacra of August 15, 1916, abrogating certain of those things which Pius X had settled on, determined both the academic degrees which could be granted by the Institute and the requirements which candidates must possess before they may be entitled to these degrees. Thus: After the first year has been successfully finished students receive Litteras testimonialis legitimi ascensus; after the second year a diploma of Baccalaureate in Sacred Scripture; after the third year, in the name of the Pontifical Biblical Council, a diploma of Doctor in Sacred Scripture.

But these degrees may not be conferred except upon
those who have completed the course in theology in some college approved by the Holy See. But if one should have received his degree or similar title elsewhere, his case is to be referred to the Pontifical Biblical Council, and on its approval he may be promoted.

Hence it happens that those who attend lectures at the Institute are divided into two classes, namely, *alumni* and *auditores*. *Alumni* are those who not only take the entire course, but also intend to secure academic degrees; *auditores* are those who either have not taken degrees or at least do not attend all lectures.

Those who wish to be admitted as *alumni* in the first year must have finished not only the usual course in philosophy and theology, and have completed the general and special introduction as it is ordinarily given in the course of theology, but they must also know the elements of the Hebrew language and of classical Greek. This knowledge should be at least such that without great difficulty and with some immediate preparation they are able to understand historical books, e. g., the Hebrew text of the books of Kings and the Greek text of Xenophon's history, and to explain the grammatical forms. Therefore, candidates who do not have certificates of this knowledge will give some specimen of their knowledge of these languages before they will be admitted to the number of the *alumni*.

If anyone lacks any of these requirements, provided he has completed his course in philosophy and theology, he may attend the lectures as an *auditor*.

Since the intention of the Institute is not in any manner to perfect students in biblical science, but directly to prepare teachers and writers who may guard the dignity of the divine literature, both in Catholic schools and in published writings, to open up the treasures of the word of God to sacred orators, who may then be equipped to spread abroad for the general good its inexhaustible wealth, this method of study was inaugurated that the work of those who are present at the lectures of the professors might be as much as possible under the personal direction of the professors. The program is so made up that it embraces all subjects, distributed through three years, which are required for the solid, and as far as may be, the complete instruction of students. Since the students are supposed to have already completed a course in Holy Scriptures, such as is usually given in seminaries and universities, in general it is not the part
of the professors to see many things hastily, but to make a thorough study of certain special topics, so that the pupils may learn by their experience to treat a subject thoroughly and in a really scientific manner.

The general program of studies is as follows:

First Year—Hebrew, biblical Aramaic, biblical Greek, General Introduction (Inspiration, History of text and versions, etc.), Special Introduction to the Old and New Testament.

Second Year—Exegesis of the historical books of the Old Testament, of the Gospels and Acts, biblical History, biblical Geography, an Oriental language (Syriac, Arabic, Assyrian, Ethiopian, Coptic, Egyptian) to be selected at will by the student.

Third Year—Exegesis of the didactic or the prophetic books of the Old Testament, of the Epistles of the New Testament, biblical History, biblical Archaeology, history of Exegesis, an Oriental language (higher course).

There are also these elective subjects: A second course in Hebrew and biblical Greek, other Oriental languages besides the one of obligation, scientific methodology, Semitic, Greek and Latin paleography, lectures and public disquisitions on selected subjects bearing upon biblical matters or related sciences.

Examinations: Each year closes with an examination which is both written and oral. In first and second year the written examination is so arranged that three points from three different subjects are assigned, and three hours are given for the working out of each in writing. In third year, however, in place of the written examination, a written thesis must be presented by each candidate, and in this paper some question bearing on biblical study, ratione vere scientifica, adhibitis omnibus subsidiiis quae pro materia occurrant is carefully treated.

In the first and second year an hour is given to the oral examination; in the third year two hours are devoted to this test.

1. This program, as may be easily seen, is especially suited to those who are being prepared for the work of teaching or writing. For those, however, who are studying scripture, that they may be able to use that knowledge in the pulpit and every sacred ministry, we have worked out another schedule with special lectures and exercises. But so far, owing to the state of the times, it has not yet been opened. However, these students, experience shows us, may derive very great benefit from the general course if they omit one or other of the subjects and add some special work under the advice and direction of professors.

2. In the place of the exegesis of both the Old and New Testament, students of the third year may, if they wish, hear all the lectures on either Testament which is assigned to second and third year.
Among the various helps which we use in the instructing of pupils, we may mention: 1. The large library in which there is a great number of works (60,000 volumes, more or less) treating biblical subjects or sciences closely allied thereto, and which is, as far as the times allow, being steadily increased. 2. A biblical museum, in which students may themselves see with their own eyes many specimens of biblical "Flora" and "Fauna," not a few cuneiform texts and a rather good collection of antiquities. 3. A visit to Palestine which should complete the instruction of the students. If some should wish to remain longer in Palestine for further study there is open to them a house in Jerusalem maintained for that purpose by the Institute, since we have not been able to build the one which we had planned.

A few of the results obtained.

The Institute, as we said, was opened in 1909-1910. In the first five years the alumni and auditores numbered about 100. The greatest enrolment was that of 1912 with 135, while the following year was the lowest in attendance with 88 enrolled. After this, when the war began, the Institute, in common with other schools, suffered serious setbacks. The number of students declined continually until in 1918, scarcely 18 attended the lectures. But afterwards, when the war was over, the number grew larger each year. Hence we may justly hope that in a short time we shall see our Institute as flourishing as before with a large attendance of select students.

The alumni and auditores whom we have had thus far have come from almost every part of the Catholic world; from England, Austria, Belgium, Bohemia, Czecho-Slovakia, Croatia, France, Germany, Greece, Switzerland, Ireland, Spain, Holland, Hungary, Italy, Lithuania, Portugal, Luxemburg, Malta, Poland, Russia and Scotland. From America we have had many who came from Argentina, Brazil, Canada, Chile, Colombia, Mexico, and the United States. From Asia came one or two Maronites, and some from Mesopotamia, and one from far distant Australia.

Of those who successfully finished the entire course, sixty have received the diploma of professor or lecturer in Sacred Scripture, or after the Apostolic letter, *Cum Biblia Sacra*, Doctor in Sacred Scripture. Nearly all of these after their return to their native country were appointed professors of Sacred Scripture in universities.
or seminaries. Some were even created Canons with the office of teaching Scripture or giving sacred lectures. Not only those who completed the course took up the work of teaching, but many others, who for one reason or other could not complete the entire course, also began teaching.

Not a few have also published books which have met with the approbation of competent critics, and have thus brought honor to themselves and to the Institute.

But the purpose of the Pontifical Biblical Institute does not consist simply in the work of teaching. There is also proposed to us in the Apostolic letter *Vinea electa* that other work *Sanam de Libris sacris doctrinam... defendere, promulgare, promovere*. This will be accomplished by *series variorum scriptorum, nomine et auctoritate Instituti promulganda*, *ex quibus alia eruditis investigationibus, alia defendendae circa Libros Sacros Catholicae veritati, alia spargendis ubique sanis de re biblica doctrinis proderunt*.

Thus from the beginning the Institute has diligently given attention, as far as the circumstances permitted, to the accomplishing of this very important part of its work. For as early as 1912 *Scripta Pontificii Instituti Biblici* began to appear in two separate series, one scientific and the other popular. Many other works are being prepared; others already completed have not yet been published because of the difficulties of the times.

The twofold end of the Institute is carried out also by the *Commentaries* in the vernacular which began to appear as a periodical at regular intervals last year. Both are intended for thorough research, *Biblica* and *Orientalia*, the first of which has for its matter strictly biblical subjects, while the other treats subjects drawn from subsidiary sciences. A third called *Verbum Domini* serves the purpose of spreading biblical science, and thus may be read with fruit not only by all who have had an ordinary preparation, but with special fruit by clerics.

When Pope Benedict XV, on February 25, 1915, first received in a public audience the professors and students of the Pontifical Biblical Institute, among other things which he said to them with great kindness, he expressed this hope: "From the results which the Pontifical Biblical Institute has so far accomplished in no small measure, we may easily foretell and look forward to its achievements in the future. . . . Hence it will happen, according to the inscription put so beautifully on the
medal struck off to commemorate the building of the Biblical Institute,\(^1\) that when eyes are turned from all quarters of the world upon Rome, and as Moses of Peter they ask, 'Where shall we be able to find workers to cultivate the vineyard of the Lord?', Peter may be able to reply through his unworthy successor: 'Behold the Pontifical Biblical Institute where workers are being got ready that they may cultivate the mystical vineyard of Sacred Scripture.' This will surely come to pass. For it is our great hope that the Institute, not as a sapling, as it was just called by its worthy Rector, but as a towering tree planted at Rome, may daily bear more abundant fruit to the honor and service of Catholic learning.'

To the carrying out of the wishes of the Holy Pontiff, the directors and professors, as far as they can, devote themselves daily with full strength, certain that by this work they do great things for the Church. For in all history there has scarcely ever been a time in which it was so necessary that the Church should be rich in men learned in Sacred Letters; men who must refute the insidious errors of rationalism, who must clarify and establish the truth, must finally, teach the word of God to Christ’s faithful who, if ever before, certainly in these days, thirst for it with great thirst. Blessed indeed shall they be if they are able to drink from the abundance of pure fountains.'

Venice. A Father writes from our house in this fair city of the sea:

“This is simply a residence. It is true that we have much to do, but there is but little money at hand, with which we could, if God willed it, open classes. In the meantime we have opened two halls so that boys who attend the public schools may gather here to prepare their lessons. In this manner we have introduced catechism classes and Our Lady’s Sodality. The number of boys who attended in these halls this year reached 100.”

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\(^1\) Pius X, whose encouragement followed the Institute he had founded, wished that the Pontifical Medal of 1912 should give to posterity notice of such a work. The medal bears on the face an image of the Holy Pontiff with the inscription PIVS X PONT. MAX. AN. IX. On the obverse is a symbolic representation of the building of the Institute. A vine laden with grapes suggests the Sacred Scripture and at the same time recalls the Apostolic letter *Vinea Electa*. Moses, the first hagiographer of the Old Testament, seated upon a rock near the vine, and pointing to it with his right hand, seems to be asking of Peter, the prince of the Apostles and sacred writers of the New Testament who stands before him, "Where, I ask, shall I find workers to cultivate this vineyard?" Peter points with his right hand to the Biblical Institute, under the inscription *STVDIIS • SCRIPTVRÆ • SACRÆ • PROVEHENDIS*. 
The war forced many colleges to close their doors. Especially was this true of those colleges conducted in Rome by priests of the powers with whom Italy was at war. From one of these we have received a few words after the return of the faculty to the old buildings in the Papal city.

German-Hungarian College, Rome: "In this college the course of Philosophy extends through three years, and the course of Theology is four years. The number of students has been less since the war, due solely to financial difficulties. There are now 60 in the college, 19 theologians and 41 philosophers. Since the year 1896 we have had 415 students here. Among the former students of the German-Hungarian College are nine bishops."

From Monte Carlo, in the famous little state on the Mediterranean, came the few lines below.

Principality of Monaco: "For the past three years the Apostolic School which was founded here in 1877 has been located in Turin." In its new surroundings it now has forty boys.

A new college replacing a former building destroyed by the disaster of more than a dozen years ago, stands in the city of Messina. We have heard from the Collegio Pio X., Messina, Sicily: "After having been driven from Messina by the earthquake of December 8, 1908, the Sicilian province of the Society opened a new school in a splendid, large, wooden structure. There are only the elementary classes, but they are flourishing and the pupils cultivate both letters and piety. But soon, please God, a college will be founded which will replace in a way, that which was the first college of the Society in this city, so dear to Our Holy Father."

An enthusiastic correspondent, apparently the moderator of the college monthly, sends us a note with the list of pupils at the College and Convictus "Cesare Arici", Brescia, Italy: "I am sending a copy of our publication "Eco di Vita Collegiale," published last July. Your Reverence must know that, before the European war in the year 1914, we had begun the publication of this monthly magazine; but two years after, when our college was taken over by the government for use as a military hospital and the convictus was transferred to Parma in the Province of Felino (where it remained until November, 1917,) the monthly "Eco di Vita Collegiale" suspended publication because of the many difficulties then encountered. But now, when our
affairs are finally restored to their former flourishing condition, the time has seemed good to superiors for the resumption of the publication of this very efficient help in the education of boys. So this year the second period of the life of our publication begins, for the present as a quarterly. However, we hope that it will not be very long before it returns to its former status as a monthly. Note that we have in this College an Alumni Association which in a few months has grown to goodly proportions and seems destined to become very large in the future. All our feasts, our academies, public lectures, games, etc., you may read about in the magazine.

From Spain comes news of an Apostolic School. These institutions, rather numerous in Spanish-speaking countries are Petits Séminaires for the Society, and novices-to-be are trained in them. One is the College of the Sacred Heart, Carrión de los Condes, Palencia, Spain: “Here we have in this house a novitiate of the Province of León with 42 novices and 36 juniors, besides an Apostolic School for the fostering of vocations to the Society of Jesus. Here 102 students take the courses in the classics.”

In the land of St. Ignatius is another Apostolic School: The Apostolic School of St. Francis Xavier, Navarra, is receiving this year, besides the Apostolic boys, some candidates for the priesthood, thus becoming a Little Seminary as well as an Apostolic School.

A word or two from the College of the Holy Family, Cordova, Argentina, South America: “This, our college of the Holy Family, is intended only and exclusively for students who are determined to embrace religious life in our Society; it is what we call an Apostolic College. We now have twenty-six students.”

Now that priests and scholastics of the Maryland-New York Province are in the Philippines, Ours will be interested in the schools which those of the Province will conduct. Besides the Ateneo and seminary in Manila there is another institution at Vigan, the College and Seminary of the Immaculate Conception. The superior writes: “Here there are two subdeacons making their theological studies, five theological students preparing for orders, 28 students of philosophy, some of whom are studying for the priesthood. The high school department numbers 135, the intermediate classes contain 119 and the
primary grades 96. There are now 85 boarders, including the seminarians and 300 day scholars, a total of 385."

To a *collegium inchoatum*, Brazil, a circular letter was sent and the reply indicates that our request for the enrolment of students was premature. The letter is from Belem do Grao, Pará, Brazil: "In this town of Pará we have for the present only a residence in which we give our labors to four sodalities and to the other works proper to Our Institute."

A Father writes from the College of the Sacred Heart, Sucre, Bolivia: "Our school was founded in 1912 and its first Rector was an old Woodstock man, Rev. Father Prosper N. Malzieu, s. j." Father Malzieu sends the following data about his missions: College of St. Gabriel, Quito, Ecuador. "The Province of Toledo, whose provincial resides in Madrid, maintains two missions in South America: 1) The Mission of Ecuador. 2) The Mission of Peru and Bolivia.

Ecuador has at present a House of Studies and a Novitiate in Cotocollas, near Quito, with 12 philosophers, 10 juniors, 12 novices, and 10 Apostolic boys in preparation for the Novitiate. In Quito there is a college called Saint Gabriel's in honor of Don Gabriel Garcia Moreno, who founded it in 1862. It was formerly considered a national college up to the year 1904. Since then it is a free and private college in which we prepare our boys for the university by the academic or secondary courses of instruction. We have an enrolment of between 200 and 230 pupils, both boarders and day scholars. We also have another college in the city of Riobamba called San Felipe in honor of its founder. There we maintain a preparatory school and conduct an academic course with 200 pupils, all of whom are day scholars. In Guayaquil, Manabi and Esmeraldas we have mission stations or residences.

In the Peru-Bolivia mission we have in the capital, Lima, a residence, San Pedro, and a college, the Immaculate, for boarders and day scholars with full preparatory and academic courses. There are 450 pupils and a faculty of 20 or 25 professors. In Arequipa there is St. Joseph's College with a preparatory section and a newly opened Apostolic school to foster vocations for the Society. This school has some 60 pupils. In Bolivia we have a college at La Paz named San Calisto, which was founded in 1882 and now has 350 day scholars. At Sucre the College of the Sacred Heart has an enrolment of 300 boarders and day scholars."
A few words from another Apostolic school follow. They were written from St. Stanislaus’ College, Sao Paulo, Brazil: “The college, which was formerly called the College of the Holy Family, but is now known as St. Stanislaus’ College, is a preparatory school to our novitiate, in other words a Petit Séminaire of the Society.” There are twenty young Brazilians in this school preparing to enter the novitiate of the Society of Jesus. From another South American college the mail brought returns and a few words about the college of St. Aloysius, Sao Paulo (formerly in Ytú,) Brazil: “The College of St. Aloysius which celebrated in 1917 the fiftieth anniversary of its foundation in the city of Ytú, was in March of the following year transferred by order of superiors to the city of Sao Paulo, which is the capital of the state of the same name, and was changed from a boarding college to a college for day scholars.” In this school there are 248 boys who follow the courses offered by our Fathers. Soon there will be no seminary where we now have the College and Seminary of the Sacred Heart, Montevideo, Uruguay. “The seminary will soon be abandoned. We no longer receive seminarians, since the seminary is in the hands of the secular clergy. In 41 years 268 seminarians entered the seminary and of these 106 were ordained priests, 15 becoming religious; five died in the seminary. There are now 14 of these in their studies, seven with us and seven in the seminary of St. Lucy. Of our seven, three are priests, three others will be ordained priests next year and the last the year after that. Then we shall have only the college.”

A correspondent sends some notes about the Seminary of Sao Leopoldo, Estado do Rio Grande do Sul, in Brazil: “A great consolation for our Archbishop D. Joao Becker and the four bishops of this ecclesiastical province, Santa Maria, Uruguyana, Pelotas and Florianopolis, is the flourishing state of the Provincial Seminary of Sao Leopoldo, destined to remedy the awful lack of priests in these five dioceses. The first two told the writer of these lines that they could give immediate positions to a hundred priests, if they had them. Seven years ago the seminary handed over to the Society was transferred from the capital, Porto Alegre, where the number of the seminarians had been always very limited, to the large rooms of the ancient college of the Immaculate of Sao Leopoldo, and since then the number has increased more than four-fold, with extremely
satisfactory fruits. About fifty priests have been ordained, and now we can offer for ordination every year, half a dozen or more students. We do everything possible to give them a solid preparation, both scientific and ascetic. The Little Seminary has six years of clerical studies, and one or two preparatory courses; the Grand Seminary has two years of philosophy and physics, and four years of theology; the staff of teachers numbers 21 members, all of the Society. The spirit of the boys is excellent; all of them belong to the Apostleship of Prayer; almost all also to the Sodality of Our Lady with weekly reunions of every one of its three sections. Daily Communion is the voluntary practice of all. We were able to open a noviceship of our own. In 1920 we received four novices, and as many in 1921. Since then more have asked for permission to enter and for the following year there are about ten candidates. Several students have entered other religious communities. Our bishops show themselves very much satisfied with our new priests, many of whom are already parish priests and doing very well. Next year we shall not be able to receive all applicants, because the utmost number our Seminary can accommodate is 315 and it is certain that the number of new ones will be greater. But it seems that this difficulty will soon be remedied by the separation of the two Seminaries, and, so rumor says, the Grand Seminary will be transferred to another healthy place.”

A little Apostolic school in the new Irish Free State is a famous place these days. Some men of whom much has been heard in recent months are alumni of this school and Mungret College, Limerick, Ireland sends word that “Some four past students have become famous during the last year; Dr. Curley, Archbishop of Baltimore, Dean Coyle (r. i. p.) murdered in Birmingham, Alabama, while two young priests from Mungret, Fathers Nolan and Rafferty, got their D.D. degrees last summer at Rome.”

The English province's Campion Hall at Oxford has its counterpart in the Province of Ireland. Here juniors of that province gather to pursue their literary studies and prepare for university examinations.

Rathfarnham Castle, County Dublin: “This juniorate was opened in 1913 and since 1915, 37 have taken University degrees as follows:

Master of Science—first-class honors, 2.
Master of Arts—first-class honors, 3.
Bachelor of Science—first-class honors, 3.
Bachelor of Science,—second-class honors, 4.
Bachelor of Science, 2.
Bachelor of Arts—first-class honors, 11.
Bachelor of Arts—second-class honors, 7.
Bachelor of Arts, 5.

Studentships, scholarships, prizes, etc., total 81, giving a total of 118 honors. During these years there have been 46 juniors in residence there, some of whom did not enter for University degrees. At present there are 15 there.

Again the Far East is heard from: The note is this time from St. Stanislaus' Institution, Bombay, Bandra, India, "St. Stanislaus' Institution has classes only up to the 6th Standard, or Second Year High. Most of our boys go to St. Xavier's High School, or to St. Mary's, in Bombay, on finishing here, and some leave here after the fourth or fifth standard to go to St. Xavier's. We have about 525 students actually attending, of whom about 240 are boarders, of these some 90 being orphans who pay nothing at all, or poor boys, who pay from 5 to 8 R. a month."

The following notes are clipped from a report of St. Xavier's High School, Fort, Bombay, India: "The maximum number of boys was reached, as usual, in July with 1,240 on the rolls; it gradually sank to 1,150 in January and, after losing the Matriculation candidates, to 1,009 at the end of the year. We sent up 48 boys for the S. L. Examination; 44 were successful, and our boys gained the 6th, 14th and 20th places on the list of the whole Presidency. No less than twenty obtained over half-marks, and Raichand Lodaya gained the second Rao Sir Pragmalji Scholarship. Eleven boys passed the Intermediate, and 23 the Elementary Drawing Examination; four of them were rewarded with special prizes.

Our boys will be agreeably surprised on returning to school to find themselves in possession of a new playground of about 4,000 square yards. The Municipality had decided a number of years ago to fill up the large Naghoda Tank adjoining our grounds, and generously promised to place two-thirds of the reclaimed area at our disposal for a playground. In April, the Municipality handed over the area for use, and the work of building a substantial fence and levelling the surface was pushed on during the holidays, so that we may expect to see it soon complete. We must not forget to thank the authorities of the Municipality for what they have done.
for us, since the concession of a playground in the midst of an overcrowded city where building plots fetch fancy prices is a very generous gift indeed. We expect great things from the future generations of cricketers and hockey players.”

From a catalogue that was sent with the data we sought is taken the following historical sketch of the Belgaum Mission and St. Paul’s High School, Mangalore: “In 1823 British troops began to be stationed at Belgaum. The Goan and Madrassi menials who accompanied these troops built a small chapel dedicated to St. Anthony not far from the Fort. This chapel was therefore the first Catholic place of worship in Belgaum. It was pulled down later on and another chapel of the same name was built in the cantonment Bazaar. In 1895 Father Gonsalves, S. J. built the present St. Anthony’s chapel which stands just opposite the Cantonment hospital.

In 1823 a church of Our Lady of Mount Carmel was built in the present compound of St. Paul’s High School. In 1850 it was enlarged.” Later on a new roof was put on it. In 1915 it showed some alarming signs of decadence and the military authorities deemed it prudent to have it pulled down. It was demolished in the year 1918 after having been closed to the public from the first of June, 1915. From 1823 to 1856 except for some few intervals, when some secular and religious priests of other orders seem to have been in charge of this church, Carmelite Fathers were the parish priests. They came from Goa where they had their mother house. The first Carmelite priest who had looked after this church was Father Clemens (1823-1829) and the last Father John Chrysostom Marchetti (1853-1856.)

About the year 1832 the parish priest of this church abandoned it and retired to Kanapur. As there were among the troops stationed at Belgaum some Catholic soldiers, the military authorities requested the Vicar Apostolic of Bombay to supply them with a chaplain. This was willingly granted and a priest was sent down to take charge of the church. In 1886 by the “Concordat” the Belgaum mission was handed over to the Archdiocese of Goa. The German Jesuit Fathers however, were requested to continue their work until Portuguese Jesuit Fathers came from Portugal. At the express request of the then Archbishop of Goa, D. Antonio Valente, two Jesuit Fathers and a lay brother were sent from Portugal and arrived at Belgaum on the 29th of
February, 1890. Their names were: Fathers J. M. Gonsalves, Joseph Pires and Brother Esteban Gonsales. On the 26th of March these Fathers were sent to Goa to visit the Archbishop, and the holy shrine of St. Francis Xavier. They came back on the 2nd of April and on the 7th the mission was officially made over to the Portuguese Fathers. Father Nuckel, the superior of the mission until then, left on the same day for Bombay. Shortly after, Father Gonsalves was appointed chaplain of the British forces and Father Pires was nominated vicar of the church of Our Lady of Mount Carmel.

The following are the institutions given over to the Portuguese Fathers by Father Nuckel, s. j.: A small school for boys, with three teachers and 23 boys; a small school for girls; two leper houses; a small house for the poor; a small orphanage, and a Tamil school for children of both sexes. All these institutions except the orphanage still exist. It had to be closed owing to lack of funds. This step was taken much against the will of the Fathers as the "congruas" out of which the orphans were supported were not paid to the Fathers after the change of regime in Portugal. In order to minimize the inconvenience this would entail, the Fathers, as far as circumstances will allow, intend to admit a limited number of orphans into the boarding house free of charge. At present there is only one orphan.

St. Paul’s High School had a very humble beginning. Its origin is rather misty. To all appearances it developed from a girls’ school which was built in the present nuns’ compound many years ago. After some time it was transplanted to the present St. Paul’s school compound. There are no traces of this building at present. It seems it must have been pulled down. In the year 1870 or thereabouts, Father Adams, s. j. had another school built which stands just at the end of the compound facing the main road. It is noted for its number of columns which cause it to look like a miniature Greek temple. For the last eight years it has been eclipsed by the new school building which brings into relief its dilapidated condition. It was built by Father Gonsalves and is solid and spacious. The old building contains the upper classes and this fact should give it some consolation in its old age. Somehow or other the name St. Paul’s School was changed into Roman Catholic Convent Boys’ School. But this name was dropped and the old name was again bestowed on the school. Father Gonsalves, the mana-
ger of the school from 1890 to 1914, did his level best to have it raised to a high school. For some reason or other he did not succeed; but he had the pleasure of seeing his desires fulfilled during the management of Father Dias, s. j. On the 7th of September, 1920, Father Dias left for Spain. Brother A. Ayala, s. j., took charge of the school up to the arrival of Father J. Lima, s. j. who arrived at Belgaum from Spain on the 26th of March, 1921.

We are told that: "St. Aloysius' College, Galle, was, at the time the Belgian Fathers arrived in Ceylon, 1895, a small school with only 70 pupils. It was handed over to the Jesuit Belgian Province in 1905 by the Right Rev. Dr. J. Van Reeth, s. j., of Galle. The college has now on the staff 6 Europeans, Jesuit Fathers, 14 lay teachers, duly certificated, 4 lady teachers. There are 486 boys on its list, out of whom 220 are Catholics. It comprises an elementary department, standard 1 to 8, with a commercial class at the top, and a secondary department, forms 1 to 7, with a fully equipped science laboratory and matric form. There are now eight old Aloysians preparing for the priesthood in the Papal Seminary, Kandy. It has just been decided to extend our college buildings. More and better ventilated class rooms are wanted and a reading room should also be erected. Any help from America would be heartily acknowledged. Belgium cannot help us as she used to do before the war. It would be a great favor if you could dispose of a few stipends for Masses."

Writing of St. Michael's College, Batticaloa, Ceylon, a Father says: "I must make a distinction between a single English school, St. Michael's, Batticaloa, which is our Society's, and other schools which belong to the Bishop; even among these other English schools subdistinguuo; one is under the direct control of some of our Fathers, who are employed as prefect of studies and as teachers. This is St. Joseph's, Trincomalie. The others are directed either by Secular priests or by Sisters of St. Joseph de Cluny, but the managers of all these schools, i.e., the official correspondents with the department of education, are Jesuits.

After these distinctions and subdistinctions I give you the names and the figures of the boys' schools: a) St. Michael's College, Batticaloa, boarders 65, day scholars 188; b) St. Joseph's, Trincomalie, day scholars 204; c) St. Mary's School, Kalmunai, day scholars 94.
We have also the management of 41 Tamil schools, where 2630 children are educated, but no Father is directly in charge of them, I mean engaged in teaching in these schools."

Some notes from St. Joseph's College, North Point, Darjeeling, India:

On reviewing the past year's work, the senior Cambridge results of last December claim most deservedly our first attention. The twelve boys of the class took the examination which all twelve passed with credit: one gaining first class honors and a distinction in English literature; second class honors fell to three others, one with distinction in English and one with distinction in history. This splendid percentage, besides reflecting the greatest credit on the whole class, is to all of us a most welcome reward of the keen and untiring devotedness of their masters. Of the six senior secondary scholarships awarded by the educational department on the results of these examinations, two fell to St. Joseph's College.

E. Martindell and N. Minahan appeared in the month of July for the Higher School Certificate Examination and passed with credit. We know now that this is a most searching test which only those will stand who are thoroughly grounded in its several subjects. It is the fitting and crowning complement of a proper school course, and it is therefore to be desired that most of the seniors should avail themselves of the fine training it affords.

The Cadets were inspected twice this year, in June by General Sir Sydney Lawford, and in September by General Sir Arthur Scott. Both Generals declared themselves pleased with the smartness and efficiency of the platoon. This speaks well for the officer in charge, who, for want of a regular instructor, had to work the platoon single-handed. The volunteer force has now been revived in a modified form, under the name of Auxiliary Force, from which any enrolled person may be discharged after a period of six years' service. School boys not being their own masters, cannot bind themselves to an enrolment of six years' duration. It has therefore been ruled by the military authorities that to the form of oath on the enrolment form, cadets may have the following words added: 'Such covenant to endure while I am at college or school.'

The Government of India having found it unadvisable to admit cadets under 16, we hope to take up Boy Scout training next year, provided we succeed in finding a suitable scoutmaster.
Early in the year we received from London two brass memorial tablets recording the names of the 27 North Pointers who gallantly gave up their young lives for King and Country: they have been duly erected in the college chapel.

The whole college was in genuine rejoicing at the news that it had pleased the chivalrous King of the Belgians to bestow upon Rev. Father H. Walkens (formerly Rector of North Point, and afterwards Superior of the Jesuits in Bengal, then lying as an invalid at the college) the coveted order of ‘Chevalier de la Couronne.’ May God grant him many useful years to come, wherein he may enjoy this well earned acknowledgment of all his good services to the country of his adoption.”

Our province’s first school outside the United States has been steadily growing in the number of students. We reprint a short historical sketch of St. George’s College, Kingston, Jamaica:

“St. George’s College was founded in the year 1850. In June of that year some Spanish Jesuits landed in Jamaica from New Grenada, having been compelled to leave that country on account of a revolution. At their head was the Rev. Emmanuel Gil, a distinguished scholar, who had at one time been court preacher to the King of Spain. They rented a building at 26 North Street, and received the sanction of the ecclesiastical authorities for resuming the work of education in which they had been engaged before coming to Jamaica. They did not, however, attach great importance to their undertaking, and in 1852 left Jamaica to establish themselves in Guatemala.

On the departure of the Spanish Jesuits, the college was removed to 74 King Street, where it continued for a period of thirteen years under the direction of Father Alexis Simon, S.J. In January, 1866, for reasons that are not recorded, the college was closed.

At the beginning of the year 1868, the Rev. James Jones, S.J., who had come out from England three years before, again rented the house at 26 North Street, and opened it as a school for boarders and day scholars. In the following year, Father Barton, S.J., was appointed head of the school. After an existence of four years, the college was again closed in December, 1871.

During the autumn of the following year, Father Francis X. Jäckel, S.J., arrived in Jamaica from British Honduras, and seeing the great need of a school for Catholic boys, obtained permission from his ecclesiastical
superior to re-open the college as a day school. Father Thomas Porter, s. j., became head of the college in 1879, and he was succeeded in turn by Father Ryan, Father Burns and Father Parker.

In 1894 the Jamaica Mission was transferred from the English Province to the Maryland-New York Province of the Society of Jesus.

In the following year the college was removed from 26 North Street, to the corner of East and North Streets, where a boarding department was opened. Father Patrick Kelly was then headmaster. After two years the boarding department was closed and the college went back again to its old quarters at the corner of North and Orange Streets. From 1898 on, the college was under the direction of Fathers Gregory, Magrath and Duarte.

Winchester Park, North Street, was purchased in 1905, and the college was transferred to the residence on that site in May of that year. In September, 1906, Father Joseph Dinand became headmaster.

The new home of the school was partially destroyed by the great earthquake of 1907, but it was temporarily repaired and used as a relief hospital during the trying days that followed upon the destruction of the city. After the earthquake the number of students increased steadily, and the old residence that served as a school building became inadequate for the proper accommodation of the scholars.

Father O'Hare was appointed headmaster in 1908. During his administration, plans were drawn up for another edifice, and in March, 1913, ground was broken for the new structure. The corner-stone was laid on April 23rd of the same year, St. George's Day, by His Excellency Brig.-General Sir William Manning, K. C. M. G., assisted by His Lordship Bishop Collins, Rev. John Harpes, s. j., Superior of the Mission, the Chief Justice, Sir Anthony Coll, and a large gathering of prominent persons, and those interested in secondary education. The building was finally completed in the summer of 1914, and in September of that same year, classes were held for the first time within its walls.”

In far away Syria there is a famous Jesuit University. From this center of learning a short memorandum was sent telling us of the classes in the University of St. Joseph, Beirut, Syria.

“These are the numbers of the students in the various departments of our schools in Beirut; 565 in the college, composed of the Oriental Seminary, with 33 students; the faculty of medicine, with 196; the law school, with 78 in
the course; the technical school, with 28; the preparatory school, with 40; the course in administrative law, with 58; the course in engineering, with 21.”

A Father of the Province of Lyons writes:
“A college was opened only a year ago in St. Eugène, Algiers, called Notre Dame d’Afrique. The college has already on its rolls 150 pupils, all but 30 of these being boarders.”

Another college heard from is one in a city in the Near East. A note has reached us from St. Ignatius College, Aleppo, Syria:
“We have opened only the three highest classes, corresponding to the third, second and first French classes. We prepare students for the French baccalaureate and for the schools of law, medicine and engineering at Beirut.”

An echo of the early days of the war comes to us from the College of Our Lady, Tournai:
“This college suffered great damage during the war at the hands of the German soldiers who lived in it after the Fathers had been driven out. Restoration of the buildings and furniture is not yet complete. With permission of Rev. Father General we shall again be able to receive some boarders in October, but not more than 30.”

One of Ours writes to the Editor from the College of St. John Berchmans, Brussels (formerly St. Michael’s):
“St. Michael’s College was founded in Brussels in 1835 by the Fathers of the Society of Jesus. It is the oldest college in the capital. In 1905 the college was divided, and the greater number of the students followed the courses of the new St. Michael’s College, Boulevard St. Michel, at the other end of the city. To do away with the confusion due to the existence of two St. Michael’s Colleges in Brussels, the old college of that name was this year given the name of St. John Berchmans.”

Among the many flourishing schools which the Belgian Fathers conduct, is the Technical School (St. Aloysius’ College), Liege, Belgium. A Father writes from this institution:
“In the College of St. Aloysius, at Liege, there are the Latin classes, “ancient humanities,” as they are called, only up to the third class, inclusive. So we have no second class and no rhetoric class. Besides, we have classes called “Industrial” which are equivalent to “modern
"There are five of these classes, which cover the whole course of preparation for the "Technical School." This embraces higher studies and gives a three year course, on the completion of which a diploma approved by the Belgian Government is conferred with the degree of "Technical Engineer." To date the Technical School is connected with the College of St. Aloysius, but is not exactly a part of the college. The Technical School has 120 pupils. The Latin course numbers 122, while in the industrial course there are 159 and 20 in the preparatory grades. We also have an evening course in the Industrial School with 117 students attending. Thus our total registration is 538.

I wish to note that during the past year higher superiors have urged that the number of our students in each college be limited. For they say that we have so many pupils that they can not be educated as they should be. Therefore it would not be a good thing to have an increase in the number of our students."

From St. Ignatius, Zikawei, Shanghai, China, came these few words:

"Here we have two seminaries for this mission of Nanking, as well as a college. There are 13 theologians and 15 philosophers in their studies, besides 11 who, having completed their philosophic studies, are in their trial before beginning the study of theology. In the Little Seminary we have 29 students and 490 boarders in the college."

In our last edition we published a note about the Mission of Tchely, in China. Below we print that part of a report on the condition of the mission which relates to schools and colleges.

The Mission of South-East Tchely, China.

The Mission of South East Tchely comprises five prefectures, with 37 sub-prefectures, and contains some 8,300,000 inhabitants. Here there are under one bishop 46 European priests of the Society of Jesus, 33 native priests, 9 of whom belong to the Society, 6 scholastics of the Society, three of whom are native Chinese, 13 coadjutor brothers of the same Society; 5 of whom are Chinese. In 1857 there were 9,505 Christians in the mission; in 1920 this number had grown to 102,390, while the total in July last was 105,291, an increase of 2,901 during the past year. As we are now concerned only with the colleges of the Society, we must pass over the more than 2,000 schools in which over 40,000 Chinese boys and girls are being given elementary in-
struction, and making no mention of the many orphan-
ages and dispensaries maintained by the clergy, or of the
multitude of good works being carried on in the mission,
say a few words about the seminary and colleges.

In Sienhsien there is a Little Seminary with 21 boys
preparing for the priesthood. In the Grand Seminary
9 are studying theology. Five of these are seminarians
and four are Jesuit scholastics; 15 are making the
philosophy course. In the Central College are 220
native students, of whom 16 are taking the course in
Latin and the rest undergoing a training in Chinese and
sciences. In Tai-ming-fou there is a Central College in
which 255 boys are taking courses in their native lan-
guage; 46 of these are pagans. A French course is
also given in another college where 106 students are
being instructed. Only 13 of these last are Christians.
THE NUMBER OF STUDENTS IN THE COLLEGES OF THE SOCIETY.

The following tables of the number of students in the colleges of the Society have been compiled from information received directly from each province and mission. While, of course, there must be some errors in so extensive a work, it is believed that they are not great, and that the following tables give a correct idea of the numbers attending all the colleges from which we received returns. Because of the unfavorable attitude of state officials in certain quarters, some colleges were unwilling to make public their school attendance. Some very few colleges in far removed countries also failed to make returns. A conservative estimate, based on figures at hand, would give us, when the attendance in these colleges was added to the figures we have received, a total of about 110,000 students in the colleges, universities and seminaries of the Society throughout the world. The number of students given is that of the attendance at the fall term of 1921. The number of boarders and day scholars is given wherever it could be obtained; the half-boarders are counted with the day scholars. Only colleges and high schools have been numbered, not parochial schools, even though they are under the direction of Ours. Seminaries in which Ours teach are also given, and to distinguish them, theological seminaries have been followed by a (†), preparatory seminaries, in which theology is not taught, by an (*).

This is the third list of its kind. One was printed in the Woodstock Letters, Vol. VIII, page 64, February, 1879. The second was published in the May number of the Woodstock Letters, 1896.

After these tables had been set up in print, we received returns from the College of Our Lady of Mercy, Burgos, Spain, Province of Castile, 140 day scholars, and from the Latin-American College, Rome, of the Province of Rome, where 48 are taking the course in theology, 39 are in philosophy and 17 pursuing the course in Canon Law. All attend classes at the Gregorian University. We also heard from: St. Mary’s High School, Mazagon, Bombay, 267 boarders and 364 day scholars; St. Aloysius’ College, Mangalore, 1592 students, all day-scholars.
### ITALIAN ASSISTANCY

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**Totals:**
- Austria: 763
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- Western Bengal Mission: 1994
- Mission of Galle: 561
- Czecho-Slovakia: 256
- Germany: 882
- Poona Mission: 350
- Brazil Mission: 1304
- Hungary: 841
- Jugo-Slava: 437
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### Totals

- French Assancy: 1524
- Toulouse: 2071
- Madagascar Mission: 416
- Argentine-Chile: 1615
- Castile: 1406
- Mission of Colombia: 1369
- Spanish Assancy: 2775
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**Totals:**

- Leon: 496
- Mission of Cuba: 1292
- Portugal: 393
- Brazil Mission: 50
- Mission of Goa: 343
- Mexico: 92
- Toledo: 2186
- Mission of Peru-Ecuador: 1947

**Grand Total:** 4133
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### Summary by Assistancies and Provinces

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Number of Students in Colleges of the Society in 1878: 32243
Number of Students in Colleges of the Society in 1896: 52692
Number of Students in Colleges of the Society in 1921: 93499

Increase in 25 years: 40807

1 Then the Province of Galicia.

2 At that time the Maryland-New York Province, the Missouri Province and the New Orleans Mission belonged to the English Assistancy, the Missions of New Mexico, California and the Rocky Mountains to the Italian Assistancy and the Mission of North America to the German Assistancy.
Loyola College, Baltimore, Md.

THE NEW LOYOLA COLLEGE AT EVERGREEN, BALTIMORE, MD.

Loyola College, Baltimore, Md.
Cudahy Science Hall  Loyola Academy Building
Loyola University, Chicago, Ill.

St. Stanislaus' House of Retreats, Cleveland, O.

Engineering School, Detroit University, Detroit, Mich.
St. Stanislaus Seminary, Florissant, Mo.

Mt. St. Michael's, Hillyard, Washington
Georgetown Preparatory School, Garrett Park, Md.
Rockhurst College, Kansas City, Mo.
Loyola College, Los Angeles, Calif.
Sacred Heart Novitiate, Los Gatos, Calif.

Marquette University, Milwaukee, Wis.
The Marquette Union  Marquette Law School
First Floor of Gymnasium  Conservatory of Music
School of Dentistry  School of Medicine
Marquette University, Milwaukee, Wis.

Trinity Hospital Annex

Gesù Church

Nurses' Home

School of Engineering

Administration Building

Marquette Academy
THE PROGRESS OF TWENTY-FIVE YEARS

As an added feature of our anniversary number we wished to present pictures of all new buildings built or acquired by our Fathers in this country during the last quarter of a century. In answer to our request for these views, many colleges sent us pictures of such buildings, and these are reproduced with the following pages.

Baltimore, Maryland. Although the early history of the Catholic Church in Maryland is the history of the Jesuit Fathers in that mission, Baltimore, archiepiscopal see of two Jesuits (John Carroll and Leonard Neale), had no Jesuit college till 1853.

Perhaps an earlier start would have been made if there had not occurred a long interval (1829-1849) when no Jesuits were stationed in Baltimore.

Four years after Archbishop Eccleston welcomed the Society back in 1849, Loyola College was founded and chartered to confer degrees in all faculties.

Since that time the growth has been steady, if gradual, and despite the additional building erected twenty years ago, the Calvert Street plant is not now adequate.

New territory has, therefore, been bought in Roland Park, and in the splendid mansion of the Garrett estate college classes are now held. There a science hall and a $100,000 gymnasium will be erected this spring. The property consists of over twenty acres, well located in an exclusive residential district.

At some distance, in what is known as the Guilford section, several acres have been acquired for the high school and church. There is, however, no immediate prospect of this transfer.

It is expected that the new location of the college will greatly increase the numbers in that department.

Boston, Massachusetts. Boston College really dates its existence from the year 1857, when on August 1st, Father John McElroy, then attached to St. Mary's Church, Endicott Street, in the North End, purchased a strip of land on Harrison Avenue, in the South End, for the purpose of establishing a college of higher studies for the members of the Society of Jesus. On this property suitable buildings were erected, and a scholasticate of the Society of Jesus was opened.
In 1863, this scholasticate was transferred to Georgetown, D. C., and later to the College of the Sacred Heart, Woodstock, Md., and in the buildings thus left vacant an institution of higher learning was inaugurated and called Boston College. On May 25th, of this same year, by an act of the Massachusetts Legislature, Boston College was granted the necessary power of conferring collegiate degrees. The first classes were welcomed on September 5, 1864, when twenty-two students enrolled.

Here then, for nearly fifty years, with ever-increasing numbers, Boston College continued its labor of love, yearly sending forth young men who were a credit to their Church and to the commonwealth. Slowly, yet surely, during that half a century of unflagging energy and self-sacrifice, were laid the enduring foundations of a greater Boston College.

In 1907, Father Thomas I. Gasson, s. J., was appointed President, and by that time progress had been so steady, growth in numbers and educational influence so marked, that need of increased facilities for handling every department of college activity was keenly felt. Up to this time both college and high school were occupying the same buildings, and manifold reasons urged a separation of these two departments. Accordingly the present picturesque site of over thirty-eight acres at Chestnut Hill, in Newton, just over the Boston line, facing Commonwealth Avenue, and overlooking the twin lakes that lie beneath its heights, was purchased in 1907.

Here, on a site unrivalled the country over for picturesqueness and environment, peculiarly suited to collegiate and classic ideals, Boston College inaugurates the second half century of her existence.

Already two structures of Collegiate Gothic grace University Heights, the recitation building, crowned with an inspiring central tower, and St. Mary's Hall, the faculty building, ornamented in chaste medieval richness.

These two buildings with the recitation hall as the centre of a proposed group of twenty Gothic structures, rise high on ornate terraces, and for outstanding strength and beauty they call forth universal admiration.

The student body of Boston College now numbers over eight hundred and sixty, all day scholars, who make their daily pilgrimages from South Boston, Lowell, Brockton, from all the surrounding cities and towns, and even from distant Providence.

At present the third building, that of the arts and sciences, is in course of construction. This hall is to be
a practical structure, devoted to the purposes of laboratories and class rooms, yet the Gothic architecture is being scrupulously preserved.

Brooklyn, New York. Brooklyn College.—The College of St. Francis Xavier was founded in 1847, and endowed by the Regents of New York with full collegiate powers and privileges. The college was transferred from 16th Street, Manhattan, to its present location in 1913. The college property embraces two large city blocks, and is situated on the highest point in the Borough of Brooklyn, called Crown Heights. It is a short distance from Prospect Park and Institute Park, with the Museum of Arts and Sciences. This neighborhood promises to be one of the finest residential sections in the city. Its position makes it easily accessible from all points of Greater New York and Long Island.

Buffalo, New York. Canisius College, Buffalo, New York, began in 1870, as the Corporation of Canisius College, and located on Washington Street, near the old Chippewa Market. In 1911, the college department was transferred to the new site, at the corner of Main and Jefferson Streets, almost in the geometrical center of Buffalo, and not far from Delaware Park. The present building is to be completed by two wings, elongated toward the rear, and is one of a group of four. The style is Renascence. In April of this year (1922), ground will be broken for the second building of the group, the science building, which will house the greatly enlarged science department as well as the new courses in engineering. The site comprises twelve acres.

Chicago, Illinois. Loyola University, of Chicago, is a fully chartered university, comprising at present six distinct departments:

1. Department of secondary education, consisting of two high schools, in which one thousand pupils are enrolled.
2. Department of arts and sciences, called St. Ignatius' College.
3. Loyola University School of Medicine.
4. Loyola University School of Law.
5. Loyola University School of Sociology.

The University charter dates only from the year 1909, but St. Ignatius' College was chartered in 1870. The buildings and departments of the university are placed in four different parts of the city. However, the
THE PROGRESS OF

The present plan is to gather all the collegiate departments into a group of buildings on the north shore campus at Loyola Avenue and Sheridan Road. The campus was purchased in 1906, and is of twenty-five acres extent, with a Lake Michigan frontage of nine hundred feet. At the present time there are two very splendid school structures on this campus, one a class-room building, the other the Michael Cudahy Science Hall. Before the end of the present year it is hoped that two more structures will arise on this new campus, one for a high school, the other a faculty and administration building.

The original and historic site of St. Ignatius' College is now near the heart of the city, but as the attendance there is the largest in its history, a high school will always be maintained in this very central part of the city.

The Medical School has its own building in the vicinity of the Cook County Hospital, and is part of the medical district of Chicago.

The School of Sociology and the Law School are housed in the Ashland Block office building in the downtown district.

The student enrolment of all the departments of Loyola University for the current year is 2900.

CINCINNATI, OHIO. St. Xavier College was founded October 17, 1831, as the "Athenæum." The Jesuit Fathers took charge in 1840, and the name St. Xavier College was then bestowed upon the institution, consisting of a college and high school. In 1918, the college was removed from Sycamore Street, in the downtown district, and on a plot of 26 acres on Victory Avenue, in Avondale, the new buildings were erected. This site is centrally located in a park district. Ten buildings, besides the three already completed, will be erected on the property. Those structures already finished are the administration building, the alumni science hall and the club house, now being used as a library. All buildings will be in the Tudor-Gothic style. At present the arts department and pre-medical classes are located in the new home. The high school remains at the old location, and the building is used also for night courses in law, accounting, commerce, finance and sociology. Hinkle Hall is the gift of Mrs. Fred. Hinkle, who gave 100,000 dollars for the building; the alumni science hall is the tribute of the alumni in memory of the Diamond Jubilee of St. Xavier's. A 40,000 dollar stadium is now being constructed, and the foundations of a dormitory, to cost 125,000 dollars, will be laid this fall.
TWENTY-FIVE YEARS

CLEVELAND, OHIO. St. Stanislaus' Novitiate was founded in August, 1897. Since 1908 it has been only a tertianship. It is situated just outside the City of Cleveland, in a well-wooded property of about seventy-eight acres, containing fine walks and a picturesque lake. Two houses have been built, one in 1897 and the other in 1900, and a separate building for laymen's retreats is projected. The novitiate and juniorate of the Buffalo Mission were located here until September, 1908, when the tertians of the Missouri Province were transferred here shortly after the division of the Buffalo Mission.

DETROIT, MICHIGAN. Detroit College was founded in 1833 by Oratorian Fathers, The Society took charge of the college on June 1, 1877. A private dwelling was bought in 1885 for the college department. In 1889 a new school building was erected. In the year 1907 the gymnasium building on Larned Street was built. This edifice contains lecture halls and laboratories for the scientific school. The college was incorporated as “The University of Detroit” in 1911. An engineering school was then opened, soon to be followed by a law school in 1912. In 1915 a building costing 175,000 dollars was put up to accommodate the engineering and law departments. To accommodate the growing numbers in the university, a large piece of property, totaling forty-two and one-half acres, has been recently purchased as a site for the new university. Plans of several buildings and an athletic stadium are being prepared.

FLORISSANT, MISSOURI. St. Stanislaus' Seminary was founded in 1823. It is located two and a half miles west of Florissant, and sixteen miles northwest of St. Louis. and is surrounded by extensive grounds, 752 acres in all. Towards the east, the ground slopes down 100 feet in the course of a mile and a quarter to the Bridgeton Road, affording a magnificent view of the beautiful Florissant Valley. Towards the west, the ground stretches in gently undulating slopes to the Missouri River, two miles distant. Four buildings stand on the premises, the "Rock" building, begun in 1840 and first occupied in 1849; the novices' building, begun in 1873, the tertians' building, begun three years later; the juniors' building, started in 1897 and enlarged in 1912. A chapel building is planned which will contain in the basement a hall and stage, together with bakeshop, refrigerator for meat, dining room for hired help, etc., above this a dining room capable of seating 320, and to the rear the kitchen, scullery and pantry, and above this again a large community.
chapel 40 feet high in the clear, containing 7 altars, and to the rear a large double sacristy. Before the end of January the work of excavation will be well under way.

The vacating of the old chapel and refectory will leave the novices’ building entirely free for the novices. An addition to the juniorate is also imperative. The seminary is officially the normal training school of St. Louis University.

Garrett Park, Maryland. The Georgetown Preparatory School was transferred in 1918 from the college building to Garrett Park, Maryland, 10 miles from Washington, D. C. The grounds comprise 90 acres of wooded land, and the property possesses sufficient proximity to the National Capital with its educational resources, and enough isolation to insure the advantages of a country school. Two new dormitory buildings, a chapel, classroom building and gymnasium are proposed. The main building and the north wing of the central structure, with accommodations for 100 boarders, have already been completed. The style is colonial. There has been so great a demand for entrance to the school that each year applications are rejected. Graduates of the college are enrolling their sons, and many boys have been registered ten years in advance of the date of entrance.

Grand Coteau, Louisiana. St. Charles College, located in Grand Coteau, Louisiana, was founded in the year 1838. On three occasions the college was completely destroyed by fire. The present building was completed in 1911. The college grounds extend over 850 acres. The curriculum embraces the full collegiate and academic course of studies, and is accredited by the State Board of Education.

Hillyard, Washington. Mt. St. Michael’s—It is the house of philosophy for the province of California. Degrees are granted through Gonzaga University, Spokane, eight miles distant from Mt. St. Michael’s. The first house of higher studies was started at St. Ignatius’ Mission, Montana, August 22, 1895. It was transferred to Spokane on September 7, 1899. The cornerstone of the present building, three miles from Hillyard, was laid on March 21, 1915 by Bishop Schinner of Spokane. The building was completed towards the end of that year and the house was occupied on January 6, 1916. The building is of red brick in the form of a T and is in the Tudor-Gothic style of architecture. It is erected on a hill overlooking the city of Spokane with the town of Hillyard in the foreground. The property contains 500
TWENTY-FIVE YEARS 87

acres mainly occupying the plateau in the rear of the building. The hill on which it stands is 300 feet above the plain, 2400 feet above sea level and commands the extensive and very picturesque Spokane valley. At present it has a community of 150. It is intended in the future to add the courses in theology and the building has been so constructed as to allow of additions being made at each end of the main building. The power house, chemical lecture-room and laboratory, servants' quarters and shops are in smaller detached buildings at the rear in a similar style of architecture.

KANSAS CITY, MISSOURI. Rockhurst College incorporated by the Secretary of State, September 17, 1910, was founded in 1914 at 53rd Street and Troost Avenue.

The property occupies 24 acres of land in a very desirable residence section in the south side. One building destined to be the administration building has thus far been erected. A science hall, a gymnasium and dormitory building are proposed. Our Fathers conduct a high school and college.

LOS ANGELES, CALIFORNIA. The Loyola College of Los Angeles, for day scholars only, is the successor of old St. Vincent college, founded in Los Angeles by the Vincentians in 1865. Chartered by the State of California in 1869, the College was empowered to confer degrees and was granted the privileges of a University. In 1911 the Jesuit Fathers opened the College for a four-year high school course. In 1914 the collegiate department was begun.

A full collegiate course leading to the degree A. B. is now open to students who have successfully completed the classical high school course. In September, 1920, the St. Vincent School of Law was added.

In February, 1918, it was found necessary to incorporate under the title of Loyola College of Los Angeles, and in March, 1918, the college began to operate under the new name.

Upon succeeding the Vincentian Fathers in the college work, a site was obtained by the Society in Highland Park, L. A. But the great distance from the center of the city moved the authorities in the opening of 1916 to purchase the present site of ten acres, centrally located on Pico Heights, twenty minutes from the heart of the city. The present fine administration building is the first unit of a group of edifices destined to rise upon the site.
LOS GATOS, CALIFORNIA. The Sacred Heart Novitiate was founded in 1888 and is the novitiate of Los Gatos, existing under the laws of California, incorporated February 26, 1902.

It is located at Los Gatos, Santa Clara County, California, and stands in the midst of a piece of property of 400 acres, some of which are orchards and vineyards. Situated in the foot-hills, south of the town, it commands an ideal view of the far-famed Santa Clara Valley. Buildings actually erected are: one community building and two buildings for the winery. A new wing for the novices is now proposed. The house is used as a novitiate and juniorate. There has been a tertianship here during the last five years. But this year we have no tertians here.

MILWAUKEE, WISCONSIN. Marquette College was founded in 1855. In 1907 a new charter was obtained and the college became Marquette University. An affiliation of the Milwaukee Medical College was effected in 1907 and of the Milwaukee Law School in 1908. In the summer of 1910 the Mackie residence on Grand Avenue and Eleventh Street was acquired and fitted out for the Law School, which had held it sessions in the Marquette College building. During the same summer, property on Sycamore Street, between Eleventh and Twelfth Streets, was purchased and a concrete building was erected for the use of the College of Engineering. In September, 1910, the College of Economics opened with the School of Business Administration and School of Journalism. The Summer School, organized in 1909, has been very successful in its results, and shows an increasing patronage with every season. In 1911, the Conservatory of Music secured a fine property on Tenth Street, between Wells and Cedar, offering the best material advantages for the study of music, in classroom and in concert hall facilities. For several years, extension work has been carried on, principally in evening classes. In 1912, the affiliation of the Milwaukee Medical School with the Marquette University came to a close, by the acquisition on the part of the University, of possession and complete control of the Schools of Medicine and Dentistry of Trinity Hospital and of the Training School for Nurses. Early in 1913 the property located at the corner of Fourth Street and Reservoir Avenue was purchased from the Wisconsin College of Physicians and Surgeons, and thus the two medical colleges of Milwaukee were merged in the new
Medical Department of Marquette University, with the College of Medicine at Fourth Street and Reservoir Avenue and the School of Dentistry at Ninth and Wells Streets. A complete reorganization of the college faculties, according to the suggestion of the American Medical Association, with a clinical and laboratory equipment to meet all modern requirements and the raising of the standard for entrance requirements took place, and in February, 1915, Marquette School of Medicine was accorded a "Class A" rating by the A. M. A.

The University has been the recipient of one large benefaction, the gift of the building for the College of Arts and Sciences, made by Mr. and Mrs. Robert A. Johnson in 1906, In March, 1916, a building and endowment campaign carried on in Milwaukee and in the State of Wisconsin resulted in a $503,471.23 fund. In 1918, the Carnegie Foundation for the Advancement of Teaching offered the University two-thirds of a million dollars for the Medical School, on condition that the University raised one-third of a million dollars. The campaign for this amount was successful, and the Medical School has an endowment of one million dollars.

The University as at present organized consists of the following departments:

The College of Arts and Sciences, located at 1115-1127 Grand Avenue.
The College of Applied Sciences and Engineering, at 1136-1204 Sycamore Street.
The College of Dentistry, 825 Wells Street (rented)
The R. A. Johnson College of Economics, 1115-1127 Grand Avenue.
The School of Journalism, 1115-1127 Grand Avenue.
The College of Law, 1103 Grand Avenue.
The School of Medicine, 4th Street, and Reservoir Avenue.
The Conservatory of Music, 1505 Grand Avenue.
The Training School for Nurses, 199 and 9th Street (rented.)

The Marquette Academy, the University High School, on the block bounded by State, Prairie, Tenth and Eleventh Streets.

Trinity Hospital, 200 Ninth Street (rented.)
Trinity Hospital Annex, 1520 Grand Avenue.
Marquette Dispensary, 325 Reservoir Avenue.

Mobile County, Alabama. Spring Hill College, was founded in 1830 by Bishop Portier of Mobile, and after being granted a charter by the Alabama legislature, in 1836,
was empowered in 1840 by Gregory XVI to grant degrees in philosophy and theology. In 1847 the Society took charge of the institution. The present buildings number eight, located on a 690-acre tract covering the pine-clad hill that gives the college its name. Doctor Thomas in the United States Health Bulletin pronounced it the ideal location for a school. Full college and high school courses together with courses for pre-medical and pre-engineering students make up the departments of learning. Spring Hill is an accredited institution of the Alabama board of colleges.

New Orleans, Louisiana. Loyola University.—Loyola was started in 1904 as a select college, and in 1912 was chartered as a university in the State of Louisiana. The five buildings now erected are grouped on a fifteen acre site in the most fashionable quarter of New Orleans' residential section. The buildings front on St. Charles Avenue, facing Audubon Park. The University has the following departments: arts and sciences, dentistry, pharmacy, pre-medical, post-graduate medical school, law, school of commerce and finance, school of civil engineering, school of architecture, school of auto-mechanics.

New York, N. Y. Campion House, the residence of the editors of America and headquarters of the America Press was occupied in 1917. It is No. 39 W. 86th Street. The building stands on a lot 36x100 feet, and is centrally located in one of the best residential sections of the Metropolis, being within two blocks of Central Park.

Fordham University.—Twelve miles north of New York's City Hall, but within the area of dense population, stretch Fordham's ample and well-kept acres.

In the southwest corner of the property are located all the buildings now erected. Facing Webster Avenue, but well back from the hum of traffic are the administration building, first and second division buildings and faculty building. Further north are St. John's Hall, St. John's Church, Harvester Club, the Auditorium, and south of the main group, are the science buildings and the school of pharmacy, opposite the site where the Messenger Press will locate.

A library building, a gymnasium and a new dormitory are needed, and it is hoped the high school can be located elsewhere.

The post-graduate classes, social service school, business courses, etc., are, together with the law school, in
the Woolworth Building, which is in the vicinity of the city courts.

The university charter and name date back to 1907. Prior to that the institution was known as St. John's College, the name given by the founder, Archbishop Hughes, in 1841. There had been no Catholic college or high school in the archdiocese since the New York Literary Institute, founded by the Fathers of our Maryland Mission, had ceased to function.

At the request of the Archbishop, some of our Fathers of the Province of France, who were conducting a small college in Kentucky, took over St. John's College and Seminary in 1846. The seminary was soon after transferred, but the building was used as a scholasticate and house of retreats.

The growth of the college was gradual, but with the university status the roster has increased from 500 to 2750.

*Church of the Nativity.*—This church was built about 1840 by the Secular priests. When the Maryland-New York Province relinquished the care of the church for Italians in Elizabeth Street, the church on Second Avenue was taken over by our Fathers in place of the former. In June 1917, therefore, our province took charge of the Church of the Nativity.

*Omaha, Nebraska.*—Creighton University, Nebraska, was founded in 1878, and incorporated August 14, 1879, under the general law of the State of Nebraska.

The university buildings are divided into two groups, one on the California Street campus, and the other, the medical group, situated at 14th and Davenport Streets.

The California Street campus extends from California Street to Burt Street, a distance of two blocks, and from 24th Street to 27th Street. On the California Street campus are situated the buildings of the College of Arts and Sciences, the high school, the general library, the administration building, St. John's Church, the college chapel, the auditorium, the boiler house, the observatory, the gymnasium, St. John's Hall (dormitory), the law school, the dental school, the athletic field and stands.

The medical group consists of the medical college, the medical laboratory buildings and the pharmacy building.

The plans for the future development of Creighton University call for several additional buildings on the California Street campus, which are to include a library, class-room buildings and laboratory buildings for physics, chemistry and biology. It is also proposed to erect a
THE PROGRESS OF

new permanent stadium in place of the present athletic field.

PHILADELPHIA, PENNSYLVANIA. St. Joseph's College was first opened in September, 1851, and the classes were conducted in the building which now forms a part of the parochial residence of Old St. Joseph's Church, Willing's Alley. However, this institution had existed as a school from 1781, and even earlier, for the records of that year make mention of the "old school house" which stood between the church and Walnut street.

On January 27, 1852, St. Joseph's College was granted a charter by the State of Pennsylvania, and received the necessary power for conferring all college degrees. During the first year of its existence the college numbered ninety-eight names on its register. In September, 1855, the college was removed to the northeast corner of Filbert and Juniper Streets, and there classes were held until 1860, when it was transferred back to Old St. Joseph's.

The present site, the square bounded by Seventeenth, Thompson and Stiles Streets, with a frontage of 1,320 feet, was purchased in 1866, and a preparatory Latin class was opened in the basement of the Parochial School. Under such circumstances only a very limited number of students could be accommodated. Indeed during these years the existence of the college was very precarious, and not until 1889 was it firmly established.

New St. Joseph's College was opened on September 1, 1889, when the completion of the new church of the Gesù at Eighteenth and Stiles Streets, made the chapel building available for class purposes. During the year 1899 the new college building was erected, together with the College Auditorium. The new structure has a frontage on Seventeenth Street of 200 feet, it is 55 feet wide and four stories in height. The construction is of brick, with Indiana limestone trimmings, and the architecture is of the Byzantine order.

In September 1912, the new Faculty Building, occupying a portion of the fourth side of the great quadrangle, was completed. Its total length is 160 feet, main depth sixty feet, and elevation from basement to roof, seventy feet. The old residence on Stiles Street which is immediately adjoining the college building, has been thoroughly remodeled, and now contains on the first and second floors a number of bright, airy classrooms, a large and commodious sodality chapel, and assembly
halls for the various college societies. The third floor has been converted into a large and handsome gymnasium which is one of the best of its kind in the city, being 82 feet long, 50 feet wide, and 20 feet high. Pillars have been avoided in its construction and the entire floor space is at the disposal of the students for indoor sports and recreation.

It has been definitely decided to remove the college department to another site, preferably in one of Philadelphia's suburbs. And this change will be effected before the beginning of the next school-year. This removal is absolutely necessary owing to the crowded condition of the present buildings. The students' register now numbers 640 students, all day scholars.

POUGHKEEPSIE, NEW YORK. The Novitiate was moved from Frederick to the new property three miles from Poughkeepsie in 1903. St. Andrew-on-Hudson was the name given to the new home of the novices of the Maryland-New York Province. The property, possessing a 2200-foot frontage on the Hudson and containing nearly 500 acres, was ideal for the use to which it was put. Three years ago the adjoining estate was purchased and the property was enlarged by some 40 acres.

PRAIRIE DU CHIEN, WISCONSIN. Campion College of the Sacred Heart, founded in 1880 and chartered as a college and university, is situated at the confluence of the Mississippi and the Wisconsin rivers and is surrounded by about 100 acres of property. The institution now has four buildings known as Lawler Hall, Kostka Hall, Campion Hall and Marquette Hall. A central heating plant is being planned and a chapel and Joyce Kilmer Memorial Library are proposed. For the proposed new chapel a fund of $58,000 has been collected, while the fund for the Joyce Kilmer Memorial Library has reached the sum of $38,000. Lawler Hall, the faculty building, is a gift of Mr. John Lawler, of Prairie du Chien. High school and college departments are maintained here.

SAN FRANCISCO, CALIFORNIA. St. Ignatius' College was founded in 1855 and incorporated April 30, 1859. In 1906 it was transferred to its new site on Fulton Street. Here, on property embracing two city blocks and located on the summit of a hill, two new buildings, a college and a high school building, are to be put up in the same style as the church and faculty building al-
ready erected. The latter is a gift of Mrs. Welch. The location is now called "Ignatius Heights."

**Santa Clara, California.** The University of Santa Clara lies in the heart of the valley of the same name forty eight miles south of the city of San Francisco. This oldest chartered institution of learning of the west was founded by the Franciscan padres de la Pena and Murguia, on January 12, 1777. The old Mission School was succeeded by the collegiate institution, March 19, 1851 and a charter with the rights and privileges of a university, was obtained from the state April 28, 1855. The University embraces the following departments: The College of Philosophy and Letters; The College of General Science, The Institute of Law; The College of Engineering and the Pre-Medical Course.

**Spokane, Washington.** Gonzaga University, founded September 17, 1887, is located in Spokane, Washington, on a piece of property ten acres in extent. It is situated in the North Side residential section, only fifteen minutes, by car (three car lines) from the center of the city. The buildings already standing are the old college built in 1887, the new college completed in 1898, the new college addition of 1904, the new Infirmary built in 1906 and the new St. Aloysius' Church finished in 1911. A Dormitory Building and Science Hall and Stadium are planned for the future. Here the high school, the College of arts and Science, and the Law School, and Department of Commerce and Science are conducted. The Scholasticate of St. Michael's, Hillyard, is a department of this University.

**St. Louis, Missouri.** St. Louis University, besides being a theological seminary, has departments of medicine, commerce and finance, dentistry, law and arts. Besides these departments of the university, two high schools are maintained by our Fathers, one called St. Louis Academy, and the other, a South Side high school called Loyola Hall. A $200,000 dollar addition to the medical school is now under construction. The schools of medicine and dentistry are a mile south of the other buildings of the university group, but are also located on Grand Street.

**St. Mary's, Kansas.** St. Mary's College, the oldest educational institution in Kansas, was founded as a mission in 1848, but received its charter as a college in 1869. The buildings are constructed in the midst of a property containing two thousand acres of fertile country.
The location is well adapted to boarding college purposes. It is near a small Catholic town of 2,000 population, and the railroad facilities are very good. There are, in all, twenty-six buildings on the property. A new science building and class room building are proposed for the future. The college course and high school classes are conducted here.

Yonkers, New York. This piece of property, originally destined as a site for the Collegium Maximum, was purchased in 1911. In 1917, when the large number of novices at St. Andrew-on-Hudson made it imperative that some other house should be provided for their accommodation, some novices were sent August 25th, to Woodstock-on-Hudson, as this, the Lilienthal estate, had been named after it was acquired by the Province of Maryland-New York. Since then some novices have been sent there each year. The property overlooks the Hudson River, and contains nearly 50 acres. The community occupies the residence which stood on the property when the estate was bought. The residence was remodeled to suit Ours.

Washington, D. C. Georgetown University was founded in 1789, in the District of Columbia. Its grounds, containing 81 acres, lie in close proximity to the National Capitol, the Library of Congress and the government museums. The buildings now completed and in use are the faculty building, the infirmary, Ryan Hall, the Maguire Building, the Healy Building, the North Building, the Ryan Gymnasium, Dahlgren Chapel, the law school, the medical and dental schools and the University Hospital. A dormitory building for students, a science building and new buildings near the college for law, medicine and dentistry are proposed for the future. The University maintains a graduate school, a college of arts and sciences, a law school, a medical school, a dental school, a foreign-service school, the university hospital and the astronomical observatory.

At present, in the entire university there are 2,700 students. Applications are so numerous that with adequate buildings there could be an enrolment of 5,000 students.

Gonzaga College. Gonzaga College was founded in the year 1821, and recently celebrated its centenary. It was formerly known as the Washington Seminary, and was situated on F Street, between 9th and 10th Streets. In 1871 it was removed to a new property of more than
half a large city block. In May, 1913, the new college building was blessed, and in the following September classes were opened in the up-to-date home on Eye Street. The splendid theatre erected in 1897 now forms a part of the new edifice which contains class rooms, college chapel, library, a large gymnasium, showers, etc. A high school department occupies the entire building.

The new Gonzaga Parochial School for boys was opened on September 21, 1903. After two drives in which 235,000 dollars were raised, on September 13, 1920, the new girls' school was opened.

_Holy Trinity Church._—Old "Holy Trinity Church," the oldest Catholic church and cradle of Catholicity in the District of Columbia, still occupies its original site on N Street, between 35th and 36th Streets, N. W. It was built during the years of 1788 and 1792, enlarged during 1806, extended to its present length during 1874 and 1877, and finally transformed, in 1918, into a very comfortable and commodious "Convent of Mercy," wherein dwell almost twenty sisters, teachers of the parish schools. The exterior appearance of the building of 1874, except for bright paint and necessary repairs, remains unchanged; its dimensions are 60 feet by 120 feet.

New "Holy Trinity Church," a solid and imposing structure, is located on 36th Street, midway between N and O Streets. It was erected during the years of 1849 to 1851. Its corner stone was laid by Archbishop Eccleston, of Baltimore, on July 8, 1849; the sacred edifice was dedicated on June 15, 1851, by Bishop Charbonnell, of Toronto, Canada.

"Holy Trinity Rectory," the residence of the pastor and his assistants, built during 1868 to 1870, originally occupied a site at the corner of 36th and O streets, but was moved thence in 1917 to its present position, 3514 O Street, to make room for the Girls' Parochial School.

"Holy Trinity Parish Schools;" two large, commodious, up-to-date structures, capable of accommodating five hundred children each, are on 36th Street, one on each side of Holy Trinity Church. They were erected during 1918.

"Holy Trinity Hall" is contiguous to the girls' school, and nigh to the rectory on O street; when completed, it will surpass all the buildings of the kind in Georgetown. Its corner stone tells us the date of its coming into existence—1918.
Church of the Holy Name
Loyola University, New Orleans, La.
Campion House, New York, N. Y.
St. John's Hall
Second Division Building
The Church
Administration Building
First Division Building
Archbishop Hughes Memorial
Science Building
School of Pharmacy
Auditorium
Fordham University, New York, N. Y.
St. Andrew-on-Hudson, Poughkeepsie, N. Y.
Woodstock-on-Hudson, Yonkers, N. Y.
Cloister and Chapel, St. Andrew-on-Hudson
Residence, St. Ignatius' College, San Francisco, Calif.
St. Ignatius' Church, San Francisco, Calif.

Interior of St. Ignatius' Church, San Francisco, Calif.
The University of Santa Clara, Santa Clara, Calif.
Aquinas Hall
Philosophers' Building

Church of St. Francis Xavier
St. Louis University, St. Louis, Mo.
The extent of land occupied by the above buildings and play grounds for the school children is almost three quarters of the entire city square.

**Worcester, Mass. Holy Cross.**—"The College of the Holy Cross," founded in 1843, is situated on Mount St. James, overlooking from the south, Worcester, the largest city in Central Massachusetts. Mt. St. James, approximately 700 feet above sea level, is sharply outlined for the interested traveller by the cluster of college buildings erected well towards its summit. From the Blackstone River and the 'Varsity athletic fields, the college grounds rise in steep, trim terraces to the campus proper, about which the buildings are grouped. The most commanding structure is the old "main building," flanked by the more modern "O’Kane," with its magnificent cross-topped tower. On the left stands "Alumni Hall," a dormitory providing living rooms for 180 students; on the right, "Beaven Hall," a dormitory accommodating about 140, faces Linden Lane, the historic and beautiful entrance avenue leading up from College Street. A new and larger dormitory, now in process of construction, will open its doors for the coming 1922-23 scholastic year. A successful "million-dollar drive," accomplished in 1920, makes possible the continuance of building. Plans are already accepted for a chapel, faculty building, dining room and assembly hall. All the buildings are of red brick, and show a simple but attractive architectural unity, College registers record some seven hundred and fifty students, who strain the present accommodations to the limit. The number of applicants is ever on the increase. Holy Cross College, in accordance with the time-honored Ratio Studiorum of the Society of Jesus, has as the prop of its curriculum the strict classical course, and in June, 1922, will award some 180 A. B. degrees.

**New York.** The Loyola School, a select private school for boys, was opened in 1901. The building adjoins the rectory of St. Ignatius’ Church, on Park Avenue, and is situated in the choicest residential section of New York. It is but two blocks from Fifth Avenue and Central Park. High school and preparatory classes are conducted in this school.

The St. Ignatius’ Parochial School was opened in 1907 and the children of the parish receive their primary education in this splendid new building, where Marist Brothers
teach the boys and Sisters of Charity have the care of the girls. It is located on East 84th Street.

*The Regis High School*, made possible by the munificence of a benefactor, was opened in September, 1914, as the first free Jesuit high school in the country. This splendid edifice stands on East 84th Street, and is a compact, up to date school building, completely equipped in every detail. Besides a large gymnasium, it contains a very richly ornamented school chapel, a large auditorium, seating 1,400, and roomy recreation halls. The present enrolment is 655 students.

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**THE NEW SCHOLASTICATE AT WESTON**

**HOUSE OF PHILOSOPHY**

On Thursday, October 20, 1921, an agreement was made between Mrs. Mabel Shaw Walker and the Trustees of Boston College, acting in behalf of the Society of Jesus in New England, to transfer the property rights to the Grant-Walker estate in Weston, Massachusetts. It was specified that Boston College was not to be the purchaser, but that one month from the day of agreement articles of sale would be signed by representatives of the New England District of the Maryland-New York Province.

Toward the end of August, when the property was first brought to the attention of Superiors, the price asked for it was $175,000. On October 20th, the owner offered the property for $145,000, a compromise between the original offer and that made by representatives of the Society. It was rumored that when news of the prospective sale became known, two persons, the owners of extensive property in the vicinity, wishing to forestall the establishment of an institution in the neighborhood, proposed to buy the estate. Whatever be the truth of the report, on October 21st, contrary to all expectations, and an evident answer to the prayers asked for the success of the negotiations, Mr. Edward A. McLaughlin, the lawyer of Boston College, telephoned that the price had been reduced to $110,000, and the property could be had for that sum provided an agreement was signed before 3:30 P. M. Rev. Father Provincial was at Fordham at the time. At 3 o'clock Rev. Father Vice-Provincial got
in telephone communication with him, and, shortly after, the papers were signed by which we became legal owners of the property. It was agreed that no money would be deposited until noon of November 17th, the time set for the actual transfer.

For the purpose of purchasing the Grant-Walker estate and administering the affairs of the New England District of the Maryland-New York Province, a new corporation of ten, entitled "The Society of Jesus in New England," was formed, with Very Rev. Father Vice-Provincial as President and Treasurer. Representing this organization, Rev. Father Provincial, Rev. Father Vice-Provincial, Rev. Father Devlin, Rector of Boston College, Mr. Edward A. McLaughlin, and Miss Keenan, who had examined the title to the estate, met at the Ames Building, Washington and Court Streets, Boston. There Mr. Rackemann, acting as attorney for Mrs. Walker, concluded the negotiations for the purchase of the property. In the afternoon of the same day, Rev. William Conway, S. J., Treasurer of Boston College High School, who had been appointed to equip the house for occupancy by the first year philosophers, took over the property for the Province.

Before the Grant-Walker estate had been determined on, over twenty others in the neighborhood of Boston had been considered. Chief among them was the Searles estate in Methuen. The selection of this place had already been ratified by Very Rev. Father General, but a committee of Fathers from Woodstock, appointed by Rev. Father Provincial, decided against it. Several important factors determined this decision. There was considerable marsh land on the property, its elevation was poor, and conditions for proper drainage inadequate. Besides, it was evident that by the ordinary means of travel, the ride from Boston would consume at least two hours. The decision to reject the Methuen site was made toward the latter part of August, almost at the same time the purchase of the present site was proposed.

From the very outset, the property at Weston made a favorable impression. The only apparent disadvantages were the lack of connection with the town water supply and the metropolitan sewage system, difficulties which, in comparison with the many advantages afforded, were negligible and easily remedied. Two wells, with a tank of 10,000 gallons capacity attached, would provide excellent water, and the contour of the land was declared by the sanitary engineer of the town of Brookline perfectly
suitable for the installation of the septic bed system of drainage. This system has been found highly satisfactory at the Georgetown Preparatory School and in many large towns in the neighborhood of Weston. In view of its many advantages, the property met with the approval of those consulted with regard to it, and steps were taken to procure it.

Situated on the Lincoln-Concord Highway, about a mile from the point where it leaves the Worcester Road, and a mile and a half from Weston Center, the main house stands on a hill two hundred feet above sea level, overlooking the surrounding country. Weston itself is described in an old gazetteer of Massachusetts as a place of unusual scenic beauty, charmingly diversified by picturesque hill and valley, forest and glen, and the recently acquired estate is considered by many the most beautiful spot in the town. The hill on which the house stands falls gradually away into rolling pasture land, terminating near Cherry Brook in a broad, level field. The northwestern boundary of the one hundred and twenty acres which the property contains skirts the Concord Road for two hundred yards. Here and there is a strip of thoroughly dry woodland a hundred yards in depth. The distant view is particularly beautiful. Prospect Hill and Waltham may be seen to the east, Mount Nobsco to the west, and, on a clear day, Mount Wachusett far to the north. On the stretch of land between the main entrance and the Concord Road thousands of dollars have been spent in landscape gardening. Well kept lawns, shade trees and shrubs and bushes of many varieties make the immediate vicinity of the house decidedly attractive.

There are on the property four dwelling houses—the colonial mansion and three frame buildings, a stable, carriage house and a spacious barn, all in excellent repair. One of the three frame buildings is a beautifully finished house containing twenty rooms. The other two are farm houses, one with twenty rooms, the other with fourteen. The main building, erected ten years ago, was used only as a summer residence, and in appearance is as new as if it were just built. It is equipped with all the conveniences of modern plumbing, steam heat and electric light, and being within the Boston area the telephone service is supplied by the Boston Central System.

A driveway, some fifty yards in length, leads from the Concord Road to the mansion. The main portion of the building is of rectangular shape. From it an extension
runs north, giving the building a frontage of one hundred and forty-two feet. There are two porticoes running half the length of the building, one facing the Concord Road, the other overlooking the rolling country to the east.

As one enters the main doorway, he is immediately impressed by the excellent taste in which the interior is finished. A broad hall extends the width of the building, its floors and walls of quartered oak. On the right is a living room finished in sycamore; beyond that, a music room; across the hall, a magnificent dining room finished in mahogany; directly opposite, on the left of the entrance, is the library. Adjoining the library, and with glass doors opening on the western portico, is a small room which had been used as a smoking room.

On the right of the corridor, leading through the extension, are pantries, kitchen and laundry; on the left, store rooms, a commodious ice box, and one servant's room.

Two magnificent oak stairways, from the right and left of the main hall, converge at the first landing and lead to the second floor. Here again is a spacious hall, and, opening off it, one small bedroom and four large ones, each equipped with toilet and bath. The large room on the southeastern corner opens on an ample, glass-enclosed loggia overlooking the country to the south. On the second floor of the extension there are nine bed rooms. This extension is only two stories in height, but above the second floor of the main portion of the building is an attic with four large rooms and a smaller one. Altogether, the house contains eighteen rooms, exclusive of those on the lowest floor, and ten bath rooms in various parts of the house. The living room on the lower floor will be used as a chapel, the music room as a reception room, the dining room will be converted into a classroom, and the library will serve as the Fathers' recreation room.

The small room on the second floor will be occupied by Father Superior, one of the rooms in the extension by the Spiritual Father, and the remaining rooms, according to their size, by one, two or three philosophers. A portion of the large basement has been partitioned off and serves as a temporary refectory.

When we take into account the money spent by Mr. Walker in acquiring the property and building the house, the thousands of dollars he spent in caring for and beautifying the grounds, the present cost of construction, and other such items, we may look on it as a special mark of Divine Providence that we acquired for so
reasonable a price a piece of property which satisfies so well our temporary needs.

The route from Boston College to the new scholasticate follows Commonwealth Avenue until it meets the Worcester Road, this road to the Lincoln-Concord Highway, and the Lincoln-Concord Highway for a mile till it reaches the driveway leading to the house. The distance from Boston College is ten miles, and may be made by auto in twenty-five minutes. From the North Station, Boston, the distance is fourteen miles, over the Boston and Maine Railroad. Two stations, Cherry Brook on the Southern Division, and Silver Hill on the Fitchburg Division, are respectively one and two miles distant from the house. The train to Cherry Brook makes the distance in thirty minutes, the one to Silver Hill in forty-two minutes. Between Boston and these two stations, the weekday schedule provides sixteen trains each way; the Sunday schedule six to and five from Boston. Four times a day a bus passes the Concord Highway along the Worcester Road, and thus connection may be made with the nearest electric line at Waltham. These cars connect with the Newton Line to Lake Street, and from here any point in Boston may be reached by the Commonwealth Avenue and Huntington Avenue cars. The most convenient means of travel, however, is to take the train from Cherry Brook to Watertown, where connections may be made with any point in Boston or Newton.

Besides being a favorite residential section, containing the estates of Horace S. Sears, Robert Winsor, General C. T. Paine and the Fiske family, Weston is rich in historical associations. About five miles distant, near Norumbega, is the supposed site of the Norse settlement mentioned in the Saga of Eric the Red, made about the year 1,000 A. D. Shortly after the time of Lief Ericson, Bishop Eric is said to have preached the Faith to the natives there. To confirm the opinion that the place is the site of the original Vinland, historians interpret the name "Norumbega" as the Indian corruption of "Norwegian."

The territory at the junction of the Charles River with Stony Brook, near Weston, was the original site chosen by Governor Winthrop as the capital of the Massachusetts Bay Colony, but for fear of attack by the French it was abandoned later and Boston was chosen. At the time of the Revolution, the Golden Ball Tavern, built in 1751, and still in use, was a favorite meeting place of Tories, General Gage often made it his head-
quarters, and here Howe, one of his spies, was captured. Escaping, he gave the news to the British General of the military stores gathered at Concord. This intelligence was the proximate occasion of the battle of Concord and Lexington.

The new house is such that, without alteration, it can be made an integral part of the architectural scheme of the new buildings to be erected on the premises. For the present, it satisfies the needs of the Province and solves, even beyond expectation, the long existing difficulty of getting a suitable site for a new scholasticate.

Those of the first year philosophy at Poughkeepsie, who had been chosen to form the first class at Weston, arrived on Monday morning, January 2nd, 1922, at half past ten. They were received by Father McNiff, Superior, and Father Richards, who had been appointed Spiritual Father. In the afternoon, Father Cotter, Professor of Philosophy, arrived, with Father Rockwell and Father O'Gorman. The various rooms of the house were blessed and a conference given to the scholastics by Father Provincial, followed by Benediction, with Father O'Gorman as celebrant. Preparations had been so well made before the coming of the scholastics that it was possible to follow the regular community order an hour or two after their arrival. On January 2nd the regular classes were begun.

John F. Duston, s. j.
BOOKS OF INTEREST TO OURS

_Institutiones Theologiae Naturalis, Ad Usum Scholarum Accommodatae, Audore Gulielmo J. Brosnan, S. J., Typographia Loyolae, 1921._

No one can read Father Brosnan's superb text-book without being convinced that Scholastic Philosophy is not a relic of ancient and hence useless polemics, but a vital system battling valiantly against a host of modern adversaries, whose sole ambition and purpose is to root up all belief in the God of super-nature by silencing the voice of nature herself and stilling the mighty harmony which she pours forth in praise of her infinitely perfect Creator.

_Institutiones Theologiae Naturalis_ is divided into three parts, the first treating of God's existence, the second of God's attributes, the third of God's external activity.

In the first part, after having rejected the intuitive, innate-idea, Kantian, Reidian, sentimentalist, modernist and traditionalist hypotheses, and having proven the insufficiency of the ontological and all _a priori_ argumentation, he demonstrates the existence of a Being unproduced and necessary. This Being, whose existence he also proves from the unanimous consent of mankind, and whose metaphysical essence is _aseitas_, is, moreover, infinite, simple, immutable, immense and eternal. In treating these important questions Father Brosnan shows himself to be an experienced and well-versed teacher. He argues closely, clearly and forcibly. He places, as the _Ratio Studiorum_ prescribes, one or two arguments in bold perspective, the while he turns aside to sum up and discuss practically all the other arguments that are ad-duced to prove the existense of God. He handles the difficulties with care and precision and indicates whence they are derived and what schools of thought propose them. He co-ordinates modern adversaries and cites their very words. In a word, he so arranges, develops and handles his subject matter that the earnest and sincere reader cannot but have a great realization of the strength of the scholastic position and the weakness of infidelity.

The second part presents a discussion of the knowledge of God, to which is added by way of supplement some assertions on the Divine will. The doctrine herein contained, in so far as it deals with the infinite and universal knowledge of God, is common to all Catholic schools. Not so, however, when the investigation veers from what God knows to how God knows. In this matter the author shows himself a loyal son of St. Ignatius and a powerful defender of the traditional system of the Society of Jesus. One
Holy Trinity Church and Schools, Washington, D. C.
The Loyola School, New York, N. Y.
St. Ignatius' Parochial School, New York, N. Y.
will look far and long to find a better explanation of what St. Thomas really held and a more cogent refutation of Thomism. Here, as elsewhere, modern adversaries are cited and their difficulties thoroughly answered. The theory of a finite God, as proposed by James and others, is held up in all its absurdity.

The third part treats principally of the Divine conservation, the Divine concursus, Divine providence and the problem of evil. The treatment of the first of these follows the system advocated by the theologians of the Society of Jesus, but the treatment of the third is somewhat original, the result of profound thought and observation, and strikingly complete and illuminating. It is good to read these things, as the evil in the world—and this is evidenced by the infidel writers whom the author cites—has been misunderstood and misrepresented.

Father Brosnan’s book is in every way commendable. Printing, binding, type and spacing leave little to be desired, while the arrangement of the subject matter and presentation, together with the modern perspective, instruct, interest and stimulate, and win for it the encomium bestowed on it by the reviewer in *The American Ecclesiastical Review*, of being the best manual of natural theology as yet written. This is high praise from a competent critic.


Father Scott's books are household words today. "A Boy Knight" is a new departure. It is Father Scott's first novel. Let a competent authority, W. Bourke Cockran, tell our readers what he thinks of it. Here is his letter:

'I have just finished reading that very remarkable—I may say entrancing—novel, 'A Boy Knight.'

I read it from cover to cover in two sittings. Nothing could have prevented me from finishing it in one, were it not that the first reading was interrupted by a peremptory call to the floor of the House.

Originally, I was inclined to consider the title rather incongruous;—boyhood not being the period of life usually associated with deeds of knighthood. When I finished the book, however, I felt that never was title more appropriate, or more triumphantly vindicated. The manner in which Faith is shown to have raised Bill Daly from the depths of 'toughness' to sublime heights of heroism, and the perfectly simple (and for that reason impressive) description of how Frank Mulvy, confronting trials of peculiar difficulty, reached through the same force heroism equally exalted, constitute a veritable literary tour de force.

No Catholic can fail to find in it strong confirmation of his Faith and a striking illustration of its supreme merit. Even a non-Catholic must be singularly obtuse and prejudiced who could read it without obtaining new light on how to solve the problems now perplexing the world, and finding
compelling reasons for acknowledging that civilization, which sprang from Catholic truth, can be saved by Catholic Faith, from the multiplying difficulties which encompass it, and the growing perils which overhang it.”

Theory of Advanced Greek Prose Composition, with Digest of Greek Idioms. By John Donovan, S. J., M. A.

Just at a time when the classics are rapidly ceasing to be thought a necessary part of education, the appearance of Father Donovan’s book on Greek Prose Composition is most opportune. As the author himself remarks in the preface: “The aim of this work is to afford genuine help to all who wish to obtain a mastery of ancient Greek,—to the ever-dwindling, though not inconsiderable number of students who include Greek in their courses.” As the title indicates the book is meant for more advanced students; however, professors of Freshman and Sophomore will find it an invaluable help in the matter of prose composition, while professors of Fourth Year High can discover therein excellent hints for their prose work.

This is not a theme-book, neither is it all theory, rather it is a superb exposition of the theory of Greek Prose Composition, supplemented by copious examples culled from the various classical authors. In his introduction, Father Donovan distinguishes a fourfold process in the exercise of prose composition, first, “The General Structure of the Passage;” second, “The Linking Together of Sentence with Sentence within the Paragraph;” third, “The Proper Choice of Words and Expressions,” and fourth, “The Structure of Each Individual Sentence.” Very simply and briefly, yet most convincingly, is each one of these points discussed, indeed we can scarcely conceive of a clearer exposition of this most difficult subject. Throughout the entire work, the easy, interesting method of the author lends added enjoyment to its perusal.

In the main body of the book, “The Functions and Equivalents of Syntactical Formulae and the Parts of Speech” are treated specifically, and innumerable examples are quoted to bring out the great divergences between the ancient Greek and the modern modes of thought,—its subordination of ideas and our co-ordination, its concrete method of expression and our abstract manner. The reverend author insists that the most difficult as well as the most educative process in Greek Prose Composition lies, not in the building of the sentence, nor in the grammatical accuracy of expression, but rather in the “wording,” i. e., in the due selection of appropriate words and phrases, and as a consequence his entire work is directed to affording help towards the proper selection of words and expressions.

We congratulate Father Donovan most heartily, especially on his success in treating this “apparently lawless behavior of either of these languages in passing into the other” in
such a clear and orderly fashion, and our earnest hope is that
the author's keen enthusiasm for the classics, evidenced in
this small volume, may stir into renewed life the yet smouldering flame of real appreciation for the true educational
value of the classics which the trend of modern education is
doing its best to quench.

Arthurus Vermeersch, S. J.—Periodica De Re Canonica et
Moralis. Utilia Praesertim Religiosis et Missionariis. Tomus
X (fasc. iii) to Nov. 1921. Bruges, Beyart. Rome (19)
Via del Seminario, 12 mo.

This number contains over sixty of the recent documents
of the Holy See (letters, decrees, answers and decisions), of
which more than twenty are given in full, and thirty-five in
abridged form. Most of the documents that are reprinted in
full, are followed by a short, but clear and learned com-
mentary, which will be read with interest by all, especially
by the ordinary reader.

Longmans, Green & Co. $1.10.

The object of the editor is towards a fuller appreciation of
Spanish literature. Her selection of Spain's greatest poet of
dramatic form, and the endeavor to create again the political
atmosphere in which the poet lived, manifestly are apt means
to her end.

A brief historical sketch of the years 1516-1700 makes up
the introduction. The reading into the facts seems to be
marked by a hesitancy and undue carefulness lest any too
great importance be given the Spanish character.

Of course the play itself helps to counteract any personal
prejudice. It bears the stamp of its author and the con-
victions of his day; intense Catholicity, absolute civil loyalty
and great sensitiveness to feelings of honor. It is a story of
the camp from the pen of a quondam soldier; of a ravished
"Villana" whose outrage, together with its punishment, is
most delicately told by a holy priest of poetic genius and
lofty dramatic power.

Being edited for the universities, the notes accompanying
it would seem to call for more widely interspersed references
to other literary works, and a greater prominence to the
literary substance rather than to the accidental, v. g., pun.

A Selection from a Child's Prayers to Jesus. By Father W.
Roche, S. J. Longmans, Green & Co. Price one penny,
25 cents per dozen.

These selected prayers for children are just the thing to
make their young hearts fervent. They are especially good
before and after communion, though they may be said at
any time. They include the acts of Faith, Hope, Charity,
Humility, and prayers for one's companions, etc.

We quote from the introduction written by Dom. Arnold, o. s. b., Buckfast Abbey: "The Rev. Jean-Pierre de Caussade was one of the most remarkable spiritual writers of the Society of Jesus in France in the 18th century. His death took place at Toulouse in 1751. His works have gone through many editions and have been republished, and translated into several foreign languages.

The present book gives an English translation of the tenth French edition of Father de Caussade's "Abandon à la Providence Divine," edited, to the great benefit of many souls, by Father H. Ramière, s. J.

A portion of this remarkable work in English has already appeared in America, but many readers, to whom this precious little book has become a favorite, will welcome a complete translation, especially as what has already appeared in the English version may be considered as merely the theoretical part, whilst the "Letters of Direction" which form the greater portion of the present work give the practical part. They answer objections, solve difficulties, and give practical advice. The book thus gains considerably in value and utility.

It is divided into two unequal parts, the first containing a treatise on total abandonment to Divine Providence, and the second, letters of direction for persons leading a spiritual life.

The "Treatise" comprises two different aspects of Abandonment to Divine Providence; one as a virtue, common and necessary to all Christians, the other as a state, proper to souls who have made a special practice of abandonment to the holy will of God.

The "Letters of Direction," now for the first time translated into English, were addressed to Nuns of the Visitation at Nancy. Father de Caussade had been stationed in this town for some time, and when later he was called away, his letters to the Nuns carried on the powerful influence he had exercised over them. They were treasured and preserved with religious care, and thus have come down to our own days. Father de Ramière, s. J., collected these letters, and edited them."


During the year 1921 Father Joseph Archambault, whom the editor of the Collection calls the Apostle of the Exercises in Canada, published in Montreal a book on the condition of the work of retreats for men throughout the world. The account is a most consoling history of the progress of this
institution, so rich in good for souls. The houses of retreats in various parts of the world are truly fortresses of Catholicism, a name applied to them by Baron de Broqueville. Father Archambault has adopted the title for his book. At the earnest request of the editor the author has allowed him to reprint this excellent work in the Collection des Exercices. No. 71 is the first instalment.

No. 72. Bibliographie des récentes Publicationes sur les Exercices Spirituelles et les Rétraites (1920-1921) par les PP. H. Watrigant et P. Debuchy, S. J.

The title explains this valuable number of the Collection. The list contains all the books and articles which were overlooked or omitted in the bibliographies published in 1907, 1909, 1911, 1913 and 1919.


In this book Father Garraghan has done a distinguished service to Catholics in general and to Chicagoans in particular. No one who reads this spirited narrative of the laborious planting and bountiful harvesting of Catholicity in the Garden City, can fail to be keenly appreciative of the legacy of faith handed down to him, and, at the same time, to catch a generous enthusiasm for its further growth and progress. That a wind-swept prairie should in the course of a short span have been transformed into a mighty metropolis counting its people beyond the million, is marvellous; but that a handful of destitute immigrants, faced by a hopeless dearth of priests, by the checks of poverty, cholera and hindrances untold, should within three decades have swarmed into a vast diocese, is a phenomenon exceeding the marvel of Chicago’s earthly prosperity.

In every historical work we are always vigilant to note one quality above all others, to wit, authoritative evidence. We are happy to state that authenticity is the highest claim Father Garraghan’s book has to our commendation. The narrative is so amply annotated and documented with translations, reprints and photographed originals, as to leave no room for fair criticism on this score. The reader moves along with the march of events secure in the conviction that he is treading the firm ground of fact. Apart from this salient merit, there is splendid harmony between the manner and the matter of this book, it is well arranged, well written, and well printed.


In this memoir one meets Father Garrold in the flesh again. Those who have known him through the literary
medium of the "The Boys of St. Batts," "The Black Brotherhood," "The Fourth Form Boy," will find their impressions of the man brought to focus and authentically verified by this character study of Father Garrold, for Father Martindale eschews the formal and conventional method of biographers. With keen insight and sturdy frankness he reveals to us his friend as he himself knew him in the lights and shadows, harmonies and discords, in the heights and depths, intellectual and emotional cross-currents of Father Garrold's concrete self. We are thankful for the opportunity thus given us to know Father Garrold at so close quarters.

The class-room was Father Garrold's earthly kingdom and paradise. To no other portion of his work did he bring so much thought, ingenuity and enthusiasm as to that of forming the character of men to be. Of one thing was Father Garrold unalterably convinced: that the surest and most effective entrance into the minds and wills of men is gained through the imagination. On this principle hinged all his pedagogical and apostolic tactics. He wrote novels with the set purpose of "Catholicizing the English imagination" and he taught history by hitching its abstractions to a system of charts and symbols all of his own devising. And who will say that, after all, this is not the way of nature? Father Martindale renders us excellent service and enhances by much the usefulness of this memoir by reproducing in the latter part of the book Father Garrold's method of teaching History, allowing Father Garrold to expose his own scheme. This part is rich in suggestion, and from it the teacher can take away a measure of valuable instruction and fresh zeal.

We have received Le Réveil D'Israël, Conférence donnée en la chapelle de N. D. de Champes, a Paris, sous la Présidence de S. E. le Cardinal Dubois, Avril, 1921. Apostolat de la Prière, 9, rue Montplaisir, Toulouse.

Other books received will be reviewed in the next number of the Letters.
OBITUARY

FATHER JOSEPH ZWINGE

There is no doubt that when Father Zwinge met the Lord, he heard the greeting "Euge, serve bone et fidelis!" He was a tireless and faithful toiler up to the very last days of his life. Always good natured; happy to meet his brethren; absolutely without any self-conceit, he labored unceasingly and conscientiously at his task of keeping the accounts of the Province, superintending the work of the old colonial farms in the counties, and travelling from one to the other, in all sorts of weather, even when in the advanced stages of the illness which finally carried him to the grave.

He was born in Melrose, N. Y., on March 28, 1855. Melrose, when he was a boy, was a small village, north of the Harlem River, in what was, then, Westchester County, but which is now incorporated in the City of Greater New York. It now forms a part of the Borough of the Bronx. From there he went as a day scholar to St. John's College, Fordham, as it was then called. Father Joseph Shea was Rector at the time; Father Campbell was one of the professors, and Father George Quin was Father Zwinge's classmate. He entered the Society in 1873, and as New York and Canada formed a distinct Mission, he made his novitiate at Sault-au-Recollet, near Montreal. On the list of his fellow novices we find the names of John Whitney, Michael O'Brien, John Scully, John B. Jungck, J. F. X. O'Conor, James Fagan, George Fargis and George Quin. In the following year, all of the above mentioned were making their juniorate in Roehampton, England, and were then sent to Louvain for their philosophy. Following the usual course of scholastic life, Father Zwinge was made a professor in Fordham and Georgetown, and in 1885 we find him as a theologian at Woodstock.

The date of his tertianship is 1889. His instructor was Father Pardow. The next year he is back as Minister under Father Scully. He was appointed Minister and Procurator at Frederick in 1893, then Minister at Fordham. From this post he was transferred to the professorship of logic and metaphysics at St. Peter's College, Jersey City. In 1900 he became vice-Rector in spite of the vehement protests which he continued to make through the medium of letters for two years until the Provincial yielded out of sheer weariness and made him Professor of Political Economy at Holy Cross. In 1904 he was appointed Procurator of the Province, and in that
position remained until his death in 1921. In all his life in the Society, Father Zwinge was ever the same companionable man, as well as an example to old and young alike, of strict though joyous religious observance. He died in Poughkeepsie Hospital on August 6, 1921.—R. I. P.

FATHER JOSEPH A. MULRY, S. J.

Filled by a throng of mourning relatives, friends and fellow religious, the Church of the Gesù, on Saturday morning, September 3, at 10.30, was the scene of the simple but impressive obsequies of Father Joseph A. Mulry, s. j., who, after a struggle of more than a year at St. Joseph's Hospital, Philadelphia, had yielded to the ravages of disease on Wednesday afternoon, August 31, and rendered to God his great and eloquent soul. Though stilled in death, yet his voice "speaketh the praises of God" to the thousands who hold in memory his wonderful messages of life and powerful utterances of spiritual wisdom.

Every care that medical skill, expert nursing, religious shelter and unremitting vigilance of devoted superiors, relatives and friends could afford, had been employed to restore him to health and to prolong his life. But our Lord, Whose wisdom is above the wisdom of men, was pleased to accept his life's work as done and to call him home for his reward exceeding great.

Father Joseph Mulry was born in New York city, February 8, 1874. His father, Thomas Mulry, came over to this country in the early fifties from Galway, Ireland. His mother, Parthenia Crolius, came from one of those Dutch families which trace their ancestry far back to the old New Amsterdam. At the age of seven years she was baptized into the Catholic church. Nine years later she married the young Irishman, and together with him began the work of building up a staunch and old-fashioned home. Father Mulry's father was a loyal, uncompromising Catholic, strict in the observance of the laws of the church, and almost stern with his children. He demanded that the children, in addition to saying their beads daily, should also make their spiritual reading, and often appointed Rodriguez to be read in common. When one of the older children complained to him that Rodriguez was a book for religious, his characteristic answer was: "From what I know about you, there are a great many things in Rodriguez which you can apply to yourself." This sternness of Father Mulry's father was offset by the gentle sweetness and loving care of his mother. Her simple, unobtrusive piety made a lasting impression upon her children. Is it to be wondered then, that the blessing of God hovered over this home, and that as each of the children left its portals, to follow his own vocation, he
was to give a sterling example of Christian charity and staunch Catholicity?

Of the fourteen children, three, Michael, Patrick and George, preceded Joseph into the Society, while his sister, Mary, dedicated her life to God among the Madison Sisters of Charity. Michael succumbed to the ravages of consumption after a remarkable example of cheerfulness and patience in suffering. Patrick was one of the first of this province to volunteer for the Jamaica Mission, and has labored there for 28 years. George blended cheerful lovableness with a stern fidelity to rule. His ardent love consumed his holocaust all too quickly, and like Berchmans, he died before he reached the priesthood. Another brother, Thomas, by his charity for the poor and work in the St. Vincent de Paul Society, won for himself the title of "the Ozanam of America." The example of these played a powerful part in influencing the life of Father Joseph.

In his boyhood days, Father Mulry was a lively, fun-loving boy. He received his education at St. Francis Xavier's College in New York. When he had reached his decision to enter the Society, his father freely gave his consent but expressed grave doubt as to the genuineness of the call. Joseph was too much given to fun and trick-playing and did not seem nearly as serious as his older brothers. "All right, my son," was the answer, "you can go with my blessing; but you'll be back in six months."

Father Mulry entered the Society at Frederick, Maryland, on October 30, 1890. Thence he passed to the juniorate at Frederick, and philosophy at Woodstock. During this period of his life he showed that spirit of enthusiasm which was to characterize his later life in the Society. He never let a chance slip of taking down some striking passage, but inserted it into his growing collection of notes. These were carefully preserved and constantly referred to up to the time of his death. Here, too, he showed marked qualities of leadership. "A Jesuit must be a leader of men," we read in his Long Retreat notes on the Kingdom of Christ, "and he can't be a leader unless he is wholly taken up with the Cause... I love this meditation! I will make it often." He carried this idea of leadership through all his daily duties. Even in athletics he was an adept in every sport and his whole-hearted enthusiasm spread among his companions. He was respected and loved by all.

In 1896, Father Mulry was sent to Boston College for his five years of regency, and during this period ran the usual gamut of a scholastic's teaching career. In the fall of 1901, he returned to Woodstock for theology, and was ordained in June, 1905, by Cardinal Gibbons. Then followed a fourth year of theology, a year at Georgetown as prefect of dis-
cipline, another at Loyola, Baltimore, in the same capacity, and in 1908, tertianship at St. Andrew-on-Hudson.

Then Father Mulry was appointed to the mission band, a work for which his whole life had been a preparation. Strong in physique, with an impressive personality, and a fine voice, he now realized the ambition of his Long Retreat to become a leader of men in order that he might draw men to God. All these qualities became the medium through which his ardent love for the Faith, and his enthusiasm for the glory of God were communicated to others. He threw himself into this work, heedless of the strain which even then was beginning to tell on his powerful frame. An idea of the tireless energy of this devoted priest can best be obtained by a brief quotation from his diary: In September the year of 1910-11 we read: “September 3-26, Mission at St. Columbkil’s, Boston; September 27-October 1, Retreat to postulants at Pocantico Hills, New York; October 1-15, mission at St. John’s, New Haven; October 15-29, mission at St. Agnes’, Avon, New York; October 29-November 4, resting at Fordham; November 4-December 4, mission at St. Patrick’s Church, Roxbury, Mass.” Thus it runs on until on September 15, 1911 we are given the total: Seven triduums, four eight-day retreats, one month’s mission, nine two-week missions and two one-week missions.

Father Mulry’s love for mission work never left him. Afterwards in offices of rector and president of a university, he frequently expressed his wish that obedience would again appoint him to that beloved field of labor. But it was a wise change from his health’s standpoint which called him to be Rector of St. Peter’s College, Jersey City. The change averted the menacing breakdown. Immediately his enthusiasm began to effect things. He seized on the idea of a greater Holy Name Society as a means of “getting the men.” It was not original, and he made no effort to conceal his obligations to the splendid organization of Father Eugene McDonnell in Washington. In fact, it was the St. Aloysius’ Third-Sunday Brigade which spurred him to spare no effort to equal the success of this older society. The results he achieved are still in evidence.

St. Peter’s Club was another work of his which portrayed the wish of his heart to have a united, aggressive, Catholic manhood. Many of his ideas had not the opportunity to mature, because he was taken away from the work too soon after its inception. The club was a grand work and a good influence both for St. Peter’s and Jersey City. Friends made there never failed him. And conspicuous among those who came to pay respects to his remains were his loyal St. Peter’s men.

In April, 1915, he was changed from St. Peter’s to the more difficult post of President of Fordham University. It was not easy to be taken from the midst of friends and work
which he had grown to love to an untried field of labor such as the ruling of a university. Parish work with its almost irresistible attractions had to be put out of mind. He started from the first day to acquaint himself with the task obedience had put upon him. He spoke frequently and respectfully of the inspiration of his predecessors and took up the work where they left off. His confidence in his men and most of all in his officials created a happy spirit in the community. Every one was praised and encouraged for success in subordinate fields, and this rare quality in the leader spurred the men to their best efforts. The Rector and Minister of Fordham, both now dead, are a happy memory for those who labored under them.

One of the ideas which was, perhaps, inspired by the example of his brother, Thomas Mulry, was a "Social School" for the purpose of multiplying Catholic social workers with sound Catholic principles for use in the complex social fields of New York. The idea has grown and developed, so that any detailed account of it is unnecessary. Suffice it to say that the school was started auspiciously and continues its good work. An able assistant relieved Father Mulry of much of the fatiguing work at its inception. Together they brought the new plan for approval to Archbishop Hayes, who gave his enthusiastic co-operation. At the same time, the Post-Graduate School gave opportunities for enlarging Fordham. He never failed to confess his debt to the men who took these ideas and made them realities, but these same successful workers confess their debt to him for the inspiration, for the confidence he placed in them and for his enthusiastic co-operation with them.

Another work during this period was a valiant effort to unite and infuse the Alumni of Fordham. For this purpose Father Mulry fostered the reunions at graduation time and other social activities.

We close his career at Fordham by a brief survey of his war work. A few instances typical of this work will be a better indication of his success than a detailed account of his many speeches, sermons and missions. At the Chicago gathering of the college presidents to plan how to meet the emergencies of war in the college classrooms, he was appointed to speak in the name of the Catholic colleges. He told of the result one day apropos of the necessity of advertising our wares to Protestants, whose bigotry is born of ignorance. Two college presidents complimented him on his oratory and hurried on to remark that they never understood before that Catholics, and much less Jesuits, held such sound principles of patriotism and citizenship. At a camp he gave a mission which he closed with his discourse on "Catholics and Patriotism." The commander of the station, a Protestant, said that the thoughts were so sound and so true that they should be put in the hands of every American soldier.
It may be remarked that he was appointed to talk at a public rally for the liberty loan, and if obedience had allowed, he would have toured the country to enlighten people with regard to their duties as citizens. Washington acknowledged his presentation of Catholic principles to be the most sound for the success of the country in war.

The combined labors of war and college activities proved too much for Father Mulry's strength, and he relinquished the grave responsibilities of office. He was appointed to the quiet work of parish priest in St. Joseph's, Willing's Alley, Philadelphia. This was his last work, but in fields of less fame his enthusiasm for work for Christ suffered no flagging. In a short time he had attached the people of this new place to himself. The men flocked again to his beckoning. The story is nearly a repetition of his former life. It was while giving the Novena of Grace that a deep cold set in, which was the deciding factor in his losing fight. He retired to Dermody Sanatarium to begin a year and a half of struggle and suffering.

During Father Mulry's sickness, his eagerness to be up and doing was often the occasion of frequent set-backs. He wanted to be well, and more than once his will power tided over relapses which were prophesied by nurse and doctor to be the end. Often he said: "I'd rather drop dead in harness than be a dead weight to the Society." An incident will illustrate his splendid fighting powers. Doctors and nurses had given up hope. He lay unconscious to his surroundings, but conscious that he was in a critical state. We use his own words: "It seemed that there was a saucer in my chest and around it a marble was rolling. I was sure that if that marble stopped I should die. But I did not think my time was come, and by will power I could get safely by. So I kept on saying to myself, 'Don't let that marble stop.' Whenever the marble slowed up I exerted my determination to keep it going." The sister who nursed him, told her side of the incident. "I waited for two hours expecting the end to come each minute. Sweat stood out on his brow. Suddenly he seemed to get strength again and fell into a refreshing sleep. His fear was not of dying so much as of giving up the fight before his time. His mind was always calm and he received the final word as bravely as he fought for the life of labor which was his heart's desire."

What is the correct description of Father Mulry which still lingers in the memory of his many friends? He joined, in their way of thinking, three qualities which spell his greatness and explain his appeal—his oratorical genius, canny of the many appeals to hearts; his thoughtful kindness and tenderness to all, especially the bereaved and the sufferer, his unquenchable enthusiasm and seriousness to do good to all. The last was the inspiration of his unflagging work for the love of God. He was never
vindictive, though occasions there were when un-
faithfulness of one-time friends hurt him. That he
was intent on serving Christ and the Society may be well
illustrated by his answer to the accusation that his
oratory was insincere: "Very well, put me at the lowest
work you will, you will never stop me from working my
hardest for God." And work he did until the night came
on "in which no man worketh." At the early age of forty-
seven his hour had come. In the presence of his brother
Patrick, his sister Mary, and a nephew, fortified by the last
rites of the church, the great soul, Father Joseph Mulry
calmly and peacefully went forth to receive the reward of
his many labors.—R. I. P.

FATHER FRANCIS A. BARNUM

At Georgetown College Father Francis Aloysius Barnum
died piously in the Lord on Thursday, November 3, 1921.
He was born January 23, 1849, in Baltimore, of the well-
known Barnum family, his father being the owner of
Barnum's Hotel, one of the great hostelries of the South in
the middle of the nineteenth century. As a young lad
Father Barnum fell under the influence of Mr. Jeremiah
O'Connor, s. j., then teaching in Loyola College, Baltimore,
whose high-minded ideals directed the trend and inspired the
hopes of his young protégé for all time. A photograph of
him in a group of the war-time altar boys of St. Ignatius'
Church might, with the mere changes of time, be given as a
picture of him in later years. He never changed.

With all that riches, luxury, comfort and refinement
meant, the world's breath smelt wooingly to the young boy;
he drew in large draughts of it, but it never won him.
From his reception into the church at an early age, faith
held him in possession. At Georgetown he was introduced
into the high company of the past. And all his life long he
retained the lessons of his college days. The old-time system
of the Ratio Studiorum had formed his thoughts, and he
often spoke with admiration of the effects it produced in his
own life. Years after, on the Yukon, when going up and
down the river with the miners, the repetition of memory
lines of his school days whileed away the dreary hours for
himself and his companions, and the stories of Ulysses and
Aeneas were listened to with as much eagerness by the
hardened miners as by the most enthusiastic boys. He often
spoke of these trips and the delight he felt in repeating "The
Traveler" and other poems that were once his daily task in
Georgetown.

Frank Barnum began early to attend the school of human
nature; at his father's home and in the hotel, in Paris, where
he studied for years and acquired a singular mastery of the
French language, in Bavaria, in Italy, on the Nile. On the Islands, in New York, as chaplain, almost everywhere he mingled with his fellows and took delight of companionship with man, the highest and lowest, for in all he found the noblest.

He gave up a fortune to enter the Society of Jesus, when fortune held out its most enticing hopes; he was a guest rather than a citizen of the world; he enjoyed the good things of life that were lawfully enjoyable, as few ever enjoyed them; his power of sympathy, of taking and giving delight was extraordinary; he felt the witchery of things but was not permanently bewitched. So he broke away from them for God. However, not long after his entrance into the Society, the death of a parent obliged him to withdraw on account of the younger children.

In the interim he never gave up his holy ambition. For a while he devoted himself to the study of medicine, and so obtained a knowledge that was of great use to him in after-life as a missionary. Getting letters from the Provincial of the Maryland Province to superiors in Europe, he made "the visitation," as he used to phrase it, of the Society.

He traveled well-nigh over the whole world and was probably without a peer as a geographer. One day in the early eighties of the last century, information about a certain remote place was asked for at Boston College where Father Barnum was then teaching. Search was made in vain. Encyclopedias and gazetteers alike proved useless. So one of the teachers said, "Well, we have a conundrum at last for Mr. Barnum." Going up to his room he found him seated at his little desk. The question was put: "Do you know anything about this place?" "Open up that trunk," Mr. Barnum quickly responded, "take out the second diary and in the first ten or twelve pages you will find out all about it." Now he knew nothing about our quest, but he knew more than was necessary for the querist. He had been there. An old sea captain was talking to him about the ships, the Great Eastern and others he had commanded. Father Barnum knew them and more, too, and the captain said: "He knows as much about ships as I do." He had not only gone over a great part of the world, but he knew the places thoroughly. A missionary from Central America was telling his experiences one day, and in a few moments Father Barnum was at home. At the end of recreation the missionary said: "I give it up; he knows as much as I do about the place." Many a time travelers were amazed at his acquaintance with far-off cities and out-of-the-way districts in other lands. Yet we must not forget that he was the soul of modesty, and that all his extraordinary conversational powers would be used to make a visitor happy. He knew how to turn on the spigot and start the flow of homelike talk in every one. Selfishness or desire for show were unthinkable in him. He had, as I
have mentioned above, the faculty of sympathy and delight; and he saw events in a strange light; the laughter and the tears of things attracted his attention at once.

He was indeed to them that were close to him a modern Ulysses who knew men and cities, town and forests, land and sea. His eyes were open to all of God's benefits, and his faculty of noticing was developed to a remarkable degree. One would go out walking with him, come home and hear him tell of what had occurred, and wonder how it was that he himself had not noticed something striking which he knew now to be a fact. The truth is that many listening to Mr. Barnum might think that he was romancing, whereas he was most frequently telling the downright truth that had escaped others. He told some extraordinary tale one day; within a week a traveler came and told the same, corroborating Father Barnum's testimony. His travels were like library shelves in his heart, he could revert to them, pick out a memory, cheer up a crowd and return the memory to its place for future use.

During all his years of waiting the Society remained near and dear to his soul; from Russia, from Italy, from Jerusalem came books, pamphlets, everything he thought would be useful. Witness the Hebrew parchment roll of the Pentateuch preserved in the great library of Woodstock. Finally, being free to enter, he went to the novitiate in Frederick, Maryland, July 17, 1880. And what a religious he became! He knew the world and its lawful pleasures as few men knew them; but he was utterly unworldly; the allurements of time had little drawing force with him. The Society of Jesus was his all. He was God's knight, and all the unspoiled heart of the unworldly man of the world dilated and laughed and was glad till at length he went to God as gladly and as lovingly as a child to its father, for he lived in the comfort and knowledge that God was good. As a Jesuit the well-springs of life bubbled over with joy. He was like a ray of sunshine in a community, a man of God and of infinite humor.

He had whittled down life's need almost to nothing, his room was empty of every suggestion alien to poverty; obedience was a living virtue with him. Only a short while ago, when a question arose of some special work, he said to one who was speaking of it, and feared that it would be too much, "Father, my only thought is: does Father Provincial wish it?" And he went about the task like a child glad to do a parent's wish. Selfishness was not viable in his atmosphere, it grew ashamed therein and withered or withdrew; the Society had all his love, it was the spouse of his soul, more dear to him than ties of home which were indescribably tender in his life; nothing that related to it was indifferent to him; the least scrap of writing left from olden times, a chalice used by the early Fathers, a thread of tradition needing only to be unraveled from the skein of circum-
stances until the source was discovered in the life of some Jesuit, and above all, anything relating to the church, especially in America, these became the great affair of his last days, and he approached them with all the enthusiasm of a boy so that they looked almost like the toys of a little child, so precious were they. Witness the archives of Georgetown, a model of their kind.

As a Jesuit teacher in Boston he had his first opportunity in the Society to show this love. Far on in years he prepared his daily class and taught it with all his energy. Wherever he was, records soon found him out; and in Boston, after a short while, he began the systematic cataloguing of the students, and drew on a large sheet of paper an outline history of church and college. Above everything, however, he made the community life his tenderest care. His very presence in recreation attracted the others; he was an inimitable story teller, had a fund of all sorts of edifying or instructive or funny instances that would illustrate a subject like a flash of light; often were the listeners helpless at his inexhaustible humor. Yet those were days of hard work and great mortification. Father Barnum had a class of small boys and was also prefect. The old boys in the college soon learned to show that respect which is always won by unselfish zeal; the younger ones, however, at least some of them in class, were to a certain extent irresistible and managed only with difficulty; all knew how dear they were to him, though he had to punish them at times; and he won the unusual name of "Mother Barnum."

It was during his time in Boston that a very close relation left a will bequeathing his property to Father Barnum if he would give up his vocation. He never hesitated; to him in comparison with the priesthood and his membership in the Society, fortune was as dross. He had left the world and it was as nothing to him.

As a student of theology he was older than most of his companions by many years; the drudgery of work was dear to him; and though he was too far advanced in age to achieve great success, he was the soul of study, charity and joy. Father Barnum had the unusual power of doing the most unexpected thing just at the right moment; it was like a sudden burst of sunshine on a cloudy day, clearing up the atmosphere.

Then came the great event of his life, his priesthood, which emphasized his self-sacrifice, making him more unselfish and helpful. Sometime after his ordination he went to Alaska. There his life as a missionary was such as to attract even novelists. He labored with indescribable zeal. As delicately nurtured as almost any one, the roughness of the mission, the dangers from cold, hunger and unknown ways, the want of culture or refinement among the natives, in a word, primitive Alaska, had no terrors for him. He became an Alaskan to win Alaska for God. His faculty, amounting almost to
OBITUARY

genius, for picking up a language made him sufficiently ex-
pert in a short while to write an Innuit grammar.

He loved the people, especially the children. In all
things he enjoyed the light of gladness; his soul was made
for joy, and his love of the work brought out its heroism
and its humor. And who that ever read his letters from that
far-off land, "Life on the Alaska Mission," but has felt grief
and the tears of helpless laughter? When the voice of
obedience called Father Barnum down to the States again,
he left a great deal of his affection on the Yukon. The
States never quieted the call of the North in his heart.

Father Barnum was afterwards connected for a while with
St. Francis Xavier's, New York, as an assistant in the
church. It was during this time that he published in the
Church Bulletin a story called "Little Pan Michael." It was
a fact in his own experience. Right after its publication in the
Bulletin, he was visited by an officer who referred to the
incident as one of his own memories of Alaskan life. The
missionary band of the province also counted him as a valu-
able member. It was a work he loved. However, he did
not remain long on the staff, as other fields were waiting for
him. During this latter part of his life he was also for some
years chaplain on the Islands near New York. Every-
body seemed to be at his beck and call. His unselfish,
sacrificing spirit brought solace and comfort to all. He was
fairly venerated and loved by the inmates. He knew the
human heart and could press the right button that carried a
message of courage and hope to the most hardened souls. It
was a difficult thing to escape the influence of his charming
priestliness; if you yielded once, you ever remained his loyal
admirer and friend.

He was for some time in Jamaica, too, so that it might be
fairly said that there were few enterprises of man he had not
made his own. During this time occurred the terrible earth-
quake. Father Barnum at once got the Fathers to write
down their personal experience, and these notes he preserved
carefully.

His last years were spent at Georgetown. The love of his
heart was satisfied. He was slowing into the terminal, death,
to change for eternity. His work was just what he prized
most of all, gathering up from all sources valued documents,
priceless relics, unconsidered trifles, a long historical ac-
count, a time-worn vestment, a scrap of paper, anything
that referred to the church or the Society. These he pre-
served, catalogued, synopsized, until he made the archives
of Georgetown not only a model, as we have said, of what
archives as such ought to be, but also a living monument of
his love, taking little or no credit to himself, giving much
credit to his dear friend and companion, Father Devitt, who
spent many a moment with him talking and thinking of the
coming death, while engaged in a work of love. A polished
gentleman, an extraordinary linguist, an apostolic man, a
man of boundless wit and humor, a man most retiring, unnoticed almost save by those that knew him, an unworldly man who had cast aside all that the world cared for, a man of God, whose religious ideals were so high that anything like even a seeming lessening of them in a companion grieved him to the soul, an entirely spiritual man, with the thought of death ever before him, the last memory an old friend has of him being a talk about the moments that immediately precede and follow the passing into eternity, and about the judgment, yet a man who never allowed anything to cut out the sunshine of God from his daily intercourse, able in death itself to smile, a man whom love for the church and the Society consumed; such was the man we who knew him, knew, our loving and loved brother in Christ, Father Francis Aloysius Barnum, of the Society of Jesus.—R. 1. P. America, Dec. 10, 1921.

T. A. Barrett, s. j.,

FATHER WALTER M. DRUM.

Rather suddenly and in the very midst of his work, Father Drum died at St. Joseph's Hospital, Baltimore, on December 10, 1921, at 10:25 A. M. He was in the fifty-second year of his age and the thirty-second in the Society. The call to halt came to him on the morning of Thanksgiving Day, while he was preaching in St. Ignatius' Church, what many have said might be considered his most eloquent sermon. That afternoon he began to feel great pain, and on the following day he was operated on for appendicitis. This was followed by severe complications, causing him intense suffering and weakness; and though there were several periods of rally and apparent recovery, his heroic resistance at length gave way, fifteen days after the operation, on Saturday within the octave of the feast of the Immaculate Conception. The body was conveyed to Woodstock, where Requiem Mass and office were celebrated, although, in order to accommodate the many friends of the deceased, actual burial was deferred to the afternoon of December 12th.

The life of Walter M. Drum, s.j. appears to have been much more diversified than that which falls to the lot of Jesuits generally. Unusual variety and motion characterize even his boyhood. Walter Drum was born amid the surroundings of soldier life at Taylor Barracks, Louisville, Kentucky, on September 21, 1870. His boyhood days were passed in the same soldierly atmosphere, amid the changing scenery of such widely separated localities, in succession, as Kentucky and Texas, Michigan and New Mexico, Wisconsin, New York and Massachusetts. For his earliest religious training and his schooling, the lad had to depend on his parents' per
OBITUARY 123

...personal tutoring. Some of these army posts where his father was stationed were in places where a priest did not reach more than once in two years. But when Walter was seven years of age the visit of a certain Father John to the camp, far away on the Texas plains, impressed itself so deeply on his mind that he traced to that first remembered sight of a priest his earliest desire for the same life. Wherever circumstances permitted, his parents, who remained staunch Irish Catholics through all the difficulties of travel and army life, put the lad to school. The first of these experiences was at Sault-St.-Marie, where began his life-long friendship with many of the sisters, and especially with the saintly Miss Saint-Pierre, who later became Superioress of the Nardin Academy in Buffalo. As time went on Walter attended any Jesuit college that happened to be nearest to the post where his father was stationed, and thus it came about that he is counted an alumnus of Las Vegas College, Marquette University, Canisius College, and Boston College; from which last he graduated with the degree of A. B. in June, 1890. On September 7, of that same year, Walter Drum entered the novitiate at Frederick, Md. (cf. Woodstock Letters, February 1919, for account of his family, and especially the career of his brother, Col. Hugh A. Drum, now Assistant-Commandant of the General Service School at Fort Leavenworth, Kansas. His father, Capt. John Drum, met a gallant death at the head of his company in the battle of San Juan Hill, July 1, 1898.

It is not a difficult task to follow a Jesuit in the formative period of his career. For Mr. Drum, the first three years as novice and junior at Frederick, were full of busy but externally uneventful days. He did a prodigious amount of reading. While still a junior at Boston College he had read the entire Holy Scriptures from cover to cover, yet at this early date of his life in the Society and for a long time afterwards, even to the end of theology, it was not so much scripture by itself that he specialized in, as apologetics and preaching. Yet he declared once that the study of St. Paul was his one great passion; and because, as he said, St. Jerome bears witness to the intrepidity of St. Paul, and St. John Chrysostom to his tenderness—these two Fathers formed the subject of his closest reading. Next followed the three years of philosophy at Woodstock, also a period of uneventful quiet, whose intense serenity was scarcely ruffled, for Mr. Drum, by two public defenses, in cosmology and psychology, at the quarterly disputations, and by various other activities of a literary and dramatic nature which characterized the Woodstock of those days.

The regency proved to be for Mr. Drum a somewhat more laborious period. His first year 1896-97, in second year high, at St. Francis Xavier's, was particularly strenuous because of the "extras," not always listed in the catalogue. A change to Georgetown for the following year brought a somewhat easier detail of duties, although through ill health, he
found this year rather hard. He was back again, however, at 16th Street, for the next two years, 1898-1900, during which he taught fourth year high. It was in these three years at St. Francis Xavier's that Mr. Drum achieved his greatest success as moderator of the dramatic society. The college which had gained a national reputation by its presentation of "Duo Captivi" at the Columbia Exposition, was declared by many observers to have more than upheld its prestige, when, under Mr. Drum's direction, the students appeared in such imposing dramas as "Richelieu" in 1897; "King John" and the "The Comedy of Errors," both in the same year, 1899, and "The Bells" and "King Henry V" both in 1900.

The fifth year of Mr. Drum's regency was spent at Gonzaga College, Washington; here his overflow of activities turned into a new field, and his success in reorganizing the Sanctuary Society of St. Aloysius' Church, produced permanent results. It is marvelous to recall how many vocations have come from among the Gonzaga altar boys, and not a few of these are directly traceable to the influence of the quiet, unobtrusive piety of their director.

With the completion of this year Woodstock again appears on Mr. Drum's correspondence—but this time his course was not to be as placid as in earlier days. Ill health at the very outset made his resolution to follow out a strenuous program difficult of accomplishment. He suffered much from racking headaches. Yet the glory that shines from the far end of third year, the nearness of the priesthood, was for him also an encouragement to plod sturdily on through the first hard winter. Towards the end of March, 1902, however, a two weeks' rest and medical treatment, in Washington, was deemed necessary. He returned on April 4, and on the twenty-first of that same month, we find him defending at the public disputations, in the treatise De Gratia. During the following two years a Greek Academy for the philosophers, several papers read before the Theologians' Academy, the usual turn of sermons during dinner, and a second defense, in the treatise De Virtutibus Infusis, were some of the incidentals that lent variety to an otherwise uniform course of theological study. In the third year he was elected President of the Theologians' Academy, then an optional organization. The ten papers read that year were all subsequently published.

The great day of ordination finally came, June 28, 1904, and with it began a life of more intense activity than ever. He left Woodstock in the following June, and found himself beadle of the tertians at St. Andrew-on-Hudson for 1905-06. It was actually only at the end of this year that Father Drum found out that his life-work was to be in Oriental languages and in Holy Scripture. "All my fond hopes to write apologetics are nipped in the early bud," he writes from Beirut, where he spent the school year of 1906-07.
While in Syria, besides undertaking a prodigious amount of work in Arabic, Syriac and Hebrew, he found time to avail himself of the opportunities offered by the University of St. Joseph, for holiday excursions through the Lebanon and Northern Syria—to the Cedars, to Damascus, to Baalbek, the ruins of Palmyra, Homs and Aleppo. That his observations were keen and judicious is abundantly manifest from many of his later writings (cf. Woodstock Letters, 1907-10), and especially in the exposition of the Psalms, which revealed an intimate knowledge of the religious and social customs of the Syrian people, their simple, strong faith, and their difficult language. Before leaving Syria, he spent a month and a half in Palestine and in Jerusalem, and also journeyed down the coast to Cairo and the Pyramids. Many will remember his lecture on that now famous trip to the First Cataract of the Nile. But his lectures gave never a glimpse of the pilgrim’s devotion in most of these journeyings. This is reserved, if told at all, for his letters. “I shall never forget my first Mass on Calvary! The Mass has ever meant much to me! I never had felt nor ever shall feel as I then felt, the comfort of the Passion of Christ.” This was his Mass on Wednesday of Holy Week, in the Church of the Holy Sepulchre in Jerusalem.

From Syria, his journey took him to Smyrna, Athens, Corinth and Constantinople, and thence to Italy and Rome. Here he had the privilege of a half-hour’s private audience with the great Pauline Pontiff, Pius X. The Pope was keenly interested in his studies and travels and plans, and Father Drum brought away “many, many personal blessings” from this audience, and especially one precious message for his mother. “Tell your dear old mother, I bless her with all my heart; tell her how I thank her for giving you to the Church and to the Society of Jesus.” But the closing words of the Pontiff seem to have become the great inspiration of Father Drum’s subsequent life: “Remember, stand by the traditional doctrines of the Church!” From Rome he went to Innsbruck, where he spent the year 1907-08 in biblical studies. Here, on February 2, 1908, he pronounced his last vows in the Society. “Seventeen and a half years,” he wrote to a close friend, “I have been looking forward and longing for this day of utter sacrifice. . . . To think of standing before the Christ of the Cross of glory, and of bearing for eternity the glory of the Cross,—’tis a joy I could not and would not put to words! The glory of the Cross to the Jesuit is the glory of the solemn and irrevocable contract with the Catholic Church which he takes oath to on his last vow-day.” The year ended with a two-week’s vacation in Switzerland, and in September, 1908, Father Drum returned to Woodstock as Professor of Holy Scripture and Oriental Languages.

It was at this time that his facility in learning languages
was most remarkable. He had picked up in Syria, within the first six months, enough Arabic to be able to travel about without a dragoman, a success which few students attain in less than two years, and which many do not attain at all. At Woodstock he continued these language studies. There was then a very cosmopolitan community here, and Father Drum took advantage of this fact to arrange a "language Dand" for conversational purposes on every evening of the week —and it was a different language each evening! Once, in speaking of the newer fashions in learning modern languages, Father Drum remarked: "I have no faith in inductive methods. The old way of conning paradigms is the only way, and I have done it for twenty-seven languages." Probably in these twenty-seven he included several branches of the same language, but the list certainly covered all the biblical tongues—Hebrew, Syrian, Latin, Greek (classical, Hellenistic and modern), Arabic, Rabbinical, Babylonian, Coptic and Samaritan; while among the European languages he had a fluent acquaintance with German, French, Spanish and Italian, and a reading knowledge of Gaelic. The attempt to maintain his hold on such a vast system of connections, together with all his other duties in the class-room and in the pulpit proved too great a strain, and the inevitable collapse came in 1910. An attack of pneumonia also set in, but Father Drum then recovered, and during his convalescence was sent for the summer to the West Coast for rest and complete recovery. This experience was a lesson in prudence,—for a time. He gave up the effort to maintain his linguistic acquirements, and thenceforward concentrated on scriptural work and classes at Woodstock. But it was not long before his tireless energies were again in full career.

Now in estimating Father Drum's actual accomplishment, it is well to note that there were two distinct phases in the work of his thirteen years of active ministry. Laying aside, for the moment, his influence as a preacher and a priest, which kept always widening in importance, and is a factor to be considered by itself, we can say that up to 1914 or thereabouts, Father Drum was pre-eminently the scholar, producing work that was constructive, new, and of permanent value. In the subsequent period there appears a distinct change. He is then,—perhaps too conspicuously, the soldier. It is difficult to say whether the change was a fortunate one, or even whether it was entered upon with deliberate purpose as part of some general plan, which a premature death prevented from unfolding. At least in this latter period we find much repetition of what was written and published before—there seemed to be a halt in actual building operations, and plenty of fighting instead. Yet all through there was evidenced the same prodigious industry which in the first six or seven years produced fifty articles on biblical subjects for the Catholic Encyclopedia, fifteen
for the *Encyclopedia Americana*, besides numerous magazine articles, and series of bible lessons, sermons, lectures, conferences and retreats, and all this while conducting his courses as professor at Woodstock.

On the work of these earlier years Father Drum's reputation must be based. In the year 1914, he delivered the first of his famous course of lectures in the Brooklyn Institute of Arts and Sciences on "The Poetry of Israel," a course which was requested and repeated at Cliff Haven, at Boston, and in several other parts of the country. He was invited to deliver courses in the two following years, on "The Twentieth Century Christ" and "The Pentateuch," respectively. With these lectures, more than anything else, Father Drum came into national recognition, as an able exponent of biblical exegesis, and entered definitely into conflict with the non-Catholic elements of liberalism and so called higher criticism. His name could no longer be ignored, if it was not respected, in university circles and among learned societies, while in the popular estimation among Catholics in the Eastern States, "a Daniel had arisen in Israel." There is no question of his wide popularity as a preacher and a lecturer. There was scarcely any occasion when his appearance in the pulpit or on the platform was not material for comment even in secular newspapers. His engagements were booked over a year ahead. Among the best known of his sermons were, the panegyric on the Centenary of the Society, in the Gesù, Philadelphia; the Laying of the Corner Stone of the New Boston College, the "Three Hours" in Boston, and the funeral oration for Bishop Currier in Baltimore. We take it that he revealed the secret of his power over general audiences in these words about the preaching of St. Paul: "There was no mincing of phrases, no glossing over of the great truths of his message, no effort at word-painting, nothing self-conscious: all is straightforward, direct, genuine, from the heart to the heart." There were times when his manner appeared too artificial and almost theatrical, yet, despite certain mannerisms of style and a certain grave hauteur, none doubted the depths of his sincerity and his tremendous earnestness, and there were few audiences that failed to respond to his eloquence, or were not impressed by the cogency of his logic and the sheer vastness of his learning.

But at the same time it was inevitable, though unfortunate, that from conflict with non-Catholic liberalism, Father Drum should have to turn to combat the tendency, among Catholic writers, to a too subservient acceptance of modern critical conclusions, and to an abandonment of conservative tradition in Catholic exegesis. Unfortunate—because this phase of his activity being the more recent, pursued relentlessly and not always, it must be admitted, with well-timed effect, appears to many to have been a purely destructive policy that
obscured the real value of his scientific work. But the Pontiff’s ringing appeal seems to have fully possessed him at last: “Remember, stand by the traditional doctrines of the church!”—not one who knew Father Drum but testifies to his sterling Catholicity—and in his particular field, loyalty resolved itself into an unswerving adherence to the decisions of the Biblical Commission. He attacked every deviation from that high standard—not always gently, perhaps,—some will have it not always tactfully,—but in every discussion there was never a doubt of the real issue he had raised, or of the sincerity and conviction of his own position. This, then, was his great work—to uphold conservative scriptural opinion and the authority of the Biblical Commission. In one great controversy, his side of the discussion was in course of time confirmed by a decision of that congregation. And though his policy created inevitable irritation in many quarters, one definite result may be noted. The fear of God descended on many a book-reviewer and writer in this country. They became more careful to examine the conclusions of pseudo-scientific criticism, so that scarcely a new book on biblical subjects would be reviewed before Father Drum had first expressed his opinion. But, that he was understood aright even by those who did not always agree with him, is clear from this excerpt from a letter of the distinguished editor of the Ecclesiastical Review: “Dear Father Drum! I had no idea he was ill or suffering until I learned of his death. Yes, he was a scholarly and hardworking religious, and I had reason to know that he was also at heart of a very humble and lovable nature. Somehow the military spirit inherited from his father made him incline to polemics in a way that was contrary to the irenic aims of this magazine. I tried to explain to him and his brethren; but his love of truth was greater than his appreciation of peace, and our judgments as to opportuneness of attack and defense differed; may his dear soul rest in peace. I frequently think of him at the altar because I may have given him needless pain by my words.”

That Fr. Drum lived the Faith he preached to others was a visible fact. In his daily life, simple, earnest, tireless, mortified; never a moment wasted; working late and rising with the community; with scrupulous regard for the smallest regulations of religious life; with no pretentiousness in dress or personal appearance; in travelling, regardless of personal conveniences, even shunning hotels and pullman cars completely; urbane and courteous to all he met, and on the lookout for every opportunity to be of service; he was in all respects the toiler, the religious and the priest of God. We wonder if this artless excerpt from a friend’s letter needs any qualification: “As a gentlemen, Father Drum was the very embodiment of all that makes for the good, the true, the
beautiful; as a priest,—alter Christus, with all the zeal, love and earnestness of St. Paul.'"

It may be said that there were few indeed in the province, at least among the younger generation, who knew Father Drum as the delightful, cultured conversationalist, ready with an inexhaustible supply of anecdotes of travels and actual experiences; the singer of droll negro melodies, and with no mean musical acquirements; the inimitable impersonator of character; the friend of children wherever he went—but there are numerous admirers to whom he was well known and loved for just these characteristics. It is said that his retreats to children and students were actually the most successful that he gave. But as regards retreats to religious, of which he conducted a great number, there are scores of appreciations that leave no doubt as to his mastery in the use of the spiritual exercises. "It is all based on the word of God," to quote from various letters, "full of solid spiritual profit:" "we were delighted to see that he followed so closely the Ignatian ideal." It was natural also, that many would be attracted by his vivid personal manner,—by stories of his parents and teachers, of his own travels and experiences, and especially by his marvellous expositions of Holy Scripture, all of which run through the conferences and meditations with a deep emotionalism of which he made constant use. He was often in tears, as was noticed also in the pulpit. Yet there was a sense of proportion always evident and an odd humorousness which was peculiarly his own. But perhaps it was his genuine willingness to help which gave Fr. Drum great power over others. Where there was question of a vocation or of keeping a young man or woman from a non-Catholic college, or of giving comfort in some great sorrow, he never counted the cost, but often made long journeys, at great inconvenience to himself, to be able to help. And what is no doubt the reason for hundreds of his friendships, his precision in the matter of correspondence was quite exceptional, and it was well known that Fr. Drum never forgot a promise.

It was not surprising then, that when the Woodstock Aid Association was organized, Father Drum was able, literally, to establish his own branch, among his hosts of friends. In 1919, he had enrolled 745 active workers, divided into bands under 40 captains; in 1920 the number of members was raised to 1088, under 55 captains; and up to June, 1921, his carefully kept records show a membership of 1136, in charge of 62 captains. With this organization and by means of bazaars, sales, collections and private subscriptions, he had been able to collect a total of $14,487, and to start four special burses besides. These friends are still carrying on his work, and have now added a fifth, the Father Drum Burse, to the other four.
But it would be far from just to estimate his work and worth by mere personal influence. That half hour with the Holy Father seems to have lifted Father Drum to the level on which alone he was henceforth to live, and be judged thereby. "Stand by the traditional doctrines of the church!"

To fulfill that mission, all his studies in sacred and profane literature, all his researches in biblical and modern languages, all his delving in exegetical and patristic and theological learning,—his class work and lectures and retreats and preaching and writing,—scattered and fragmentary though they may appear, yet represent an achievement of great proportions. Father Drum had not yet published any books. His commentaries on The Gospel of St. John, The Pentateuch, the Psalms and the Epistles of St. Paul, were still in course of preparation. But if we may conjecture his ultimate purpose from one thought that permeates and constantly reappears in every portion of his writing and preaching, we can say that all these elements furnished the material for "the domes supporting domes" of the great Byzantine cathedral that was to be his uplifting of a lifetime, and the vast dome that would crown the structure was to be one work, representing the one dominating idea to which he had consecrated his life,—to spread among men the solid, scientific proof, and the convincing exposition of the Divinity of Christ. These are the words which ended the most famous of his lectures: "Oh, I thank God with all my soul that I belong to a church that is indefectible, infallible, tyrannical in its indefectibility and its infallibility, and will never allow me to swerve an inch from the belief in Jesus, the Christ, very Man and very God, now and forever."

Father Drum's Master of Novices, Rev. J. H. O'Rourke, writes the following appreciation:

"I think I can say truly that from the day he entered the novitiate, early in September, 1890, till the day he left for Woodstock, after his juniorate, he was more than ordinarily satisfactory and edifying. The end of the Long Retreat found him deeply impressed, for he had caught on to the spirit of the Kingdom, and in that spirit he grew stronger and more generous daily until our Lord called him to his reward a few weeks ago in Baltimore.

During the novitiate he at times suffered from some disorder of the stomach which may have been the beginning of the malady which has at last deprived the province of his example, labor and remarkable scholarship. I remember distinctly that in physical pain he was no coward, and took it not only courageously, but even with willingness and joy.

From the early days of the novitiate the crucifix meant much to him, and he was then and always later ready to follow its lessons. As a novice he showed a remarkable intelligence and love of The Exercises, which he studied dili-
gently and constantly. It was from this study in the years of his novitiate that there grew up in his soul that warm and personal enthusiastic love of our Lord so characteristic of our spirit, so surely detected in Father Drum's life, by those who knew him intimately. The love of our Lord became the main-spring of his personal piety, and gave him the courage to lead a life of constant and strenuous abnegation which characterized him in those days, in fact in all his days.

He had faults, of course; we all have, but in his efforts towards perfection his ideals were ever high and his strivings generous and constant. His sacrifices were many and willingly made. He was not of those who must be urged and stimulated to renewed and unflagging efforts for spiritual perfection, but rather of those who have to be kept in check and restrained. He needed a curbed bit rather than the goad and the whip. He was no laggard, no self-seeker, not one of low ideals, of halting or hesitating correspondence to grace, but was rather of the Xavier type,—too generous to shirk or refuse any call to higher things. There habitually echoed through his heart the cry of the Apostle of the Indies, to whom he had a devotion: 'Amplius, Domine, Amplius.'

I was rather intimate with Father Drum through all his years in the Society, and I could not but note that this spirit of enthusiastic generosity remained and even increased with him to the end. Another trait I remember in the novitiate was his constant application to study and self-improvement. While neglecting no duty of his daily routine, and ever intent on his spiritual progress, he read carefully and thoughtfully the best of the novices' library, and scrupulously husbanded his time so that when called to Woodstock, after one year of juniorate, we felt that he had availed himself, up to date, of the opportunities furnished by the Society for the spiritual and intellectual formation of her children. This trait, carried out in his after life, made him a man of ripe scholarship which reflected credit upon the Society and the Church. ”—R. I. P.

**FATHER ALBERT PETERS**


On Tuesday, September 6, 1921, the seventieth anniversary of Father Peters' entrance into the Society was celebrated at Holy Cross College, Worcester, Mass. Our Very Rev. Father Vice-Provincial, the Rev. P. F. O'Gorman, S. J., made this event the occasion of a visit, the first since his appointment as Vice-Provincial, to Holy Cross. In com-
memoration of this two-fold honor an inscription, intended merely as a bit of pleasantry, but upon reflection found to be deeply significant, adorned the "Chef d' Oeuvre" (the cake) of the dinner. The inscription read:

1851
MARYLAND PROVINCE
P. ALBERTUS PETERS, S. J.
PONS ANNORUM
NEW ENGLAND VICE-PROVINCE
1921

The Pons Annorum was indeed a happy inspiration, for within that span of seventy years were crowded many stirring events which closely touched not only the heart of the venerable priest whose anniversary was being celebrated, but also included events and changes that were of province-wide interest. Those years had seen the change of the Maryland Province, which had existed since 1833, into the New York Province in 1879, and which a brief year later (1880) was transformed into the Maryland-New York Province, and from which has now been carved the recently (July 31, 1921) erected New England Vice-Province. This latter, the Very Rev. Father Provincial, Father Rockwell, in a spirit of playfulness, asserted is only "a divided administration," and is designated in the Catalogue for 1922 as a "Regio."

These events, clearly indicative of the uniformly progressive expansion of Jesuit vitality and growth in this eastern portion of the United States were all embraced within the clear memory of Father Peters, and though largely only a matter of history to the majority of us who here read of them, were to him integral facts of his long and useful life. For in tracing that life we find that it leads us through all the widely divergent activities of that Jesuit labor which stretches from what our Very Rev. Father Visitor, the Rev. Norbert de Boynes, s. j., called "The Humble Missions of Southern Maryland," to the parochial centres of Boston and those of Worcester County in snow-clad New England.

Father Peters made his noviceship, juniorate and tertianship at Frederick, Md.; but as the time for his higher studies antedated the building of the Collegium Maximum at Woodstock, his philosophy, a two years' course, was pursued at Georgetown; and his theology, again only a two years' course, was made, one year at Boston, and one at George-town. The period of his regency, both before and after ordination, totaled twelve years, of which one was spent at Loyola College, Baltimore, Md., seven at Georgetown and four at Holy Cross. He was Minister at Georgetown for two years, and held the same office at Holy Cross for eleven years, during five of the latter also doing the work of an Operarius, as mentioned above, at the surrounding missions.
in Worcester County. For a period of two years he was Superior at St. Joseph’s Church, Bohemia, Eastern Shore, Md., and again Superior for a year at St. Thomas’ residence, Bel Alton, Md. Before this he had been prefect of discipline at Georgetown, and later acted as Operarius at the Immaculate Conception Church, Boston, for two years, going from there in the same capacity to St. Mary’s in the same city for three years more. He then spent four years, again as Operarius, at old St. Joseph’s, Willing’s Alley, Philadelphia, and went from there, once more as Minister, to St. Francis Xavier’s, New York. During the succeeding four years he was Operarius and Spiritual Father at Gonzaga College, Washington, D. C., and during the two following years he acted as Spiritual Father at Manresa, Keyser Island, South Norwalk, Conn. He then returned to Holy Cross, and for five years held the post again of Spiritual Father, after which, for the space of five months, he was Operarius at St. John’s Church, Frederick, Md. Thence he returned to Holy Cross where he remained until death. Although during the closing years of his life he was relieved from the duties of Spiritual Father, still, even until practically the day of his death, he was always ready to hear confessions either of members of the community or of the Secular priests who presented themselves for absolution.

When the soldiers were returning from the recent World War, Father Peters, growing reminiscent with some of his fellow Jesuits, told of the parade in Washington, of which he had been a witness, when the “boys” returned from the Mexican war of 1845. He remembered the black horse ridden by President Taylor, which used to be turned out on the “White Lot” to graze, and after the death of the President he saw the same horse, with its empty saddle, led in parade down Pennsylvania Avenue. Father Peters was a living witness of the triumph of the soldiers returning from every war, except those with England, in which the United State engaged. More important still he was the second link in the chain connecting his Holy Cross faculty audience with the Father of his Country, George Washington, for he had with his own senses listened to and beheld, not once but often, the adopted son of Washington, G. W. Parke Custis, relate the trials and virtues of our illustrious first President, when at Georgetown the annual celebration of Washington’s birthday was almost religiously celebrated.

When Father Peters entered the Society the Maryland Province had forty-three Fathers, forty-seven scholastics and seventy-four brothers. At his death, the New England Vice-Province had almost three times as many Fathers, nearly twice as many scholastics and not quite one third as many brothers as the original Maryland Province. His was the first death in the new Vice-Province. If departed souls are privileged to convey the account of earthly progress to those
who have gone before them, what must have been the hopeful message of Father Peters to the Rev. Ignatius Brocard, s. j., the Provincial who had admitted him into the ranks of the Society, upon their meeting in heaven! The province, a small and tender twig seventy years before, had, by the fostering nourishment of prayer, labor and sacrifice, backed by heroic courage and unusual foresight, been brought to blossom and bear fruit in such abundance, that a single branch, far more abundantly furnished with life-giving sap of men, money and materials, than was the original parent stock, could be cut off and set to an independent growth.

Between Father Brocard, with his "Humble Missions of Southern Maryland," and Father O'Gorman, amid the vigorous life of New England, our beloved Spiritual Director, Father Peters, is indeed the *Pons Annorum*.—R. I. P.
VARIA

WOODSTOCK LETTERS—1872-1922

EDITORS

Fr. Aemilio de Augustinis...1872-1873 Fr. W. P. Trescy.................1885-1886
Fr. Aloysius X. Valente...1878-1879 Mr. Timothy Brosnahan.....1886-1887
Fr. John A. Morgan........1883-1885 Fr. Samuel H. Frisbee.......1888-1906
Fr. Joseph M. Woods.......1907-....

ASSISTANT EDITORS

*Cornelius Gillespie........1887 William J. Conway............1903-1904
James W. Collins
John C. Hart..............1888-1889 William J. Brooks.......1905
Thomas E. Murphy
James F. X. Mulvaney.....1890 John Grisez.................1906
John C. Hart
Edward F. Roche........1891-1892 Thomas A. Emmett........1907-1908
James R. Gray
Edward F. Roche........1893 Charles J. Hennessy.........1909-1911
James A. Gillespie
James A. Gillespie......1894 Thomas J. Reilly...........1912
Bryan Keany
Bryan Keany................1895 Gerald C. Treacy........1913-1914
................................1896-1897 William S. F. Dolan...1915-1916
Thomas F. White........1898 Charles J. Deane...........1917-1918
John C. Harmon........1899-1901 George E. Hanlon.......1919-1920
Joseph P. Carney........1902 Francis W. O’Hara........1921
Maurice A. Mudd.........1922

*It will be noted that an error has been made in the sketch of the history of the Letters, printed in this issue, where it is stated that John C. Hart and Thomas E. Murphy were the first assistant editors of the Woodstock Letters. The error was discovered after the article had been printed. P. V. M.

AUSTRALIA. Golden Sacerdotal Jubilee of Father M. J. Watson, S. J. Last year this veteran apostle of the Sacred Heart and former editor for many years of the Australian Messenger, celebrated the golden jubilee of his priesthood. Apropos of this celebration the November Messenger says:

"The opening of the new Messenger Office marks the Jubilee year of Father Watson, the first editor.

In the October issue we printed a letter from Dr. Norton, the Bishop of Port Augusta, in which His Lordship expressed the desire to see a permanent memorial of Father
Watson’s Jubilee. He went on to say that Father Watson’s work in connection with the *Messenger* and the *Madonna* deserve to be encouraged and perpetuated in some way. ‘I trust,’ added His Lordship, ‘this suggestion will take a practical shape. As an earnest of this desire, I enclose a check for £20 towards this object.’

After considerable hesitation, we decided to act on His Lordship’s kindly suggestion and to give effect to it we proposed a penny drive. We asked that each of our readers should send us a gift of one penny stamp.

One penny seems a small sum but if a goodly number of these are forthcoming they may aggregate a total sufficient to give a noteworthy help to us in the undertakings which occupy us at present. The building and furnishing of a new and commodious *Messenger* office has made a heavy demand on our resources, but was absolutely necessary for the vigorous and successful prosecution of our plans. The penny gift will be in due time, returned to our readers, we hope, with interest—I mean in the improved quality of the work done in the *Messenger* office.

A LETTER OF THANKS FROM FATHER WATSON.

My Dear Friend:

I am sure I should fail if I tried even for a week to give adequate expression to my pleasure and gratitude in receiving your many congratulations and good wishes in connection with my sacerdotal jubilee. Of course I claim no credit for having lived a priest for fifty years; God willed it—to Him be all honor and glory. With the exception of a short time in Ireland—may her future be bright and prosperous—I have passed the half century and my best years in Australia, where I have been most truly happy among her warm-hearted people, a people whom I sincerely love. In Australia I hope to die, and may I have the blessed lot to rise from Australian soil in a glorious resurrection. Again thanking you for your affection and goodness and for your generosity in contributing to the memorial fund, I am

Your grateful and loving friend in Christ,

MICHAEL JOSEPH WATSON, S. J.'

**BOSTON. THE COLLEGE. Scientists Precipitate New Organization.** Realizing the need of something to help those students who have intentions of entering scientific professions, Mr. John Tobin, S.J. has organized the Boston College Scientific Club. All students who intend to take professional courses at scientific schools, and also those students who think that they may take such courses, and who desire information concerning such schools, are invited to join.

The purpose of the organization is to give the students some idea of the scope of the various courses given at Massachusetts Institute of Technology, and other technical schools, to acquaint them with the requirements for advanced
standing, and to unify the science men in order that they may work together and thus equip themselves for the work at those institutions.

**Fulton Debating Society.**—A team representing the Fulton Debating Society will meet a debating team of Fordham University, in Boston, on January 22, 1922. The question is: Resolved—"That the Ratification of the Four Power Treaty is for the Best Interests of the United States." The Boston College debaters will defend the affirmative side of the question.

On January 27, a debate will be held with Providence College, at Providence, R. I., on the "Federal Control of Mines." The Boston collegians will uphold the negative side.

A debate will be held with Holy Cross on March 19. This debate will take place before the Knights of Columbus, in Worcester; the Knights having donated a cup to be awarded to the winning side. On the same day the Marquette debaters will meet the Junior team of Holy Cross, in Boston.

**Lecture Teams.**—The K. of C. lecture teams, made up of members of the Fulton Debating Society, have started the series of lectures to be given before the various K. of C. Councils. Some of the subjects are "The Lie in American History" and "The Blight of American Industries, Its Causes and Remedies." These lecture teams have been an interesting feature of the Fulton's activities for the last four or five years.

**Marshal Foch Visits Boston College.**—On Monday, November 14, in the presence of the faculty, alumni, students and friends of Boston College, Ferdinand Foch, Marshal of France and Commander-in-Chief of the Allied Armies, during the World War, was tendered a most enthusiastic reception, at which the honorary degree of Doctor of Laws was conferred on the Marshal by the Rev. William Devlin, S. J., President of Boston College. Long before the time set for the Marshal's arrival the college driveway was thronged with thousands who were eager to catch a glimpse of the great war hero. The Senior class, in cap and gown, stood at the steps of the administration building. Just as the chimes in the Gothic towers were ringing out the hour of ten the College Band burst into a thrilling march, and the cheers of the throng assembled on Commonwealth Avenue announced the Marshal's approach. Up the driveway came the procession amid the wildly enthusiastic cheers of the student-body.

Due to the inclemency of the weather, the exercises were held in Assembly Hall, hence but a small part of the great audience was privileged to crowd into the hall, the remaining enthusiasts being quite satisfied to remain in the corridors. The student-body sang La Marseillaise as the Marshal and his staff stood at attention. Then followed an address, "Marshal Foch, Catholic Soldier," by René Gingras,
of Junior class. The address, in French, so favorably impressed the Marshal that he expressed a desire to meet Mr. Gingras in person, and later he invited the young man to be his guest that evening at the civic banquet at the Copley-Plaza.

President Devlin then delivered a short address in French previous to conferring the degree of Doctor of Laws. In a few very felicitous remarks he stated that Boston College felt doubly honored in being able to present its most precious gift to one who was not only an eminent scholar, but also a loyally devoted Jesuit student.

Marshal Foch then addressed the assembly in French, and his speech was communicated to the audience by an interpreter. The Marshal’s words were forceful, and he stressed greatly the necessity of a peace with God as the foundation. He spoke very affectionately of the members of the Society of Jesus and of the very happy years which he had spent under their care, and he genially remarked that the singing of the college airs and the cheering reminded him of his youth at St. Clement’s College, in Metz, a Jesuit institution.

As the time for the Marshal’s visit was limited, and the moment of departure was at hand, the entire gathering sang “The Star Spangled Banner.” The honored guest was then escorted amid enthusiastic and continued cheers to the machine which was to carry him to scenes of further triumphs.

The High School—The Botolphian.—During the week preceding Christmas, the high school magazine, The Botolphian, published its Christmas issue. The literary excellence of this, the eighth volume, number one, and its artistic success, due to the untiring efforts of the faculty directors, Mr. William B. O’Shaughnessy, s. j., and Mr. Thomas L. Matthews, s. j., and the loyal co-operation of the entire staff have merited unstinted praise from all who have seen the issue. The high standard of former numbers of the magazine is more than maintained; indeed, the stories, essays and poems are worthy of many a college journal, while the superb cuts greatly enhance the attractive make-up of the book.

Not so long ago a journal, representative of one of our largest universities, cited The Botolphian as an excellent example of what a student publication should be. The present issue of The Botolphian is dedicated to the Right Reverend Joseph G. Anderson, d.d., Auxiliary Bishop of Boston, distinguished alumnus and devoted friend of Boston College and Boston College High School.

The Play.—On December 22, the Dramatic Association of the High School, under the very able direction of Mr. Eugene E. McCarthy, s. j., presented “King Robert of Sicily.” The crowded audience which greeted the youthful Thespians, by their continued applause, acclaimed the pro-
duction a distinct dramatic success. The naturalness and finish which characterized the acting of the boys, and the perfect interpretation of the various parts, assuredly deserved the enthusiastic praise which the audience so spontaneously expressed. This year's play added yet another success to the dramatic traditions of the High School.

The High-O.—Further proof of the unfailing enthusiasm of the students was evidenced on January 3, 1922, when the new high school paper, The High-O, made its initial bow. Too much credit cannot be bestowed on the faculty director, Mr. Joseph T. Slattery, s. j., and his energetic staff, for this highly successful venture in the new field of journalism.

The High-O consists of six pages of reading matter, with a two-page supplement. The paper proper contains most interesting local news of the school, while all the athletic events of the various teams are newly reported. The supplement is meant to afford mental pabulum to the readers, hence the first issue contained a complete analysis of "Cicero's First Oration against Catiline. The generous subscription list, numbering almost every one of the 1500 students in the high school, assures The High-O of a most vigorous and popular existence.

Congo. Activities of Protestant Missionaries.—Since the ending of the war, Protestant missionaries, especially from America, have overrun the Congo. This invasion is particularly threatening in the Upper Congo. Thus in the territory Uele, where there were between fifteen and twenty Dominicans, not less than 250 missionaries have lately arrived to carry on their work. In our own Prefecture they are hardly less busy, having established stations in some of the principal villages to combat our catechists.

England. The "Labor College" at Oxford.—The "Catholic Guild" has established at Oxford a "Labor College," as a tribute to the late Father Plater, who was a true apostle of the laboring man. Father L. O'Hea, s. j., has been appointed principal of the college.

Georgetown. The University—Marshal Foch Receives a Sword and Many Honors from our Universities and Colleges. —As our space will not permit us to give a detailed account of all the honors conferred on Marshal Foch, we group here briefly under this one heading the various accounts we have secured.

Many honors were conferred upon Marshal Foch during his visit to the United States, but apparently none were more welcome than those conferred by the Jesuit colleges. At Georgetown, the 25,000 students of Jesuit universities and colleges in the United States presented him with a jeweled sword. The presentation took place in the presence of distinguished officers of Church and State, on the porch of the old North Building, once the site of the United States Capitol, the very place which Washington, Lafayette, Grant, Johnson
and many other men of international fame visited. In reply to the presentation address and the proclamation of the degree, Marshal Foch modestly said:

"My success in the World War was due to the efforts of others. Any success that I may have attained in life I owe to the Jesuit Fathers of St. Clement's College, Metz, and the principles which they taught me—God and country. While I cannot salute the reverend Fathers of my youth, I nevertheless salute their worthy successors." Georgetown conferred the honorary degree of Doctor of Canon and Civil Law on the Marshal.

His reception at Fordham University was no less distinguished. Great throngs of people warmly greeted the Marshal, who reciprocated the courtesy. Towards the close of the exercises of extreme dignity the Marshal was proclaimed LL.D. and in answer spoke as follows:

"I feel proud today to receive the degree conferred upon me by Fordham University, this shrine of religion, learning and patriotism. That degree I am proud to receive at the hand of my old masters. I was a student at the Jesuit College of St. Clement, Metz. "In memoriam, in spem." Yes, but more than that did I take with me. I took the lesson of how to work, and with it I carried away the Divine light of faith to guide me to success in my work, and to strengthen me to live up to what is good and right. I did not come here to speak my own praises, but to pay a tribute of praise to those who have been my teachers and to tell them my gratitude. Now in my declining years, as I look upon these students, I have but one word of advice to offer—work according to the directions of your teachers. Let that same Divine light guide you in your labors and your success will be assured. There is much that I might say in detail as I call to memory the past, but my hope for the future is in you young men."

Foch has many great qualities, but the greatest of all are his simplicity and faith.

Rockhurst College, Kansas City, Mo., was the first educational institution in America to confer an honorary degree of Doctor of Laws on Marshal Foch.

St. Louis University was the next; in the East, Georgetown, Fordham and Boston College; in the far West, Gonzaga University honored him. Everywhere the Marshal showed unmistakably his recognition and appreciation for our Society to which he owes his college training.

Incidentally, the statement made by several newspapers: "Foch received part of his early schooling with the Jesuits" is quite untrue. Not only did Marshal Foch complete his classical and philosophical courses with the Jesuits, but at St. Clement's the future Marshal was guided by them in his first military studies.

The following description of the sword presented to Marshal Foch by the Jesuit universities, colleges and high
schools of America on the occasion of his visit to the United States, is given by Cartier, its designer and maker, in New York:

"The sword is chased in green, yellow and red gold, with the 'Eagle Triumph' surmounting the hilt. The decorations are so designed as to symbolize on one side the recipient and on the other the givers of the testimonial. The inlaid shield of France, the medallion of St. Clement of Metz and the motto for life, chosen by the Marshal on leaving college: 'In Memoriam, In Spem,' bespeak Marshal Foch as a son of France and as an alumnus of the Jesuit College of St. Clement in Metz, where he was educated. The handle of the sword bears oak and laurel wreaths entwined, with ribbons binding them about, on which are inscribed the chief characteristic virtues of his life: 'Fides, Amor Patriae, Scientia.'

The reverse side presents the shield of the United States of America, the medallion of St. Ignatius of Loyola and the list of contributing universities, colleges and high schools, thus indicating that the gift is a testimonial to their illustrious alumnus, from the Jesuit universities, colleges and high schools of the United States.

On one extremity of the guard are the 'Arms of Tarbes,' the birthplace of Marshal Foch; and on the other extremity, the 'Arms of Metz,' the town wherein he received his education and which he regained for his country in the World War."

**Germany. Two Golden Jubilees of Noted Jesuit Publications.**—A word of special recognition is due to the work accomplished by two widely known Jesuit publications of Germany which have now rounded out their fiftieth year, October, 1921. The first to pass the half century mark was the Stimmen der Zeit, formerly Stimmen aus Maria-Laach, which in closing its "Volume 101" brings a letter from Pope Benedict addressed to the editor, Henry Sierp, s. j., and his associates. "Your publication," says the Holy Father, "not merely signalizes itself by the purity of its doctrine, and the timely variety and abundance of its topics, in which it excels as a model, but has also constantly manifested as its characteristic trait an invincible loyalty and devotedness to the Holy See." The famous German monthly deservedly holds a foremost place in the world of letters for its profound scholarship, vigor of thought, critical acumen, and the daring and ability with which it has grappled with all the great problems of the day. Pope Pius IX, as the present Pontiff recalls, gave the initiative for its publication as a monthly periodical, trusting to find in it a messenger of truth and a strong defense of the rights and teachings of the Church. That these hopes, entertained by Pope Pius IX, have in fact been fully realized, is the worthy tribute of praise now accorded by his successor upon the Chair of the Fisherman,
"Through this entire time," adds Pope Benedict XV, "there has scarcely been a single topic of importance in sacred or secular literature which you have not treated with true insight and wisdom."

Of not less consequence, in its own chosen field, the foreign missions, is the second publication referred to above, Die Katholischen Missionen, which began its fiftieth year with the October issue. It has long been known in every part of Christendom for the wealth and value of its information upon mission subjects. The accurate and scientific accounts it contains of the many tribes and races to which the gospel of Christ has been preached during the last half century, and of the various lands evangelized, make its successive volumes a treasure no less for ethnologists and geographers. The joy of its jubilee issue is heightened by the consoling assurance it is able to give that the main difficulties of the war and post-war period have now been overcome. Amid the missionary awakening of the world, says its editor, "the German heart, too, begins to beat anew with its former warmth for the sacred cause. Hundreds of German missionaries, brothers and sisters, have already gone forth, and with almost every issue we have been able to record new fields of labor which the Holy See has entrusted to German missionaries." This is indeed good news in which all can rejoice.

Progress of Catholicism in Germany.—"Who could have imagined in 1913, at the sixtieth general congress of the Catholics of Germany," exclaims the Algemeine Rundschau in reference to the Frankfurt convention, "that the sixty-first 'Catholic Day' would be attended by a German Chancellor and a Prussian President of the Ministry!" this is but one sign of the times which shows how greatly the significance of Catholics in Germany has increased, and how much their conditions have changed for the better. In 1913 it was still necessary to protest against the law excluding the Jesuits; in this year's convention the same Jesuits were to be found addressing the assembled Catholics. "Surely the dreadful collapse," says the writer in the notable leading article of the Rundschau, referring to the results of the war and the revolution, "was not least of all a Divine judgment upon the powers who oppressed, and so far as they could, excluded from the common benefits of the Fatherland, the Catholic portion of the population of Germany, and especially in Prussia." Not merely great statesmen and parliamentarians sat side by side with the spiritual leaders of the people, but women, too, were for the first time included in the membership of the 'Catholic Day,' and even the rank of second vice-president was assigned to that deserving leader among Catholic women, Hedwig Dransfeld. But the most highly prized result of the congress was the perfect unity in Catholic thought and action throughout the entire field of
There was to be no separation between the Catholics of Bavaria and of the rest of Germany, and as a seal upon this solidarity of German Catholics the resolution was passed with thundering acclaim that the next congress is to be held in Munich. This speaks well not merely for Catholic unity, but also for German national solidarity in spite of the voices that have been raised for a separation of North and South.

Catholicism will doubtless gain considerably, too, by the separation of Church and State in Prussia. The appointment of an assembly of 192 delegates to replace the chief executive as head of church affairs marks the passing of the alliance of Prussia with Protestantism that has been in force since the reformation days.

Father Väth, s. j., writes: "They want Jesuits everywhere in Germany, even in the most Protestant towns. There are a great number of novices, but we might have many times as many. During the past four years a change has come over the German Province quite unique in the history of the Society. Only our scriptores are in difficulties; for the cultured classes who would read our books are greatly impoverished. To get my book on India printed I had to find 20,000 marks to give to the publishers. For this reason also my review, Die Katholischen Missionen (now in its fiftieth year,) is in straits. The financial question troubles greatly our two provinces. Without help from America they cannot make ends meet.—Letters and Notices.

HUNGARY. Very Rev. Father General has handed over the mission in China, which was formerly under the charge of the Province of France. For the present the French Fathers will help our Hungarian Fathers, as these have not recruits enough to establish a special mission.

INDIA. The Coming of the Spanish Fathers.—At last we seem to be on solid ground in stating that seven Spanish Jesuits sailed from the Philippines on November 11th for Calcutta, and reached Bombay on Saturday morning, the 26th inst. There are five Fathers, all of whom have occupied important posts in the educational establishments of the Philippines. The list is as follows:

Father Aloysius Fortuny, ex-Prefect of Discipline and Professor of Mathematics at the College of Vigan.
Father Michael Marti, Professor of Literature at the Ateneo.
Father Antony Pernau, ex-Prefect of Studies and Professor of Mathematics.
Father John B. Sola, Professor of Physics,
Father Martial Sola, ex-Rector of the Ateneo de Manila.

This last named institution is the leading college in the Philippines. It has over twelve hundred students and confers the degrees of B. A. and A. M., and contains moreover a university branch of electrical engineering conferring degrees after four courses of higher technical studies. The places of
the above-mentioned Fathers have already been taken by American Jesuits of the Maryland-New York Province. Four more Fathers are on the way to Bombay from the same Ateneo de Manila.

The two lay-brothers are: Brother Vicente Bou and Brother Francisco Escofet.

For completeness we add the names of the three Spanish Fathers who arrived last May. Father Ramon Grau and Father Salvador Llorca at St. Mary's, and Father Crisanto Zurbitu at St. Xavier's High School. These came not from the Philippines, but direct from Spain.

The new-comers are at present distributed among the different houses of Bombay till their work in the mission is fixed. It must not be imagined that this small batch of Fathers will go far towards restoring the pristine equipment of the mission. For some time all new comers will only suffice to relieve stress at its severest points. Even with the aid of borrowed men from other missions, we never reached the moiety of the old staff. Our numbers have gradually been diminishing by withdrawals and deaths, till it has come to pass that some very important posts are now actually vacant. Old men, moreover, have been kept at their posts long after they should have been "pensioned off."

The staff of the Bombay-Poona Mission at the present moment (leaving aside His Grace the Archbishop, and omitting all the Spanish Fathers) is as follows:

Jesuit Fathers, 47; Brothers, 10; Secular Priests, 55. Among the 47 Jesuit Fathers, only 31 are survivals of the old staff, with 7 brothers. Of this number four are old men past work, nine others very old and on the sick list. Jesuit Fathers borrowed from other provinces number 16, with 3 brothers.—The Examiner, Bombay, Dec. 3, 1921.

CALCUTTA. Consecration of Bishop Perier.—On Wednesday, December 21, a numerous and reverent congregation filled the Cathedral nave to witness a function rarely seen in Calcutta, an episcopal consecration. Punctually at 7.30, His Excellency Monsignor P. Pisani, the consecrating prelate, accompanied by Monsignor E. Van Hoeck, Bishop of Patna, Monsignor S. Taveggia, Bishop of Krishnagar, as assistant Bishops, and Monsignor F. Perier, entered the Cathedral. Every one in the congregation had been supplied with the ritual of the function both in Latin and English, so that every detail of the consecration could be followed with ease and interest.

CHOTA NAGPUR. His Excellency Monsignor P. Pisani—The Delegate's Tour.—The Papal Delegate's tour through the most populated portion of Catholic Chota Nagpur was nothing less than a triumphant progress through an enthusiastic population of Catholics. His Excellency was accompanied by Rev. Father Van der Schueren and Rev. Father M. Stas. On the way from Ghagra to Netherhat the party
was delayed at Bisampur by a delegation of 200 Catholics, who, with flags and drums, came to offer the Papal Delegate the welcome of the surrounding villages. The car reached the top of Netherhat in the dark, and had to work its way through the forest down a tortuous road, along precipices, that made one feel uncomfortable. Meanwhile the boys of Katkahi were watching from a distance the occasional flashes of the lights piercing through the forest. The feat was at last accomplished without mishap. The party passed through the northern corner of Chechuani, where several delegations had waited on His Excellency and turned back, and, after twice crossing the River Sunk, arrived at Katkahi at 7 p.m.

Next day His Excellency celebrated High Mass in the open, before a congregation of some 5,000 Uraons, many of whom received Holy Communion at the Delegate’s hand. It was an impressive sight which deeply moved the Papal representative. On Saturday the Delegate visited and inspected the mission and its various works, schools, convents, industrial schools, besides some outlying stations, in particular Chichuani, Father Lieve’s first headquarters. Meanwhile scores of delegations came in from outlying villages whom His Excellency received with his usual kindness, addressing each one in particular in answer to the addresses.

On Sunday, the 11th, there were over a thousand communions at the High Mass, which was concluded with Benediction and the Papal blessing, given with mitre and crozier.

In the afternoon His Excellency motored to Kereng, but was unable to reach Rajaw, where over 3,000 Catholics were waiting to receive him. They then sent a delegation to Tongo to meet His Excellency there and offer him their filial greetings.

On Monday, the 12th of December, the party motored to Tongo, a distance of some 12 miles, and were stopped seven times on the way by delegations, every one with flags, drums and address. At Chainpur a party of 800 Catholics gave His Excellency a splendid ovation.

The festivities at Tongo were a repetition of those of Katkahi, with Mass in the open, numerous deputations and crowded functions.

Though His Excellency could visit only a portion of the Chota Nagpur Mission, he returned deeply impressed by the magnitude of the work. The sight of thousands of Catholics flocking from every corner of those districts which are now exclusively Catholic, several times moved him to tears, and he expressed the regret that he was now too old to come and work with the Belgian Jesuits at gathering in the harvest. His blessing and his encouragement will, however, assist them more than anything else could do.
Trichinopoly. St. Joseph's College.—The report of St. Joseph's College, Trichinopoly, is not a mere record of its work during the last year, but also gives a glimpse into the past achievements in this historic college. For several decades, the college has shouldered the burden of imparting intellectual culture to Indian youth in general, and Catholic youth in particular. The lofty standard of the training in this institution, and the high sense of discipline which have been associated with it, make of St. Joseph's a truly model institution. It is pleasing to note, that within these two years, when the insidious poison gas of non-co-operation spread over the student population and stimulated tendencies unfavorable to discipline, there was not a single case of disturbance, and that in an institution with 2,000 boys, the great majority of whom are non-Christians. Since its inauguration, St. Joseph's has been responsible for the training of about 2,000 graduates, not to speak of tens of thousands of other youth, who received their instruction within its hallowed precincts. The former pupils of the college are to be found scattered in every part of South India, and engaged in every walk of public life, and have, on the whole, been a credit to their Alma Mater. The work of the college in the field of education has been of incalculable advantage to Catholic youth.

Italy. Naples. The Sodality of St. Cyrus at the Gesù.—After St. Januarius, it is the physician martyr, St. Cyrus, who holds next place in the hearts of Neapolitans. Since the translation of the martyr's remains from Rome to Naples, three centuries ago, devotion to this remarkable saint has ever been lively and on the increase. At the Jesuit Church of the Gesù, in Naples, devotion to St. Cyrus is second only to that of the Sacred Heart in popularity. But what is peculiarly instructive about the honor paid to the Alexandrian martyr at the Gesù, is the extremely practical form it has taken under the direction of Father Joseph Prévete, s. j. As organized by Father Prévete, the sodality, or Sodalizio of St. Cyrus comprises three orders of members, namely, (1) the ordinary faithful, (2) medical men, and (3) the nurses. To each section is apportioned a special part of the larger work of the society, which is the corporal and spiritual relief of the sick and the poor. The first division of the sodality, which alone numbers more than one thousand members, meets every Thursday morning in the Chapel of St. Cyrus for spiritual exhortation and devotions. It is the appointed part of this branch of members to bear the expenditures of the association; for this purpose each member subscribes to a tax of three lire a year, enjoying in return the right to ten suffrage Masses after death.

The second and third sections of the sodality, the physicians and nurses, assemble for spiritual conference on the first Thursday of every month, in the evening. In view of the
professional character of these men and women, care is taken
to procure some theologian and preacher of note for the oc-
casion, the more so as the nature of their part of the sodality’s
work is such as to call for very special moral guidance. On
the temporal side, each doctor engages to take his turn one
day of the week in visiting the sick beds of the poor in their
homes or in the hospitals. In this round of mercy the
physicians are accompanied by the nurses who are under a
similar engagement. The visiting of the sick is not done at
random, but according to set lists and instructions given by
the spiritual director of the sodality.

The amount of good done by these men and women is be-
yond calculation. The spectacle furnished by such a large
and influential body of learned gentlemen and cultured ladies
making public and corporate profession of their faith, is a
most powerful source of edification to the faithful at large,
and God alone will know to how many homes of misery
these devoted physicians and nurses have brought the
blessings of health and of the priest.

MISSOURI PROVINCE. CHICAGO—The Seminary at Area.
—The Missouri Province began a new and important work
when the Chicago archdiocese opened its seminary at Area
on October 4. There are three of Ours resident at Area, and
they form a new community: Father Furay, who was sta-
tioned last year in Chicago; Father Hornsby, who came from
St. Louis University, and Father Padberg, from Creighton
University, Omaha. In addition, Father Pernin comes out
one day a week to conduct the public speaking course, and
Father Jennemann will teach the chemistry as soon as the
laboratories are ready.

Area is a small town of about six hundred inhabitants, in
Lake County, Illinois, about forty miles northwest of
Chicago. It is about eight miles west of Lake Forest. It is
reached by the suburban electric from Chicago to Milwaukee
by making a transfer at Lake Bluff (Great Lakes Naval
Station). The “Soo Line” makes a direct connection with
Chicago. The town was originally called Rockefeller, but
was changed in more recent years to Area through the in-
fluence of the Sheldon Correspondence School of Business
which occupied the buildings the seminarians now live in.
The word “Area” is a trade word formed with the first letters
of the four business qualities the Sheldon School empha-
sized: Ambition, reliability, energy and accuracy.

Owing to the unsettled labor conditions in the Chicago
territory and the refusal of the labor unions to accept the de-
cision of Judge Landis, building operations have been much
delayed, and the new seminary was not ready for occupancy
at the beginning of the fall term. At present the entire
seminary, students and faculty, is housed temporarily in two
buildings originally erected by the Sheldon Correspondence
School, and more recently used as a summer villa for the
Chicago students of the eastern seminaries. These buildings are two-story brick, two hundred feet long and fifty feet wide. Upstairs is a dormitory, with alcoves curtained off for each student, and suitably furnished. On the whole, the accommodations in the dormitory are similar to those for the novices at Florissant. At the northern end of the dormitory a heavy board partition cuts off a corridor and three rooms. These three rooms are occupied by the faculty. The rooms are well furnished. Below is an ascetory used also as a study hall and recitation room. In the second building, about three hundred feet away, the kitchen and refectory are on the first floor, and the chapel and the living rooms for the Sisters are on the second floor.

Our part of the work in the seminary is limited to the teaching and the spiritual training of the young men. We have nothing to do with the discipline or finances. The curriculum is organized on a 21-hour per week recitation schedule: Philosophy, 10 periods; church history, 3; Greek patrology, 2; Latin, 4; public speaking, 2. (English will be substituted for Latin in the second semester). Donat, s. j., is the text book in philosophy which is taught by Father Hornsby. Brueck is the text book in church history which is taught by Father Furay. Greek and Latin, as also the music, are taught by Father Padberg. Genung is the text in the public speaking course conducted by Father Pernin. Smith's chemistry is the text which will be used by Father Jennemann. The philosophy classes are in Latin. One of the Fathers gives the points of meditation every evening to the seminarians and instruction every week. The last day of the month is devoted to the monthly recollection. First Friday devotions are conducted as in our chapels. A sodality will be formed in the near future. We take our meals with the students and generally spend recreation with Fathers Kealy and Wolf, the two Secular priests attached to the seminary. At noon ten verses of the Old Testament are read at the beginning and the martyrology at the end of the meal. In the evening ten verses of the New Testament and ten verses of Thomas à Kempis are read. After the reading follows Deo Gratias.

There are forty-four students, all in the first year of philosophy. It is the present intention to add a new class each year until the entire curriculum is complete. The Archbishop is a frequent visitor and keeps in close touch with everything in the seminary.

From present indications the new buildings will be ready for occupancy some time before Christmas. Only those who have actually visited the place have any realization of the magnitude of the plan and of the building operations already going forward. It has been said, and truly, that it is the largest single enterprise ever undertaken at one time by any
diocese in the United States. When completed it will be the finest seminary in the world.

The setting is ideal. The thousand acres of land include a lake roughly triangular in shape, with a base 1,200 feet wide and a length of 4,000 feet. The shores rise to a height of 60 feet above the lake, and are well wooded with trees of many varieties, but chiefly oaks, ash and hickory. On the crest of the hill to the west, facing the lake, and about 600 feet from it, is a group of sixteen buildings, disposed symmetrically over a distance of 2,200 feet north and south, with the chapel in the central axis, and the Sisters' convent closing the group to the south, and the faculty building closing it at the northern end. Of this group, seven buildings have already been erected, namely, the Sisters' convent, the philosophers' dormitory, the prayer hall, the recitation hall, the science laboratories, the refectory, kitchen, with the power house and store house in the background. The theology group will be erected as soon as our registration calls for them. The buildings are dignified and solidly constructed.

One of the most striking and impressive features is the approach to the chapel from the lake. A piece of massive masonry, 150 feet long and 100 feet wide, leads down from the chapel by various steps to the lake, and is divided architecturally into a wall 200 feet long, a court, and a belvedere, and terminates in two huge moles that stretch out their arms 150 feet into the lake. This approach gives an imperial setting to the group.

The dormitory building we are soon to move into contains one hundred and ninety-six rooms, all well lighted, and each one provided with lavatory and shower bath. The grounds around the buildings are now being sodded, and suitable shrubbery is being planted. A road around the lake (of which one mile is now building) will be constructed of crushed stone and tarvia, with electric lights every 150 feet. This road will cross the five concrete bridges that span the various arms of the lake. These bridges have been much admired by the engineers who have come to inspect them.

General Diaz at Loyola.—The visit of General Diaz to Holy Family Church on November 20, brought there a great multitude of his fellow countrymen and countrywomen to do him honor. In addition to the three thousand people who crowded the church, more than five thousand waited outside on Roosevelt Road for an opportunity to cheer him after the service. The church service was solemn and very beautiful. His Grace, the Most Rev. Archbishop Mundelein, assisted at the Mass in cappa magna, attended by the Rev. E. J. Fox, pastor of St. Charles' Church, and by the Rev. Father Livingstone, of Holy Family. Father Ciufolietti, of Guardian Angels' Church, preached an Italian sermon. All the officiating clergy were from the various Italian churches of Chicago.
Immediately after the Mass, General Diaz and his staff, escorted by the reception committee of Loyola University, followed the clergy and His Grace into the parlors of St. Ignatius' College. After His Grace had met and chatted genially in Italian with the General, the latter was introduced to the faculty of Loyola by Dr. Camillo Volini. Under the direction of Doctor Job, of Loyola Medical School, an academic procession was formed, and the two hundred professors, in cap and gown, were grouped upon the double flight of steps that lead from the veranda of the college. The President and Secretary of the University escorted General Diaz to the railing of the portico, whence he looked out over a veritable sea of his admiring and cheering countrymen.

President William H. Agnew, s. j., addressed the picturesque gathering in the Italian language, closing his discourse with the presentation to General Diaz of the honorary degree of Doctor of Laws. The General delighted the assembled crowd by a speech in recognition of the honor.

**Denver. Regis College. A Remarkable Celebration in Honor of Father Dominic Pantanella.**—November 1, 1921, Regis celebrated a double anniversary of its builder, Rev. Dominic Pantanella, s. j., who has completed his ninetieth year of life and his seventieth year as a Jesuit. Remarkable as he is for this extraordinary longevity and one of the best known priests of the Rocky Mountain region, Father Pantanella is far more remarkable for his gift of character and mind. Though these fourscore and ten years of a hard life have left a heavy burden on his shoulders, his mind today is as clear as it ever was, his wit is fresh and sharp. May his remaining span of life—whether long or short—be as peaceful, as unruffled as the last years of his retirement have been.

The last surviving member of a family of eleven, Father Pantanella was born in the hamlet of Isola de Liri in the Caserta Province in Italy in 1831. Four of his sisters became Benedictine nuns: of these, three lived to celebrate their golden jubilees in religion. His twentieth birthday found him at the Jesuit novitiate at Naples. In the same city he spent five years as a scholastic teacher in the College of Nobles. His studies in Italy were broken up by the Garibaldi troubles and resumed at Vals, France. Here he completed the course of Philosophy. At Paris, a special study of mathematics occupied him for a time; thence to Laval, for the four years of Theology. But another interruption came and he finished at Vals, where, on June 10, he received the priestly anointing.

The tertianship year was spent at Tronchienne, in Belgium, and at its close, he sailed for America with Father (later Cardinal) Mazzella in 1867. Father Pantanella took up his residence at Georgetown College, where he taught for two years. The famous Woodstock College, Maryland, was then opened, and Father Pantanella is now the only surviving member of its first faculty.
Nine years Father Pantanella taught philosophy there, and four years theology, succeeding to the chair of Cardinal Mazzella in theology. When at the very best of his teaching, Fr. Pantanella went West in 1882. How cherished by the old Woodstockians is the memory of Father Pantanella during those fruitful years was amply shown two years ago, Woodstock's jubilee year. "When he left us in December, 1882," writes a student of that time, "he had the community in peals of laughter at a farewell entertainment, while tears flowed at intervals from his own eyes."

Las Vegas, New Mexico, was his new field of labor. Here he was rector for two years. Then he was sent to Rome to confer with the Jesuit Superior-General about opening a college in Denver. Next, Father Pantanella opened a college at Mt. Morrison and governed it for four years. Meanwhile he had been attending to the building of Sacred Heart College, now Regis. This was opened in September, '88, in what was then "The Highlands."

For thirty-three years Father Pantanella has been at Regis. He filled various professorships and administrative duties until his growing feebleness forced him gradually to give up this work. Most of the old boys remember him as the treasurer and recount many stories of their methods in obtaining extra spending money from him.

During the past years Father Pantanella has been far from idle. His feebleness never keeps him from the smallest community exercise. Every day he says Mass with precision and devotion. At least 21,000 Masses have been offered by him in his fifty-five years of priesthood. He carries on a very wide correspondence. Father Pantanella is particularly zealous in spreading devotion to the Sacred Heart by means of badges. These he constantly blesses and distributes in large numbers. Of late years he has been sending out on an average about 25,000 badges a year. Many and remarkable cures show the efficacy of these badges. Recently Father Pantanella has had printed a leaflet for distribution giving "My First Thoughts in the Morning." Thus he works on and thus, no doubt the end will find him.

OUTSTANDING DATES IN LIFE OF FATHER PANTANELLA

Born at Isola de Liri, Italy, October 31, 1831.
Entered the Society of Jesus, Naples, November 1, 1851.
Taught in College of Nobles, Naples, 1853-1858.
Ordained Priest at Vals, France, June 10, 1867.
Came to America, August, 1867.
Taught Philosophy and Theology at Woodstock, 1869-1882
Rector of Las Vegas College, 1882-1884.
Rector of Morrison College, September, 1888.
Seventieth Jubilee as Jesuit, November 1, 1921.

The above sketch gives in outline the career of one closely associated with the early days of Woodstock and in whose
heart Woodstock always held a place most dear. To laud the living may not be customary; a word or two of admiration of the life of a revered nonagenarian whose life is an inspiration in more senses than one may not be out of place.

There is perhaps no better known Jesuit in the Society today than Father Pantanella. He spent a goodly number of years in several provinces in Europe and the United States. Furthermore; while teaching at Woodstock he made a host of pupil friends from all parts. If they were asked to point out the salient trait in the character of this good old man, they would, no doubt select his constant cheerfulness and witty affability. Many are the anecdotes related about him. Many are the anecdotes he himself related. His retreats are famous with communities of religious in the East and West. “They will not soon forget my retreats,” he said naively. “How could we?” asks a sister who had listened to him, “The opening words of the retreat he gave us were, “My dear sisters, we are all cracked!” Father Kellar, once Provincial of the New York-Maryland Province, twitted him on occasion that his epitaph would read; “Pantanella hic tacet,” but the reply came back prompt and jovial: “And yours will run ‘Pater Keller mortuus adhuc loquitur’” The respectful interpretation of this reply gives an insight into the character of the man. “‘Loquitur factis’ I mean,” he said and certainly that was true of Father Kellar.

Those who have had the privilege of living with him during these declining years have been constantly edified by the regularity of his community life. At five o’clock each morning his light is one of the first to flash on. Through the day he never misses an exercise. He writes many letters each day, receives visitors and consoles many a client afflicted in body and soul. We marvel at all this when we consider that this man in early life had been seriously afflicted by the dread white plague.

This latter consideration brings out another characteristic of Father Pantanella; his constant trust and reliance on Divine Providence. “I long ago left that in the hands of God” is one of his frequent expressions. Such confidence was a necessary asset to the arduous enterprises that the West presented to his indomitable spirit. He left the Chair of Theology at Woodstock to assume the Rectorship of the college where the tuition was not unfrequently paid in cattle or sheep. It was an exchange of the companionship of St. Thomas and Suarez for the environment of primitive barter and trade, an exchange willingly made.

The occasion of this double jubilee was marked by very solemn religious and social festivities. In the afternoon a reception was held in the parlors of the college, at which the beloved jubilarian greeted hundreds of his friends. At six o’clock, the college chapel was the scene of a most impressive benediction, at which Rt. Rev. J. H. Tihen, Bishop of
Denver pontificated. It was, indeed, an edifying sight to see the most prominent business men of the city kneeling in prayer, while the old friend of their youth knelt in the sanctuary begging God’s blessing for them all.

At the banquet which followed speeches were made by His Lordship Bishop Tihen, Father McMenamin, Rector of the Cathedral; Father Robison, s. j., President of St. Louis University, Judge John I. Mullins and Father McDonnell, s. j. It was a most unique festivity because of a certain solemnity in which gladness and seriousness curiously commingled. Letters of congratulation poured in on Father Pantanella for weeks preceding and following his great feast day, and in grateful recognition of them all he composed the following characteristic prayer.

FATHER PANTANELLA’S PRAYER FOR HIS FRIENDS ON HIS FEAST DAY, NOVEMBER 1, 1921.

Jesus, you know that in more than twenty-one thousand Masses, which you gave me the unspeakable privilege to say in my more than fifty-six years of priesthood, I always prayed for the temporal and eternal welfare of my friends. Well, sweetest Jesus, I do it and do it more fervently than ever this happy day, November 1, 1921, which commemorates my double birthday, the beginning of the ninety-first year of my life and the seventy-first year of my religious life. O Jesus, bless them, protect them, save them. Amen.

Extract from a letter to an old friend in Woodstock:

"Your letter brought me the condensed aroma of all the flowers and fruits of Woodstock, of your Woodstock, of my Woodstock! I thank you with all my heart. I admired the last edition printed only in your heart (Benedicite omnia opera Domini (et Pantanella) Domino). You see that the famous old D. P. is verified in its double meaning!

I do not tell you about my grand celebration. You know of it already. I say only that the ovation was my humiliation. God had done all the good for which I was collecting all the fees!

I have said more than 21,000 Masses in my fifty-six years and six months of my priesthood! Please help me to thank God for it. I bless you and Woodstock.

D. PANTANELLA, s. j.

ST. LOUIS. New Province Publication.—The first issue of the new Province Quarterly Bulletin appeared in January, 1922. It will be the official organ of the "Jesuit Aid Association." While setting forth the financial needs of the province for the education of the novices, juniors, philosophers and theologians, it will contain accounts of our houses of study, our colleges and missions.

The magazine will be issued from the office of The Queen’s Work in St. Louis, but will be sent free to all of those who have contributed to the Jesuit Aid Society. Moreover, it
will be mailed free to all friends and relatives of Ours. Word has been sent to rectors and superiors asking for the names of any who may be interested in the magazine. As it will require some time to cut the stencils for the addresses, all those who wish to have the magazine sent to their friends are requested to send in the names and addresses as soon as possible. Address 626 N. Vandeventer Avenue, St. Louis, Mo.

_**St. John Berchmans' Tercentenary.**_—The tercentenary anniversary of the death of St. John Berchmans was celebrated throughout the province with great ceremony and devotion, and was the occasion of a great renewal of the spiritual life both among Ours and among our students. Just prior to the feast of the saint, his life was written by Father James J. Daly, and published by P. J. Kenedy & Sons. Father Daly's book has been well received and promises to do much to spread devotion to St. John.

All the colleges of the province held exercises in honor of St. John Berchmans.

_**Missouri Centennial Celebration and St. Louis University.**_—During October, 1921, Missouri commemorated the hundredth anniversary of its statehood. In that centennial celebration, St. Louis University was the only continuously existing link in the great institutions of the State, connecting 1821 with 1921. It has now begun the 103rd year of its existence, with a $200,000 addition to the Medical College, which, it was estimated, would provide adequate facilities for ten years to come. To its joy and sorrow the full capacity of this extension for the reception of additional students was exhausted long before the new term began, and over one hundred students were turned away before the doors of the new building were even thrown open. Similar conditions are existing in Catholic colleges elsewhere. Approximately $500,000 have been pledged for the $3,000,000 endowment fund which St. Louis University is seeking gradually to acquire.

_**Marquette and Campion Win Journalistic Prizes.**_—The prizes for the best college newspaper and the best student magazine in Wisconsin were adjudged to the two Jesuit institutions in that State by the Collegiate Press Association, which recently convened at Beloit, Wis. Fifty-five delegates representing twenty-seven schools registered. The vote placed the _Marquette Tribune_, published by the students at Marquette University, Milwaukee, first among Wisconsin college newspapers. Its motto is that it sells on its merit. A professional journalist of standing once pronounced it to be the best college paper in the country. _The Campion_, published by the students of Campion College, Prairie du Chien, was given the first place among the college magazines in the State. The prizes awarded were from the Medill and Pulitzer schools of journalism. Marquette has for years been con-
ducting a successful school of journalism which has its own efficient printing plant.

**New York. Fordham University—School of Law Sodality.**

—On Sunday, December 4, the St. Thomas Aquinas Law School Sodality held its first meeting at the University. The gathering was most inspiring. Eighty-nine young men were present, many of whom had started from home at seven o'clock in order to reach the University at nine, where Mass was said, during which all received Holy Communion. Rev. John H. O'Rourke, S. J., editor of the *Messenger of the Sacred Heart*, and an old Fordham boy, preached at the Mass, and his ringing charge to all will not soon be forgotten. With an appeal that those only can realize who have heard him preach, he placed the model of St. John the Baptist before their eyes as that of a man who lived and died for a principle. After Benediction, breakfast was served in the college dining room, at which Father Cox made a strong appeal for a renewed, strong university spirit. It is proposed to have a meeting every other month for Holy Communion and breakfast, and in the intervening months to have a social or entertainment of some sort.

**Regis High School.**—Regis had two graduations last year, in February and June. The February graduates numbered 19, and the June 73. Of these 92 graduates, 58 are already pursuing higher studies and mostly in Jesuit colleges. The following is the distribution: St. Andrew's, 4; Cathedral College, 6; Saint John's, Brooklyn, 1; Catholic University, 1; Fordham, 22; Fordham Law, 1; Holy Cross, 9; Georgetown, 1; Manhattan Engineering, 1; New York University Engineering, 2; New York University A. B., 1; New York University Pre-Medical, 1; Columbia Pre-Medical, 2; Stevens Engineering, 1; City College, 4; Yale, 1. All the boys were desirous of going to a Jesuit college or university, but as they had to depend on some help, they accepted free scholarships in the various secular universities.

Some graduates are working for a year to save for college, and it is gratifying to see many old boys resuming college work after a year or two of work. One of our last year's graduates intends to take a course of business administration at the Woolworth Fordham School, and got a remunerative position as a junior accountant. His evenings he spends in writing, and he has had a story accepted by the *Metropolitan Magazine*, an encouraging recognition.

Complete data concerning graduates previously to 1921 are not at hand, but two are known to be at Dunwoodie, one at Cleveland, and one at Maryknoll. Many are at Fordham and at Holy Cross, and some at Harvard, and Columbia and Stevens. Eleven of these former graduates are in the Society. Besides these, many undergraduates left us to join Maryknoll and other preparatory schools for the priesthood.
St. Francis Xavier’s. The College.—Father Campbell and his great work, The Jesuits, honored. A correspondent writes:

“You would have been pleased immensely had you been at St. Francis Xavier’s for dinner on the feast of St. Thomas, December 21. On a highly decorated lectern in the middle of the refectory, amid flowers and lighted candelabra, the volumes of The Jesuits were placed with open pages for all to see and admire. In honor of its publication, Father Minister treated the community to a dinner, even better than the excellent meal he ordinarily serves, after which Father Rector paid a high compliment to the author and his book, calling on him to respond.

Never in his life did Father Campbell speak so eloquently nor so vehemently, urging everyone there to live up to the highest models set forth in that volume. The chief point he made was that, glorious as the past has been, the present will bear comparison with it. He spoke at length, and no one could grow tired no matter how long he talked."

Golden Jubilee of the Catholic Club.—It is a pleasure to tell you of the remarkable testimonial of esteem and gratitude to the Jesuits of St. Francis Xavier, and especially to Father Daly, by the speakers of the Catholic Club, Messrs. Harry Sayers, Sr., Morgan J. O’Brien and Percy King, at the banquet commemorating their 50th year as a club, Thursday evening, November 17.

As the Catholic Club (its present name) is really the old Xavier Union, which grew out of the Xavier Alumni Sodality, and I am at present Moderator of this sodality, I was invited as one of the honor guests. It so happened that the speakers were all graduates of St. Francis Xavier, and that naturally they would have had a good word for their old masters, and most of all for their sodality and Union Moderator. Their remarks to the Fathers and Father Daly were exceptionally kind and affectionate.

Philadelphia. A Tribute From Cardinal Dougherty.—The following eloquent and treasured words were spoken by His Eminence, Cardinal Dougherty, at the St. Joseph’s College commencement, June 20, 1921. The Cardinal, it must be remembered, made his preliminary studies under the Jesuits in St. Mary’s College, Montreal.

“Plato thanked God for two favors: one because he was born and reared in a country so refined as Greece; the other, that he had Socrates for his teacher. Alexander the Great used to say he loved his master, Aristotle, as much as he loved his father, Philip of Macedon; ‘for Philip,’ said he, ‘gave me life, but Aristotle taught me how to live.’ And, as these students know, Cicero laid at the feet of his teacher, Archias, credit for his success as an orator.

Without venturing to place myself in the class of those three celebrities, I can say in my humble way that I lay at
the feet of the Jesuit Fathers any little success in life that I may have achieved. Forty years have gone by since I left that college, and their memory is as hallowed and as dear to me today as it was when I passed for the last time through the portals of their institution. Since then I have seen many colleges; I have been connected myself with colleges; but I may be permitted to say, without exaggeration and without any disrespect for the other institutions which I know, that I never experienced such kind treatment, such affection on the part of teachers, such an interest in the pupils, so great an ability on the part of the masters, as in that college which I attended as a boy.

Wherever I have gone in the whole world—and I have gone around the globe twice—I found in every place, whether in Rome, Paris, Shanghai, or Tokio, these Jesuit Fathers fashioned in the same original mould as were fashioned the great Cardinal Bellarmine, Suarez, Secchi, the astronomer, and other bright stars in the firmament of the church. I have never lost my respect, attachment and love for the Jesuit Fathers; tonight it has been for me an especial pleasure to find that, with that thoughtfulness which has so characterized them, they have deigned to send here one of my old teachers to bring back to my mind the memories of the past, and to make me live again those happy days of childhood when the family circle was still intact, and when I had not yet experienced the buffetings and the sorrows which are our lot in this life. I shall ask Father Filiatrault, whom I remember as a young Jesuit scholastic, and whom I now see in the evening of his life, to bring back to the few survivors of those days the expression of my gratitude and appreciation, and to assure the Jesuit Fathers of Canada that I can never forget the kindness which I received at their hands, and which, I believe, has been to me like the pillar of fire, just spoken of by Mr. Cockran, to guide me through life.

I thank God for all the supernatural gifts that He has bestowed upon me; but after these I have always reckoned the greatest in the natural order to have been that I made my first studies under the Jesuit Fathers, and my last studies in Rome. In Rome I came in touch with the spirit, the heart-blood of the Catholic Church; there I drank in those teachings which have civilized the world, and strengthened that love for the See of Peter, which is in the breast of every Catholic.

**Philippine Islands. Work of Ours in the Prison and San Lazaro Hospital.**—The spiritual charge of two great institutions of Manila is entrusted to the Fathers of the Ateneo. The first of these, Bilibid prison, has 3,000 inmates, of whom 160 are women. Under American rule its first chaplain was Father Finegan. Father Hernandez followed him, to be superseded in the last few months by Father Villalonga,
though active service has been given into the hands of Fathers Anguela and Andueza.

Two Masses are said on Sunday, one for men, the other for women, with a sermon. After the Mass, women of the Catholic Federation teach classes in catechism in Tagalog, Visaya, Pampango, Ilocano, English and Spanish. The chaplain, either in person or by delegate, visits the prison hospital every day, and distributes catechisms, books and objects of piety. One day in the week is assigned for a general communion of the sick.

There is also, besides the Easter duty, a general communion once or twice a year for all prisoners who wish to go.

The second, San Lazaro:

This was originally a beautiful home for lepers, erected by the Franciscan Fathers. It was taken over by the American government and fitted up as a home for all contagious maladies. Fifteen wards are occupied by 300 lepers, men and women, 260 insane, 150 consumptives and some 100 miscellaneous diseases. The Jesuit chaplain makes daily visits, and, of course, answers at once any emergency call. Those able to walk have a Mass and sermon in their special chapel every Sunday, which the employees attend as well. Twice a year special exercises in Tagalog are preached. There is a general weekly communion of the sick, in most cases per modum viatici, which will average 60 to 65.

That some idea of the daily work may be had, the chaplain's report for one month is herewith annexed: Confessions, 147; communions, 157; viaticum, 240; extreme unction, 74; infant baptisms, 5; non-Catholics in extremis baptized, 4; catechisms in various languages distributed, 224; other books, 42; pious objects distributed, 147.

Poland. Notes.—An apostolic school has been opened at Cholm for the Russians. The College of Blessed Andrew Bobola, at Pinsk, with all its possessions, has been restored to Ours. There is also a residence here for Russian missionaries. A new college was opened last October in Posen. At Staraviess there are 50 novices. It was necessary to open a new novitiate at Kalisch.

The Echos de Belgique states that President Pilsudzki, of the Polish Republic, has written a letter to the Holy Father, asking for the canonization of Blessed Andrew Bobola.

Rhodesia.—Father Czarlinski, the Superior of the Polish Mission here, died at a native kraal in Rhodesia, about eight days' journey from Kasisi. He was here partly on account of the illness of Father Torrend, and was thinking of making it his headquarters. A Polish Father writes: "His was a real missionary's death: without house and bed, without doctor or nurse, without a priest, deprived of the last powerful consolations of our holy religion; far from those who loved him truly; without a coffin, buried in a miserable 'kangara' woven from the reeds of the river like the least of his natives! So
he died, and so was buried, the son of a good, rich and noble old Catholic family!"—R. I. P.

POUGHKEEPSIE. *St. Andrew-on-Hudson.*—*Departure of First Year Philosophers for their New Home.*—After a year and a half of patient waiting the philosophers received the joyful word that their beloved novitiate would no longer be their house of studies after January 1, 1922. Some were to go to Woodstock, some to the new house of philosophy at Weston, Mass. Immediately things began to hum, and throughout the Christmas holidays all worked like bees, packing, crating and shipping off necessities for the New England division. The place at Weston is totally unfurnished. All, of course, cannot be the pioneer philosophers of Massachusetts, but everybody was tremendously happy, each man congratulating himself on his selection either for Woodstock or Weston, and each with good reasons.

The departure of the philosophers from St. Andrew-on-Hudson has relieved the congestion in the novices' wing considerably. The infirmary corridor, formerly a dormitory, is now an infirmary annex containing eight double alcoves, while the former philosopher dormitories and wash rooms, all borrowed from the novices, return to their original status, allowing the novices almost twice as much room as they had before.

*Finishing Touches on Our Domestic Chapel.*—With the completion of an enclosed passageway directly connecting the main wing of the building with the domestic chapel, and incidentally dividing the garth into two distinct sections, the last piece of construction work on our chapel is now over. The chapel itself is indeed a thing of beauty, as you recall from one of the last issues, but lately its charm has even been augmented by subduing the highly polished sanctuary floor and the altar steps with a rich maroon colored carpet. The whole harmonizes perfectly with the decorative scheme of the interior. Two antique marble pedestals over six feet high, and surmounted by two exquisitely carved marble urns, are placed at the entrance to the sanctuary, one at each of the inner sides and a little to the rear of the statues to the Sacred Heart and the Blessed Virgin. The electric bulbs for the Blessed Virgin's statue have arrived, and now both statues may be illuminated by two pairs of beautiful bronze candelabra. All these improvements and additions have been due to the kindness and generosity of a benefactress.

*Arrival of Father Francis Connell as Professor of Greek.*—Father Francis Connell, the author of text books on poetry and Greek, is back at St. Andrew's, with the advantage of having taught here for nine years previously. He is taking the place of Father Duston, who was forced to retire because of ill health. But Father Duston has now sufficiently recovered to be able to resume active service as prefect of studies at Loyola High School, Baltimore. The faculty of
St. Andrew at present consists of Father Tallon, prefect of studies and professor of rhetoric; Father Hogan, professor of rhetoric; Father George Johnson and Father Francis Connell, professors of poetry, while Father Dooley, who celebrated his golden jubilee last year, is professor of history. There are no mathematics classes. Both poets and rhetoricians took an intensive course in their respective branches of this science last August under the direction of Father Gallagher, now a tertian Father, and completed the course on schedule, having so much more time for the study of the classics during the year. This was according to Father Provincial’s wish, and it has proved very beneficial to all concerned.

California Province. Spokane. Gonzaga University —Celebration of the Tercentenary of the Death of St. John Berchmans.—The tercentenary of the death of St. John Berchmans was celebrated by the students of the college and high school departments shortly after the annual retreat, which was given this year by Rev. Joseph A. Sullivan, s. j., of St. Leo’s, Tacoma. The reverend director emphasized the life of the youthful saint as a model for the young man of today, and many of his striking illustrations were drawn from the life of Berchmans.

On the day itself, Right Rev. Augustine F. Schinner, Bishop of Spokane, celebrated Solemn Pontifical Mass in the students’ chapel. The sanctuary was crowded with the altar boys, who, to honor their patron, had faithfully rehearsed all the ceremonies for the occasion under the direction of Mr. H. Geary, s. j., moderator of the St. John Berchmans’ Sanctuary Society. The Mass was sung by the St. Michael’s Scholastic Choir, trained by the director, Mr. Gerald Beezer, s. j. The sermon on St. John Berchmans was ably delivered by Mr. W. J. Dunne, s. j., also of St. Michael’s. The reverend chaplain, Father Buschor, had labored diligently, with the help of Messrs. Sharp and Keep, to beautify the altar of the saint, and it presented a striking appearance, surrounded with flowers and brilliant lights.

Shortly after Mass, the students assembled in the large gymnasium to enjoy an illustrated lecture on the principal events in the life of our saint, given by Messrs. Lyons and Janssen. The Right Rev. Bishop expressed his great satisfaction with all the events of the day, and terminated by granting a free afternoon to the students.

Washington. Gonzaga’s Centennial Celebration.—Seldom if ever has so distinguished an assembly been gathered within the precincts of the church and college as was present during the centenary. The highest dignitaries in Church and State, either in person or by letter and telegram, manifested in a striking manner their good will for Gonzaga on her hundredth anniversary. From the August Head of Christendom, the Holy Father, Benedict XV, came a remarkable letter breath-
ing appreciation, affection and Godspeed. His chosen representative in the United States, Archbishop Bonzano, graced the occasion by his benign presence. The Rector of the Catholic University, the Right Rev. Thomas J. Shahah, D.D., also added materially to the debt of gratitude already owed him by Gonzaga, not only by honoring the celebration with his presence, but by pontificating on Sunday, and especially on Monday, when the indisposition of Bishop Corrigan prevented that prelate from officiating. The distinguished Bishop of Richmond, the Right Rev. Denis J. O'Connell, D.D., always a staunch friend of Gonzaga, cheerfully underwent the tedious journey to Washington in order to preside at the academic exercises and add luster to one of the most brilliant events of the centennial celebration. Treasured indeed were the paternal benediction and affectionate message received from our Very Rev. Father General, as well as the beautiful and consoling letter of congratulations received from our American assistant in Rome, Very Rev. Joseph F. Hanselman, S. J.

Monsignori, rectors, curates, representatives of the various religious orders, Jesuits from all parts of the Maryland-New York Province—all lent their presence to the several functions in the church and the college auditorium, and as far as their engagements permitted, remained for the entire five-day program. Similarly honored by distinguished laymen, Gonzaga received a cordial message of good will from His Excellency, the President of the United States, from members of the diplomatic corps, from the judiciary and from Senators and members of Congress. Both these branches of government were well represented at the centenary, outstanding figures being Senator William M. Calder, Senator David I. Walsh, the Hon. W. Bourke Cockran, Hon. Chas. F. X. O'Brien and Hon. James O'Connor. Another illustrious layman who came to honor Gonzaga by his presence was the sterling Catholic, Admiral William Shepherd Benson. The judiciary, too, lent special honor to Gonzaga's celebration by sending some of its most distinguished sons, notable among them being Chief Justice Constantine J. Smyth, Justice Wendell Phillips Stafford, Justice Van Orsdel, Justice Robb, Justice Bailey, Justice Frederick L. Siddons. And the alumni and old students—how loyally they answered the call of Alma Mater was shown by the throngs that gathered for Monday night's smoker and Thursday night's closing banquet. From all quarters they came, even distant Oklahoma sending one of its ablest and most honored sons in the person of James P. Ryder, '96.

A handsome bronze medal commemorative of the centenary was struck for distribution.

We reproduce herewith the invitation to the centennial
exercises: Gonzaga College, 1821-1921—The pioneer institution for the higher education of day-students in the District of Columbia, and the second oldest Jesuit college in the United States of America, wishing to share the gladness of her Centennial Year with her friends and loyal sons, counts you among that cherished company, and cordially invites you to attend the five-day celebration of her Hundredth Anniversary, November 13, 14, 15, 16, 17, 1921.


Solemn Pontifical Vespers.—At 8 p. m., Solemn Pontifical Vespers were sung by the Rev. Paul R. Conniff, s. j., in the enforced absence of Bishop Shahan. The offices of deacon and sub-deacon were filled by the Rev. David J. Roche, s. j., and Rev. Francis P. Donnelly, s. j., respectively. The sermon was preached by the Rev. Francis P. LeBuffe, s. j.


Monday, 8 P. M.—Smoker and Reunion of Old Students.—A remarkable gathering made noteworthy by the presence of the oldest living graduate of Gonzaga, and practically all the living students who could claim the old college as their Alma Mater. Short addresses were made by Father Conniff and Father Davey for the faculty, and Messrs. Plant and Gallery for the alumni.

Tuesday, November 15.—Solemn Military Mass at 10 A. M., Rev. Paul R. Conniff, s. j., celebrant; Rev. Joseph I. Fink, s. j., deacon; Rev. John A. Dixon, s. j., sub-deacon; Rev. George L. Coyle, s. j., master of ceremonies; Rev. Richard H. Tierney, s. j., preacher.

At 11.45 A. M., battalion drill, dress parade and band concert on the college campus by the Gonzaga College Cadet Corps.
At 8.30 P. M., the college play, "Macbeth," was very well presented under the care of Mr. Robert Smith, s. J.


At 8.15 P. M., academic exercises commemorating the hundredth anniversary of the founding of Gonzaga College in the College Auditorium, the Right Reverend Denis J. O'Connell, D.D., presiding.

The English ode, "Gonzaga College and the Yesterdays of a Hundred Years," was written and delivered by Father Hill s. J.; the Latin ode, "Ad Almam Matrem, Collegium Gonzagaenm, Carmen Saeculare," by Father Barrett, s. J.; the Greek ode, "To Alma Mater," by Father Thomas Becker. These are all old Gonzaga boys.

Degrees were conferred on distinguished men of many professions; on a Senator of the United States; on an admiral; on judges, lawyers, doctors, priests, all worthy men.

Worcester. Holy Cross College. Laymen's Retreat.—The annual Laymen's Retreat was held from August 26-29, and was attended by 149 men. The number of men making the retreat was remarkable, as the men had to leave their professions and business, which requires a sacrifice in most cases, to gain the retreat indulgences. The spiritual exercises were conducted by Father Michael F. Fitzpatrick, s. J.

Lecture Teams.—In view of the great interest in public speaking manifested this year, the Philomathic and B. J. F. have arranged to send out lecture teams on Sunday afternoons to address local audiences in Worcester and nearby cities on current topics, such as disarmament, the open shop and collective bargaining, and Americanization problems.

Invitations have been received from many K. of C. councils, American Legion posts and local branches of the American Association for the Recognition of the Irish Republic. The lecture teams will be made up of four men with regularly prepared addresses and a chairman to preside at each lecture which will take the form of a debate.

Home News. On Thursday, November 10, Rev. Father Provincial opened his annual visitation of Woodstock College.

An academy in honor of St. Catherine, the Patroness of Philosophy, was held November 20. 1921. The program follows: Part I—Orchestra, "Echoes from the Opera" (Recker); Carmen, "Triumphum Veritatis," Mr. Edward J. McLean; "Dante and Virgil," Mr. J. Edward Coffey; Chorus, "Hunting Song of the Seeonee Pack" (Damrosch), Glee Club; Dante, "A Study of Man," Mr. John J. Murphy. Part II—Vocal Solo, "I'll Sing Thee Songs of Araby" (Clay), Mr. Herbert P. McNally and Orchestra; Ode, "To St. Catherine," Mr. William F. McDonald; Quartet, "The Old Fashioned
House" (Bartlett); Dante, "A Scene From Paradise," Mr. Vincent J. Kennally; Orchestra, "Valse Orientale" (Arnault).


The academy in celebration of the tercentenary of St. John Berchmans was held November 26, 1921. The following was the program of the day’s exercises.

At 6.15 A. M., Solemn High Mass, Reverend Father Rector, celebrant; Father Denis L. McCarthy, deacon; Mr. John J. Dugan, sub-deacon; Mr. John R. O’Connell, master of ceremonies. Missa Sacratissimi Cordis Jesu (Schildknecht), Op. 5.

At 6.15 P. M., Solemn Benediction of the Blessed Sacrament, Father Timothy B. Barrett, celebrant; Father Cornelius L. Bulman, deacon; Mr. John J. Keegan, sub-deacon: Mr. John J. Murphy, master of ceremonies. Panis Angelicas (Cesar Franck), Ave Maria (Franz Witt), Tantum Ergo (Bruno Klein). Offertorium Missæ Sancti Joannis, Father Hacker, s. j.

At 7.30 P. M., Academy—"Dornröschen" (P. Tschaikowsky), a selection, The Orchestra; "A Sonnet," Mr. Paul G. Conway; "Hymnus ad Matutinas, Gregory I" (Krug, Op. 76), The Glee Club; "The Historical Background of Our Saint’s Life," Mr. Peter V. Masterson; Serenade, "Stringed Trio Arrangement" (Widor), Father Henry C. Avery, first violinist; Mr. James Greeley, cellist; Mr. Terence L. Connolly, second violinist; Mr. Joseph T. Murphy, at the piano; "A Life of Promise," Mr. Ferdinand H. Schoberg; "All Praise to God" (J. H. Cornell, adapted from Wagner’s Lohengrin), The Glee Club; "The Glorious Fulfilment," Mr. John C. O’Connell; "Messidor" (Fulton), The Orchestra.

Rev. Father Provincial closed the annual visitation on November 29.

Our reception to His Grace, Archbishop Michael J. Curley, on the occasion of his first visit to Woodstock College, January 11, 1922: "Processional March," Orchestra; "The
Door of the Fold," Mr. V. Leonard Keelan; "Glory to God in the Highest" (Stehle), The Choir; "The Shepherd" (Poem), Mr. William F. McDonald; "Largo" (Händel), Orchestra; "The Wolves and the Thieves," Mr. Terence L. Connolly; "Recessional March," Orchestra.

On January 15, Father Edward J. Hanrahan pronounced his first vows in the community chapel.

The February disputations took place on the 14th and 15th of the month. In Theology—De Verbo Incarnato, Father George F. Strohaver, defender; Father Aloysius M. Torre and Mr. Aloysius R. Mack, objectors. De Deo Elevante, Father Francis L. Archdeacon, defender; Father James T. Hayes and Mr. James J. Becker, objectors. Essays: Ex Jure Canonico, "Private Property in Religious Institutes," Mr. Eugene J. Martin. Ex Historia Ecclesiastica, "The Inquisition of the Middle Ages," Mr. Aloysius J. Mulry. In Philosophy—Ex Naturali Theologia, Mr. Stephen L. O'Beirne, defender; Mr. Sidney J. Smith and Raymond R. Sullivan, objectors. Ex Psychologia, Mr. Maurice V. Dullea, defender; Mr. Patrick J. Cummings and Mr. Thomas H. Moore, objectors. Ex Cosmologia, Mr. Frederick W. Sohon, defender; Mr. John M. Maher and Mr. Francis X. Reardon, objectors. Astronomy, "The Nebulae," Mr. E. Francis Flaherty, lecturer. Physics, "The Reception of Radio Signals," Mr. John S. O'Conor, lecturer; Mr. James P. Moran, assistant.

Late returns from our college at Preston, England, give the enrolment there as 267 day scholars. The following note accompanied this report: "One of our boys, James Rigby, recently won the gold medal for French offered for competition to the schools of England by the Society of French Professors in England. The college was awarded the 'Vase de Sèvres' given to the best school competing."

An Interesting Statistical Summary Based on the 1921 Catalogue.—Total number in Society, 17,540, increase over 1920, 295. Greatest increase, Province of Germany, 47. Five provinces show decrease: Mexico, Portugal, New Orleans, Jugo-Slavia, Hungary (by allocation of 34 men to Czecho-Slovakia ad interim).

Assistancy—Largest assistancy, Germany, 4,428; smallest assistancy, Italy, 1,462. Provinces—Largest province, Belgium, 1,294; smallest, Jugo-Slavia, 112.

Assistancies, 6; provinces, 31.

Province with most priests, Belgium, 690.
Province with most scholastics, Maryland-New York, 530.
Province with most laybrothers, Castile, 344.

Canada and Maryland-New York are the only provinces which have more scholastics than priests.
The Spanish Assistancy, with 1,365 laybrothers, shows a decrease of 5 during the past year. Besides three provinces of this assistancy, eight others show a decrease in the number of laybrothers, and two remain at a standstill. For the whole Society there was an increase of 15 laybrothers.

Total number of Ours on foreign missions, 1,843.

Province with greatest number on missions, Belgium, 334.
SUMMER Retreats

Given by the Fathers of the Maryland-New York Province

From June 1, to October 1, 1921

To Secular Clergy
Altoona...........................................1... 93
Charlottesville, P. E. I..................................................1... 50
Erie..............................................1... 55
Fall River........................................2... 137
Halifax, N. S........................................1... 50
Hamilton, Ont........................................1... 50
Harrisburg........................................2... 87
Hartford........................................2... 341
Newark........................................2... 344
New York........................................3... 585
Ogdensburg........................................1... 60
Philadelphia........................................3... 549
Providance........................................2... 200
Richmond........................................1... 51
Rochester........................................1... 163
St. John's, N. B........................................1... 55
Springfield........................................2... 375
Syracuse........................................1... 141
Trenton........................................2... 178
Wilmington........................................1... 35

Seminarians
Rochester........................................1... 200
Scranton........................................1... 7

Religious Men

Christian Brothers
Ammandale, Md........................................1... 50
Pocantico Hills, N. Y........................................3... 157

Marist Brothers
Poughkeepsie, N. Y........................................2... 140

Brothers of the Sacred Heart
Metuchen, N. J........................................1... 68

Xaverian Brothers
Danvers, Mass........................................1... 83
Newton Highlands, Mass........................................1... 16

Religious Women

Benedictines
Brookland, D. C........................................1... 23
Elizabeth, N. J........................................1... 85
Erie, Pa........................................1... 86

Blessed Sacrament
Cornsells, Pa........................................1... 70

Bon Secours
Baltimore, Md........................................1... 35

Cenacle
Brighton, Mass........................................1... 28
New York, N.Y........................................1... 75

Charity
Convent Station, N. J........................................6...1341
Greensburg, Pa........................................1... 248
Halifax, N. S........................................3... 451
Mt. St. Vincent, N. Y........................................6...1376
New Haven, Conn........................................1... 20
Roxbury, Mass........................................1... 24
Wellesley Hills, Mass........................................1... 93

Charity of Nazareth
Hyde Park, Mass........................................1... 41
Leonardtown, Md........................................1... 23
Newburyport, Mass........................................1... 38

Charity of Our Lady of Mercy
Baltic, Conn........................................1... 88

Christian Charity
Wilkes-Barre, Pa........................................2... 252

Daughters of Divine Charity
Arrochar, S. I., N. Y........................................1... 18

Daughters of the Heart of Mary
Brooklyn, N. Y........................................1... 47
Buffalo, N. Y........................................1... 40
Burlington, Vt........................................1... 25
Fordham, N. Y........................................1... 50
Westchester, N. Y........................................1... 70

Divine Compassion
White Plains, N. Y........................................1... 51

Dominicans
Hawthorne, N. Y........................................1... 14

Faithful Companions of Jesus
Pittsburgh, Mass........................................1... 59

Franciscans
Buffalo, N. Y........................................2... 65

Glen Riddle, Pa........................................1... 299

Franciscan Poor Clares
Bordentown, N. J........................................1... 18

Good Shepherd
Boston, Mass........................................1... 28
Buffalo, N. Y........................................2... 70
Georgetown, D. C........................................1... 18
Peekskill, N. Y........................................1... 15
Philadelphia, Pa........................................2... 28
Providencia, R. I........................................1... 12
Springfield, Mass........................................1... 12

Grey Nuns
Ogdensburg, N. Y........................................1... 41

 Helpers of Holy Souls
New York City........................................1... 13

Holy Child
New York, N. Y........................................1... 50
Philadelphia, Pa........................................1... 35
Sharon Hill, Pa........................................1... 70
Suffern, N. Y........................................1... 40

Holy Cross
Baltimore, Md........................................1... 26
Washington, D. C........................................1... 76

Holy Names
Albany, N. Y........................................1... 75

Holy Union
Fall River, Mass........................................2... 122

Immaculate Heart of Mary
Cape May Point, N. J........................................1... 240
West Chester, Pa........................................1... 166

Jesus and Mary
Highland Mills, N.Y........................................1... 23

Marie Reparatrice
New York, N. Y........................................1... 30

Mercy
Altamont, N. Y........................................2... 126
Beatty, Pa........................................2... 300
Buffalo, N. Y........................................1... 108
Burlington, Vt........................................1... 99
Charlotte, N. Y........................................1... 55
<table>
<thead>
<tr>
<th>Location</th>
<th>Code</th>
<th>Room</th>
<th>Notes</th>
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**Secular Ladies and Pupils**

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<td>Marie Reparatrice, New York, N. Y.</td>
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*Average per retreat almost 65.*
VARIA

Mercy, Cresson, Pa., Ladies ....................................... 103
" Merion, Pa, Alumnae ........................................... 122
" Milford Conn. Ladies ......................................... 137
" Plainfield, N. J., Teachers, etc .............................. 150
Sacramentines, Yonkers, N. Y., Business Girls .............. 17
Sacred Heart, Albany, N. Y., Children of Mary, Teachers, etc . 290
" " Manhattanville, N. Y. C., St. Ann's Sodality .............. 150
" " University Ave, N. Y. C., Ladies .......................... 240
" " Providence, R. I., Ladies, Teachers ....................... 215
" " Rochester, N. Y., Business Women ........................ 120
" " Torresdale, Pa., Business Women and Girls ................ 406
Sacred Heart of Mary, Tarrytown, N. Y., Teachers, etc .... 196
St. Joseph, Chestnut Hill, Pa., Alumnae, Teachers, etc .... 488
Visitation, Richmond, Va., Alumnae ........................ 50
St. Agnes Reading Circle, Baltimore, Md ..................... 115
Kempis Circle, Wellesley Hills, Mass., Teachers ............ 138

SUMMARY OF RETREATS

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<th>RETREATS</th>
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<td>To Priests, Secular</td>
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<td>To Seminarians</td>
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<td>To Religious Men</td>
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<td>To Secular Ladies and Pupils</td>
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<td><strong>Total Retreats</strong></td>
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SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1921.

**Diocesan Clergy**

- Chicago ........................................... 2 ... 633
- Columbus ........................................... 2 ... 56
- Dubuque ............................................ 2 ... 245
- Fargo ................................................ 1 ... 116
- Fort Wayne ........................................ 1 ... 160
- Grand Island ....................................... 1 ... 54
- Indianapolis ........................................ 1 ... 170
- Leavenworth ....................................... 1 ... 87
- Mobile .............................................. 1 ... 82
- St. Cloud .......................................... 1 ... 91
- San Francisco ..................................... 2 ... 210

**Religious Men**

- Clerics of Saint Viator
  - Kankakee, Ill ..................................... 1 ... 100
- Fathers of the Holy Cross
  - Notre Dame, Ind .................................. 1 ... 240
- Franciscans (Min. Conventuals)
  - Buffalo, N. Y .................................... 19
- Bridgeport, Conn .................................. 1 ... 14
- Society of the Divine Savior
  - St. Nazianz, Wis .................................. 1 ... 11
- Christian Brothers
  - Chicago, Ill ..................................... 1 ... 76
  - St. Paul, Minn ................................... 1 ... 45
- Xavierian Brothers
  - Bardstown, Ky ................................... 1 ... 37

**Seminaries**

- Quigley, Chicago .................................... 1 ... 525
- Josephinum, Columbus, O ............................ 48

**Religious Women**

- Sisters of St. Agnes
  - Victoria, Kan .................................... 1 ... 39
- Benedictines
  - Covington, Ky .................................... 1 ... 90
  - Duluth, Minn ..................................... 2 ... 200
  - Nauvoo, Ill ....................................... 1 ... 125
  - Saint Joseph, Minn ................................ 3 ... 200
  - Yankton, S. D .................................... 2 ... 89
- Bernardine Sisters
  - Nebraska City, Neb ................................ 1 ... 35
- Blessed Sacrament
  - Columbus, O ....................................... 1 ... 10
  - Winnebago, Neb .................................... 1 ... 13
- Charity, B. V. M.
  - Boulder, Colo ..................................... 1 ... 37
  - Chicago, Ill ...................................... 10 ... 275
  - Council Bluffs, Ia ................................ 1 ... 35
  - Davenport, Ia ..................................... 1 ... 110
  - Des Moines, Ia ................................... 1 ... 100
  - Dubuque, Ia ....................................... 3 ... 525
  - Kansas City, Mo ................................... 1 ... 25
  - Lyons, Ia ......................................... 1 ... 93
  - Milwaukee, Wis .................................... 1 ... 59
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<td>Toledo, O. .....................20</td>
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**Holy Child Jesus**
- Cheyenne, Wyo. ...........18  
- Chicago, Ill. ..........25

** Helpers of Holy Souls**
- St. Louis, Mo. ..........25

**Holy Family of Mary**
- Canton, O. ...........15  
- O'Fallon, Mo. ..........10  
- Villa Maria, Pa. ..........120

**Ladies of Loreto**
- Chicago, Ill. ..........50

**Little Company of Mary**
- Chicago, Ill. ..........24

**Loreto**
- Denver, Colo. ..........40
- Kansas City, Kans. ..........82
- St. Louis, Mo. ..........60
- Webster Groves, Mo. ..........153

**Mercy**
- Ann Arbor, Mich. ..........20  
- Aurora, Ill. ..........38
- Chicago, Ill. ..........405
- Cincinnati, O. ..........75  
- Clinton, Ia. ..........7  
- Council Bluffs, Neb. ..........1  
- Denver, Colo. ..........35
- Des Plaines, Ill. ..........52
- Dubuque, Ia. ..........73
- Fort Dodge, Ia. ..........13
- Grand Rapids, Mich. ..........277
- Kansas City, Mo. ..........67
- Larchwood, Ia. ..........14
- Mason City, Ia. ..........25
- Milwaukee, Wis. ..........54
- Omaha, Neb. ..........35
- Rockwell City, Ia. ..........16
- Sioux City, Ia. ..........30
- Springfield, Mo. ..........16
- Webster Groves, Mo. ..........96

**Notre Dame**
- Cleveland, O. ..........265
- Covington, Ky. ..........168
- Toledo, O. ..........90

**Notre Dame of Namur**
- Cincinnati, O. ..........70
- Columbus, O. ..........70
- Dayton, O. ..........65
- Reading, O. ..........185

**Oblate Sisters of Providence**
- Leavenworth, Kan. ..........17

**School Srs. of Notre Dame**
- Elm Grove, Wis. ..........270
- Mankato, Minn. ..........280
- Milwaukee, Wis. ..........225
- Morris, Minn. ..........12
- Prairie du Chien, Wis. ..........65

**Precious Blood**
- Maria-Stein, O. ..........244
- O'Fallon, Mo. ..........80
- St. Louis, Mo. ..........80

**Poor Clares**
- Academy, Mo. ..........12

**Providence**
- St. Mary of the Woods, Ind. ..........1129

**Poor Handmaids of Jesus Christ**
- New Ulm, Minn. ..........30
### Sacred Heart

<table>
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<th>Location</th>
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<tr>
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<td>Grosse Pointe, Mich</td>
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<td>Omaha, Neb.</td>
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### Ursuline

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<td>Sidney, Neb.</td>
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### Visitation

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### Laymen

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<tr>
<td>Dubuque, Ia.</td>
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<tr>
<td>St. Francis, Wis.</td>
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<td>St. Mary’s, Kan.</td>
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<tr>
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### Laywomen

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<td>Charity, Leavenworth, Kan., Alumnae</td>
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<td>Charity B. V. M., Lyons, Ia., Alumnae</td>
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<td>Franciscan Sisters, New Lexington, O., Alumnae</td>
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<td>Loretto Sisters, St. Louis, Mo., Alumnae</td>
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<td>School Sisters Notre Dame, Mankato, Minn., Alumnae</td>
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### Sisters of Sorrowful Mother

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### Sisters of Holy Humility of Mary, Ottumwa, Ia., Alumnae

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<td>&quot; Cincinnati, O., Business Women</td>
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<td>&quot; Detroit, Mich., Alumnae</td>
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<tr>
<td>&quot; Lake Forest, Ill., Teachers</td>
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<td>&quot; Omaha, Neb., Business Women</td>
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<tr>
<td>&quot; St. Louis, Mo., Christian Mothers</td>
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<tr>
<td>&quot; St. Louis, Mo., Consolers of Mary</td>
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<td>&quot; St. Louis, Mo., Teachers</td>
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<tr>
<td>&quot; St. Charles, Mo., Alumnae</td>
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### Ursulines, Paola, Kans., Ladies

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<tr>
<td>&quot; &quot; St. Louis, Mo., Inmates</td>
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<td>&quot; &quot; Sioux City, Ia., Inmates</td>
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<td>&quot; &quot; Toledo, O., Inmates</td>
<td>1</td>
</tr>
<tr>
<td>&quot; &quot; Chicago, Ill., Inmates</td>
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<tr>
<td>&quot; &quot; Kansas City, Mo., Inmates</td>
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### Nurses, Techny, Ill.

<table>
<thead>
<tr>
<th>Location</th>
<th>Years</th>
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<tbody>
<tr>
<td>Mason City, Ia.</td>
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<tr>
<td>St. Louis, Mo.</td>
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<table>
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<tr>
<td>&quot; &quot;</td>
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<table>
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<tr>
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<tbody>
<tr>
<td>&quot; &quot;</td>
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SUMMARY OF RETREATS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Total Retreatants</th>
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<tbody>
<tr>
<td>Clergy</td>
<td>14</td>
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<tr>
<td>Religious Men</td>
<td>8</td>
</tr>
<tr>
<td>Seminaries</td>
<td>2</td>
</tr>
<tr>
<td>Religious Women</td>
<td>224</td>
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<tr>
<td>Laymen</td>
<td>19</td>
</tr>
<tr>
<td>Laywomen</td>
<td>34</td>
</tr>
<tr>
<td>Total Retreats</td>
<td>301</td>
</tr>
</tbody>
</table>

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE CALIFORNIA PROVINCE

FROM JUNE 1 TO SEPT. 30, 1921

SECCULAR CLERGY.
Sacramento, Cal. .................. 1... 35
Spokane, Wash. .................... 1... 38

RELIGIOUS MEN
Brothers of Mary
Santa Clara, Cal. .................. 1... 22

LAYMEN AND STUDENTS
Hillyard, Wash., Mt. St. Michael's, Laymen .................. 1... 49
Loyola College, Los Angeles, Students .................. 1... 160
Santa Clara, Cal., Students ........ 1... 325
Laymen .................. 1... 156
Seattle College, Seattle, Students .................. 1... 110

RELIGIOUS WOMEN
Carmelites
Los Angeles, Cal. .................. 1... 12
Santa Clara, Cal. .................. 1... 17
Charity B. V. M.
Butte, Mont .................. 1... 27
San Francisco, Cal. .................. 2... 44
Charity (Leavenworth)
Deer, Lodge, Mont. .................. 1... 35
Helena, Mont .................. 1... 23
Charity (Nazareth, Ky)
Klamath Falls, Ore. .................. 1... 10
Daughters of Jesus
Lewistown, Mont .................. 1... 18

Franciscans
Colfax, Wash. .................. 1... 6
Havie, Mont .................. 1... 14
Pendleton, Ore. .................. 1... 66
Tacoma, Wash. .................. 1... 28

Good Shepherd
Helena, Mont .................. 1... 17
Los Angeles, Cal. .................. 1... 16
Seattle, Wash. .................. 1... 10
Spokane, Wash. .................. 1... 15

Helpers of Holy Souls
San Francisco, Cal. .................. 1... 12

Holy Child Jesus
Portland, Ore. .................. 1... 18

Holy Cross
Boise, Idaho. .................. 2... 29
Woodland, Cal. .................. 1... 22

Holy Family
San Francisco, Cal. .................. 1... 70

Holy Names
Oakland, Cal. .................. 1... 115
Shorh, Cal. .................. 1... 125
Spokane, Wash. .................. 1... 47

Immaculate Heart
Los Angeles, Cal. .................. 2... 105

Mercy
Grass Valley, Cal. .................. 1... 25
Prescott, Ariz. .................. 1... 25
Sacramento, Cal. .................. 2... 52
San Diego, Cal. .................. 2... 70

Missy Srs. Sacred Heart
Los Angeles, Cal. .................. 3... 30
Seattle, Wash. .................. 2... 46

Notre Dame
San Francisco, Cal. .................. 1... 80
San Jose, Cal. .................. 1... 140
Santa Clara, Cal. .................. 1... 95

Our Lady of Char. of Refuge
Vancouver, B. C. .................. 1... 25

Precious Blood
Portland, Ore. .................. 1... 26
San Luis Rey, Cal. .................. 1... 8

Presentation
Berkeley, Cal. .................. 1... 75
Gilroy, Cal. .................. 1... 25

Providence
Missoula, Mont. .................. 2... 110
Oakland, Cal. .................. 2... 18
Seattle, Wash. .................. 1... 12
Vancouver, B. C. .................. 4... 135
Vancouver, Wash. .................. 2... 185

Sacred Heart
Menlo Park, Cal. .................. 1... 60
Point Grey, B. C. .................. 1... 30
San Francisco, Cal. .................. 1... 32
Seattle, Wash. .................. 1... 27

St. Joseph
Los Angeles, Cal. .................. 1... 130
Oakland, Cal. .................. 1... 39
Prescott, Ariz. .................. 1... 25
Tucson, Ariz. .................. 1... 25

St. Joseph of Peace
Bellingham, Wash. .................. 1... 25
Rossland, B. C. .................. 1... 24

St. Mary
Beaverton, Ore. .................. 2... 106
## VA RIA 173

### Ursulines
- Moscow, Idaho: 1... 6
- St. Ignatius, Mont.: 1... 16
- St. Xavier's, Mont.: 1... 10
- Santa Rosa, Cal.: 1... 25

### Visitations
- Tacoma, Wash.: 1... 24

### SECULAR LADIES AND PUPILS

<table>
<thead>
<tr>
<th>Charity (Leavenworth)</th>
<th>Helena, Mont., Girls: 1... 200</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daughters of Isaabella</td>
<td>Portland, Ore.: 1... 500</td>
</tr>
<tr>
<td>Good Shepherd</td>
<td>Colfax, Wash., Girls: 1... 50</td>
</tr>
<tr>
<td></td>
<td>Los Angeles, Cal., Girls: 1... 190</td>
</tr>
<tr>
<td></td>
<td>Seattle, Wash., Girls: 1... 95</td>
</tr>
<tr>
<td></td>
<td>Spokane, Wash., Girls: 1... 65</td>
</tr>
</tbody>
</table>

### Holy Names
- Oakland, Cal., Sec. Ladies: 1... 66
- Portland, Ore., Girls: 1... 175
- Seattle, Wash., Girls: 1... 350
- Shorb, Cal., S. Ladies: 1... 55
- Shorb, Cal., Girls: 1... 190
- Spokane, Wash., S. Ladies: 1... 100

### Notre Dame
- San José, Cal., S. Ladies: 1... 145

### Our Lady of Char. of Refuge
- Vancouver, B. C., Girls: 1... 115

### Providence
- Everett, Wash., Nurses: 1... 30
- Olympia, Wash., Girls: 1... 60
- Sprague, Wash., Girls: 1... 50
- Vancouver, B. C., Nurses: 1... 80
- Vancouver, Wash., Girls: 1... 80
- Yakima, Wash., Girls: 1... 100

### Sacred Heart
- Menlo Park, Cal., S. Ladies: 1... 100
- Point Grey, B. C., S. Ladies: 1... 35
- Vancouver, B. C., Girls: 1... 95
- San Francisco, S. Teachers: 1... 70
- "Busi. Girls: 1... 30
- Seattle, Wash., S. Ladies: 1... 92
- "S. Teachers: 1... 85
- "Girls: 1... 50

### St. Ann
- Victoria, B. C., Nurses: 1... 80

### St. Joseph
- Lewiston, Idaho, Girls: 1... 125
- Los Angeles, Cal., Girls: 1... 300

## SUMMARY OF RETREATS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Retractants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priests</td>
<td>73</td>
</tr>
<tr>
<td>Religious Men</td>
<td>22</td>
</tr>
<tr>
<td>Laymen and Students</td>
<td>800</td>
</tr>
<tr>
<td>Religious Women</td>
<td>2679</td>
</tr>
<tr>
<td>Secular Ladies and Pupils</td>
<td>3758</td>
</tr>
</tbody>
</table>

Total Retreats: 115
Total Retreatants: 7332

## SUMMER RETREATS

**Given by the Fathers of the Province of Canada**

From June 1 to October 1, 1921

### TO PRIESTS

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edmonton</td>
<td>1... 30</td>
</tr>
<tr>
<td>Chicoutimi</td>
<td>2... 130</td>
</tr>
<tr>
<td>Mont-Laurier</td>
<td>1... 50</td>
</tr>
<tr>
<td>Rimouski</td>
<td>2... 153</td>
</tr>
<tr>
<td>Trois-Rivières</td>
<td>1... 100</td>
</tr>
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</table>

7 403

### SEMINARIANS

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Chicoutimi</td>
<td>1... 27</td>
</tr>
<tr>
<td>Trois-Rivières</td>
<td>1... 29</td>
</tr>
<tr>
<td>Valleyfield</td>
<td>1... 15</td>
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3 71

### FATHERS OF MARY

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Red Deer, Alta.</td>
<td>1... 10</td>
</tr>
<tr>
<td>St. Viateur</td>
<td>1... 350</td>
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</table>

### TO BROTHERS

#### Christian Brothers

<table>
<thead>
<tr>
<th>Location</th>
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<tbody>
<tr>
<td>Laval</td>
<td>1... 225</td>
</tr>
<tr>
<td>Limoiion</td>
<td>1... 125</td>
</tr>
<tr>
<td>London, Ont.</td>
<td>1... 16</td>
</tr>
<tr>
<td>Montreal</td>
<td>2... 350</td>
</tr>
<tr>
<td>Quebec</td>
<td>1... 180</td>
</tr>
<tr>
<td>Varennes</td>
<td>1... 68</td>
</tr>
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</table>

7 964

#### Brs. Christian Instruction

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laprairie</td>
<td>2... 300</td>
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#### Sacred Heart

<table>
<thead>
<tr>
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</tr>
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<tbody>
<tr>
<td>Arthabaska</td>
<td>2... 250</td>
</tr>
<tr>
<td>St. Hyacinthe</td>
<td>2... 280</td>
</tr>
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</table>

4 530
<table>
<thead>
<tr>
<th>Institution</th>
<th>Location</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>St. Gabriel</td>
<td>Montreal</td>
<td>150</td>
</tr>
<tr>
<td>Sault-au-Récollet</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2</strong></td>
<td><strong>200</strong></td>
</tr>
</tbody>
</table>

| Presentation | Longueuil | 13   |
| Marist | Beauceville | 95   |
| **Total** | **2** | **75** |

| Daughters of the Holy Ghost | Tupper Lake | 11   |
| **Total** | **4** | **388** |

| Grey Nuns | Ottawa | 2 | 475 |
| Quebec | 3 | 300 |
| St. Hyacinthe | 1 | 96 |
| **Total** | **6** | **871** |

| Holy Names of Jesus and Mary | L'Epiphanie | 1 | 105 |
| Montreal | 1 | 55 |
| Valleyfield | 1 | 120 |
| Windsor | 1 | 108 |
| **Total** | **2** | **73** |

| Marie Réparatrice | Montreal | 1 | 60 |
| Daughters of Mary | Montreal | 1 | 45 |
| Spanish | 1 | 28 |
| **Total** | **3** | **146** |

| Sisters of Mercy | Brasher Falls, N. Y | 1 | 45 |
| Green Bay, Wis | 1 | 21 |
| Montreal | 1 | 80 |
| **Total** | **3** | **582** |

| St. Joseph | Chatham, N. B | 2 | 53 |
| London, Ont | 2 | 300 |
| Montreal | 2 | 150 |
| Quebec | 1 | 200 |
| Tracadie | 1 | 53 |
| **Total** | **8** | **756** |

| Providence | Kingston | 1 | 80 |
| Montreal | 2 | 502 |
| **Total** | **3** | **582** |

| Good Shepherd | Laval | 1 | 50 |
| Montreal | 1 | 60 |
| **Total** | **2** | **110** |

| Jesus and Mary | Fall River | 1 | 60 |
| Lauson | 1 | 60 |
| Sillery | 2 | 120 |
| Manchester | 1 | 25 |
| New York | 1 | 20 |
| Woonsocket | 1 | 43 |
| **Total** | **7** | **337** |

| Notre Dame | Mont-Laurier | 1 | 25 |
| St. Agatha | 1 | 50 |
| Walkerton | 1 | 50 |
| **Total** | **3** | **125** |

| Daughters of Jesus | Arichat | 1 | 12 |
| Cap Chat | 1 | 6 |
| Cheticamp | 1 | 7 |
| Témiscouata | 1 | 8 |
| Trois-Rivières | 2 | 144 |
| **Total** | **6** | **177** |

| Ste. Chrétienne | Salem, Mass | 1 | 60 |
| **Total** | **1** | **60** |

| Servants of Jesus and Mary | Rimouski | 1 | 15 |
| **Total** | **1** | **15** |

| Ursulines | Edmonton | 1 | 12 |
| Malone | 1 | 11 |
| Quebec | 1 | 105 |
| Rimouski | 1 | 55 |
| Roberval | 1 | 55 |
| Trois-Rivières | 1 | 200 |
| **Total** | **6** | **438** |

| Immaculate Conception | Montreal | 1 | 26 |
| **Total** | **1** | **26** |

| Bon Conseil | Chicoutimi | 1 | 120 |
| **Total** | **1** | **120** |

| Ste. Marie | Vankleeck Hill | 1 | 30 |
| **Total** | **1** | **30** |

| Ste. Anne | Lachine | 1 | 180 |
| St. Jacques | 1 | 92 |
| **Total** | **2** | **272** |

| Sacred Heart | Sault-au-Récollet | 2 | 130 |
| **Total** | **2** | **130** |

| Daughters of Providence | St. Louis, Sask | 1 | 35 |
| **Total** | **1** | **35** |

| St. Louis | Medicine Hat, Alta | 1 | 14 |
| **Total** | **1** | **14** |

| Daughters of Sion | Kansas City | 1 | 22 |
| **Total** | **1** | **22** |

| Servants of the Holy Heart of Mary | Beaverville, Ill | 1 | 110 |

| Laymen | Abord-à-Plouffe, groups | 21 | 775 |
| Danville | 1 | 31 |
| Grande-Rivière | 1 | 16 |
| Guelpf (private) | 10 | 10 |
| Montreal, Loyola College | 5 | 99 |
| Nicolet | 1 | 16 |
| Quebec | 13 | 390 |
| Rigaud | 1 | 45 |
| Sault-au-Récollet (priv.) | 96 | 96 |
| Sherbrooke | 1 | 36 |
| St. Boniface | 5 | 150 |
| Ste-Marie de Beauce | 4 | 115 |
| St. Vincent de Paul, boys | 1 | 300 |
| **Total** | **161** | **2089** |
SUMMARY OF RETREATS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priests</td>
<td>8</td>
</tr>
<tr>
<td>Seminarians and Clerics</td>
<td>4</td>
</tr>
<tr>
<td>Brothers</td>
<td>18</td>
</tr>
<tr>
<td>Sisters</td>
<td>65</td>
</tr>
<tr>
<td>Laymen</td>
<td>161</td>
</tr>
<tr>
<td>Laywomen</td>
<td>39</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>TOTALS</th>
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</thead>
</table>

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1921

RELIGIOUS MEN

**Diocesan Clergy**
- Lafayette, La... 59
- Mobile, Ala... 64
- Savannah, Ga... 14
- San Antonio, Tex... 90

**Seminarians**
- La Porte, Tex... 130

**Brothers**
- Brothers the Holy Cross... 20
- Brothers of the Christian Schools, Covington, La... 33
- Las Vegas, N. M... 14
- Santa Fe, N. M... 18

**Religious Women**

**Benedictine Sisters**
- Boonville, Mo... 17
- Jonesboro, Ark... 88
- Shoal Creek, Ark... 111

**Good Shepherd Sisters**
- Memphis, Tenn... 19
- Houston, Tex... 10

**Sisters of the Incarnate Word and the Blessed Sacrament**
- Galveston, Tex... 22
- Houston, Tex... 45
- San Antonio, Tex... 147

**Sisters of Mercy**
- Atlanta, Ga... 15
- Augusta, Ga... 16
- Laredo, Tex... 10
- Macon, Ga... 27
- Mobile, Ala... 30
- Nashville, Tenn... 38
- New Orleans, La... 23
- Oklahoma City, Okla... 50

**Ursuline Sisters**
- Bryan, Tex... 18
- Columbia, S. C... 22
- Dallas, Tex... 60
- Galveston, Tex... 40
- New Orleans, La... 58
- San Antonio, Tex... 32

**Ladies of the Sacred Heart**
- Convent, La... 42
- Grand Coteau, La... 44
- New Orleans... 43
### Sisters of Saint Joseph
- Augusta, Ga. .................................. 16
- New Orleans, La........................... 25
- St. Augustine, Fla. .......................... 30
- Washington, Ga. ............................ 16

### Sisters of the Blessed Sacrament
- Santa Fe, N. M. ............................... 15
- St. Michael's, Ariz. .......................... 15

### Daughters of the Cross
- Shreveport, La. ............................... 85

### Sisters of Holy Ghost
- Mobile ........................................ 10

### Sisters of Incarnate Word
- Beaumont, Tex. ............................... 17
- Galveston, Tex. ................................. 170
- Houston, Tex. ................................ 26
- Lake Charles, La. ............................ 12
- Temple, Tex. .................................. 13
- Texarkana, Ark. ............................... 9

### LAYMEN
- Grand Coteau, La. ............................ 112
- Macon, Ga. .................................... 20
- Montegut, La. .................................. 17
- Spring Hill Mobile, Ala. (3) .............. 165

### GIRLS' ACADEMIES
- Chatawa, Miss. ................................. 168
- New Orleans, La. ............................. 120
- Oklahoma City, Okla. ........................ 35

### STUDENTS
- Immaculate Conception College, New Orleans, La., 409
- Spring Hill College, Springhill, Ala. ..... 220
- St. Charles' College, Grand Coteau, La. 106

### LADIES OF THE WORLD
- Biloxi, Miss. ................................. 200
- Convent, La. .................................. 45
- Grand Coteau, La. (2) ...................... 158
- Memphis, Tenn. .............................. 70
- New Orleans, La. ............................ 135
- Oklahoma City, Okla. ........................ 38

### INMATES OF LITTLE SISTERS OF THE POOR
- Mobile, Ala. .................................. 105
- Nashville, Tenn. .............................. 80
- Savannah, Ga. .................................. 80

### SUMMARY OF RETREATS

<table>
<thead>
<tr>
<th>Retreats</th>
<th>Retreatants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diocesan Clergy</td>
<td>4</td>
</tr>
<tr>
<td>Seminarians</td>
<td>1</td>
</tr>
<tr>
<td>Religious Men</td>
<td>3</td>
</tr>
<tr>
<td>Religious Women</td>
<td>61</td>
</tr>
<tr>
<td>Laymen and Students</td>
<td>8</td>
</tr>
<tr>
<td>Secular Ladies and Pupils</td>
<td>10</td>
</tr>
<tr>
<td>Little Sisters of the Poor</td>
<td>3</td>
</tr>
<tr>
<td>Total Retreats</td>
<td>90</td>
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