

THE  
WOODSTOCK LETTERS

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VOL. LIII, No. 2.

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THE GENERAL CONGREGATION

*Dear Father Editor:*

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

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



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

## I.

The list of the Fathers belonging to the General Congregation:

## I.

**Patres Congregationis Generalis XXVII per Assistentias distributi**

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

**Assist. Italiae**

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

**PROV. ROMANA**

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

**PROV. NEAPOLITANA**

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

**PROV. SICULA**

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

**PROV. TAURINENSIS**

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

**PROV. VENETA**

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

**Assist. Germaniae**

P. van Oppenraaij Rudolphus,  
*Assist.*

**PROV. AUSTRIAE**

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

**PROV. BELGICA**

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

**PROV. GERMANIAE INF.**

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

**PROV. GERMANIAE SUP.**

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

**PROV. HUNGARIAE**

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

**PROV. NEERLANDICA**

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

**PROV. POLONIAE**

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

**V. PROV. CECOSLOVACA**

P. Skarek Leopoldus, *Proc.*

**V. PROV. IUGOSLAVIAE**

P. Preseren Antonius, *Proc.*

**Assist. Galliae**

P. Fine Eduardus, *Assist.*

**PROV. CAMPANIAE**

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

**PROV. FRANCIAE**

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



## PROV. LUGDUNENSIS

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

## PROV. TOLOSANA

- P. Rouffiac Edmundus, *Prov.*  
 P. Fournier Ioannes M., *Elect.*  
 P. de Guibert Iosephus, *Elect.*

**Assist. Hispaniae**

- P. Barrachina Iosephus, *Assist.*

## PROV. ARAGONIAE

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

## PROV.

## ARGENTINO-CHILENSIS

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

## PROV. CASTELLANA

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

## PROV. LEGIONENSIS

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

## PROV. LUSITANA

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

## PROV. MEXICANA

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

## PROV. TOLETANA

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

**Assist. Angliae**

- P. Walmesley Hermannus, *Assist.*

## PROV. ANGLIAE

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

## PROV. CANADENSIS

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

## PROV. HIBERNIAE

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

**Assist. Americae**

## PROV. CALIFORNIAE

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

## PROV. MARYLANDIAE—N.E.

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

## PROV. MISSOURIANA

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

## PROV.

## NEO-AURELIANENSIS

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

## . II.

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



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

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



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

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

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



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

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



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

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

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



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

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

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



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

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

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



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

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



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

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

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



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

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



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

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

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



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

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

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



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

A. J. MAAS, S. J.





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

“Caritas Christi Urget Nos.”

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

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

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



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

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



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

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

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

C. C. MARTINDALE, S. J.



## A LETTER FROM A SCOUT CHAPLAIN

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

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



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

### CATHOLIC SERVICES

Mass—Sunday 7.30, at Headquarters Pavillion.

Confessions:

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

Saturday 1.30— 2.30 P. M. At Camp Cropsey

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

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

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

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

"Mass—Sunday—at Headquarters Pavillion."

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



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

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

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

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

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



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

One night I told the most harrowing ghost story I could think of. About half-past eleven that same night a little lad crept into my tent, awakened me and crying said: "Father, please Father, is what you told us tonight true?" Seeing the condition of the youngster, I said "No, go to bed." "Thank you, Father, thank you" was the answer as the boy, consoled, went back to his tent.

Religiously, too, Camp Hayes was very edifying. Everybody in camp went to confession and to communion weekly. Many would have gone to communion daily had there been daily Mass. At night time one was thrilled with pious gladness when one heard each cabin or tent recite the evening prayers out loud and with great devotion.

Having informed all the camp Directors of my presence in the neighborhood, my next move was to organize my work, so I appointed Catholic representatives in each camp, preferably those boys who were to remain all summer. Their duty was to see that each Catholic boy filled out the following printed card:



Name of Camp.....  
 Own Name.....  
 Address .....

Troop .....

Date of Camp.....  
 Church .....

Address .....

These cards, properly filled out, were to be presented to me every Sunday morning after Mass. At that time also, my representatives had to report to me whether any boy was missing from Mass; whether there had been any Catholic new comers during the week and whether they had filled out the identification cards.

This method not only reminded the new comer at once of his religious duties, but also made me know exactly and constantly the number of Catholic boys in each camp; how many went home; how many remained; how many new arrivals; how many were careless, negligent or sick. All the absentees from Mass on Sunday received a friendly visit from their chaplain during the week. Thus I kept in touch with the boys, besides becoming a familiar figure in the various camps. What were the results of this mode of acting? Consoling indeed, as the following statistics will show, gotten up after the camp season was over. We give the statistics just as we gave them in our report to His Eminence the Cardinal Archbishop.

### REPORT OF FATHER DOMINIC CIRIGLIANO, S. J.

Chaplain of the Boy Scouts on the Kenowake Lakes, as well as of the Camps on Lake Tiorata during the past Summer, 1923.

N. B. This report, though not adequate, is as complete as I could make it.

NUMBER OF CATHOLICS REGISTERED.....	1,734
TOTAL NUMBER OF CONFESSIONS HEARD.....	2,822
TOTAL NUMBER OF COMMUNIONS.....	4,075
NUMBER OF FIRST COMMUNICANTS.....	33
NUMBER OF SICK ANOINTED.....	3
NUMBER BAPTIZED.....	1

The foregoing numbers were distributed as follows:



BOY SCOUTS ON THE KENOWAKE LAKES

NAME OF CAMP	WHERE FROM	NUMBER OF CATHOLICS
Camp Spencer .....	Manhattan Boys.....	384
Camp Leeming 56		
Camp Midwout 37		
Camp Cropsey 58	Brooklyn Boys.....	179
Camp Murphy 28		
Camp Ranachqua .....	Bronx Boys.....	80
Camp Rippowan .....	Yonkers Boys.....	51
Camp Mattinecock .....	Long Island Queens Boys....	50
Camp Chapigat .....	Lower New York State Boys.	42
Camp Watchung .....	Plainfield So. Orange Boys...	23
Camp Towadina .....	North Hudson Boys.....	28
Camp Abeka .....	Passaic Boys .....	13
Camp Wawanaissa .....	Hoboken Boys.....	12
Camp Cowaw .....	Nutley N. J. Boys.....	12
Camp Panirapo .....	Bayonne Boys.....	9
Camp Mohican .....	Newark Boys.....	13

Total 896

ON LAKE TIORATI

Camp Hayes .....	Catholic Boys of the Archdioc.	435
Camp Brooklyn .....	Children of Brooklyn Bureau of Charities.....	165
Camp Nylic .....	N. Y. Life Insurance Co.....	87
Camp Lenoloc .....	Y. M. C. A., Orange, N. J....	29
Camp Yorkville .....	N. Y. City People.....	16
Camp Burton .....	N. Y. City Boys.....	17
Camp Stevenson .....	Brooklyn Boys Club.....	27
Camp Ouika .....	Camp Fire Society .....	6
Private Camps from all over.....		56

Sum Total 1,734

Confessions of the Boy Scouts heard on Kenowake Lakes..... 1,145

Confessions of people heard at Camp Hayes .....

1,667

Total 2,812

*Communion Distributed:*

At Boy Scout Headquarters.....	1,355
At Camp Hayes.....	2,307
At Camp Spencer No. 3.....	413

Total 4,075

You will notice that in the report we have put down: Number of First Communicants, 33. It may seem strange that we had a first communion class in a summer camp. In my wanderings from camp to camp I found a certain "Brooklyn Camp" conducted by the Brooklyn Bureau of Charities for the prevention of tuberculosis. The Directress, a certain Mrs. Anita Cox, received me graciously and gave me full leave to gather together all the Catholic children of her camp and give them instruction at any time and as often as would be convenient both to the children and



myself. Among the hundred and fifty boys present I found about eighty-five of them Catholics. These I assorted at once, dividing those who had made their first Holy Communion from those who had not. These latter I placed in charge of a certain Miss Margaret Doyle, a graduate of Mount St. Vincent's-on-Hudson, who happened to be one of the Camp Directresses at the time. She saw to it that they all knew their prayers and learned a set of questions I gave her, essential for First Holy Communion. When I visited the camp, once or twice a week, I heard the prayers of the youngsters and gave them a rather lengthy instruction on the questions they had learned during the week. By this means I was able to have the first group ready for First Holy Communion within a month. It was on July 25th that the ceremony took place at Camp Hayes. The chapel was beautifully decorated with flowers and ferns gathered by the Camp Hayes boys. Their choir sang. What a pretty sight indeed in a summer camp. The lads togged out in khaki suits and white stockings lined up before the altar to receive their Lord for the first time. Many a tear of joy was shed by the on-lookers throughout the whole ceremony, especially when the baptismal vows were renewed. Nor were the girls' first communion services less impressive a month later. After the boys had gone home from their vacation, one hundred and fifty girls came in their place. The writer at once found out who were Catholics; who had made their first Holy Communion and who had not, and placed the latter under the care of a certain Miss McShane, Assistant Camp Directress. She was to teach the children their prayers, and explain the essentials of confession and communion. I merely examined the children as to their knowledge and worthiness. There was one girl of 15 years who was a Protestant and never baptized. She wished to be baptized and made her first communion with the others. I at once wrote to her parents for their consent. When this came she was admitted into the Communion Class. On August 28th the communion ceremony took place once more at Camp Hayes. The little girls clothed in white dresses, veils and crowned with wreathes presented a beautiful picture. The singing was thrilling. The writer in a fervent little talk urged the children to receive their Lord frequently and to keep their souls through life as pure and as clean as on the day of their first Holy Communion. His misgivings that this might be the first and the last communion for most of those children proved to be groundless.



for a few months later he met all his Camp first Communicants at a party given by the Brooklyn Bureau of Charities. There he learned that almost all had approached the Communion rail often and regularly during the interim. I must not pass over an edifying sight that once met my eyes at the Brooklyn Camp. It was evening, I had just finished my instructions to the boys. Mrs. Cox, the Directress, asked me to wait and see how the children all retired to their respective cabins. At a given signal the whole camp divided automatically into three groups. The Jewish children assembled in one place, the Protestants in another, while the Catholics, who seemed to have the largest number, in another. All bowed their heads and recited their night prayers out loud, each group following the lead of a mistress who prayed according to their respective faiths. Mrs. Cox told me afterwards that this had been her method for years of solving the religious problems in her camp. She always encouraged Priests, Rabbis and Ministers to visit her camp and to take care of their own children, instructing them according to their religious belief.

Now for a few words about Camp Spencer No. 3, where the writer resided and made his headquarters all summer. It is called Spencer No. 3 because there was also a Spencer No. 1 and a Spencer No. 2. There had to be three Camp Spencers to accommodate all the boys who came from the Borough of Manhattan alone. One camp could not conveniently board and lodge from six hundred to six hundred and fifty boys. This number was divided into three camps, each housing about two hundred boys. The three, however, were called by the generic name of Spencer. This camp was a veritable "happy hunting grounds" for most of the Manhattan Boy Scouts of America during the hot months of July and August. Here they were well taken care of by men who understood boys thoroughly. The Director himself, Mr. James Beard, a retired Captain of the U. S. Army, who had seen active service across the sea during the late war, is a man whom all the boys love. He combines gentleness with strictness, gravity with youthfulness, in such wise that the lads cannot help but respect him, admire him, love him. His views are broad. He sees the need of religion in camp as well as out of camp. He gave me full scope to do whatever I wished with his Catholic boys and to visit them as often as I wanted. Nay more, though not a Catholic himself, he went about the various tents on a Saturday morning to see that all the Catholic boys went to Confession. He offered



me his own tent that I might hear confessions with more privacy. He made my own Spencer No. 3 Catholic, as much as possible, i. e., by placing there as many Catholic boys as he could with propriety. At one period of two weeks this camp was a hundred per cent Catholic, with only boys of the Church of the Incarnation and of St. Joseph present. This was ideal for the Chaplain. He was then able to have all the boys present for Mass in the morning and for Rosary in the evening, and to say grace at meals out loud with the sign of the cross and to give them instructions every day, usually in the form of a story.

As I am speaking of my experiences at camp, I cannot do better than quote the various items just as I jotted them down in my diary the time they happened. We will give only the more important or the more laughable experiences. For July 11th my diary reads:

“Mosquitoes, mosquitoes, mosquitoes!” My tent was chuck full of them all night. I did not get a wink of sleep. My! how dark and dreary camp life is at midnight when one cannot sleep and is being eaten alive with mosquitoes. At one A. M. strange lights appeared in camp. The officers, including myself, got up, and with lights explored the camp for strangers. None found. We kept guard, however, for one hour apiece till daylight. What scared us most was that in the silence of the night the boys in one tent shouted for help. We rushed in the direction of the cries and found that the tent had fallen on the youngsters. None were hurt. To add to our misery it started to rain heavily. Camp life would be all right if there were no mosquitoes, prowlers and rain. During the day one lad got an acute attack of appendicitis. He was carried out of camp to the general hospital at Spencer No. 1. I helped to carry him out, after giving him the holy oils, etc. At the hospital it was learned that his “table of contents” and not his appendix made him deathly sick.

July 12th. I caught three little Jewish friends of mine today leaving camp in disgust for home. Asking them the reason of their going they informed me that they had been scrapping with three Catholic boys over religion. At mess I scolded all the boys roundly for this incident, urging them and commanding them under pain of being sent home to crush any such spirit of “one religion against another.” This was the first and last of such experience. The six “scrappers” became great friends thereafter.

July 14th. So far this week I made a complete visit of



all the camps on the three lakes, talked to each Catholic representative, urging him to look after the new arrivals. They had a personal inspection of camp today, i. e., the officers inspected all the personal belongings of the boys to see that they had no cigars, cigarettes or liquor, a serious charge in a Boy Scout Camp. No contrabands were found. In the evening I had Rosary as usual in my little "Shack." All the Catholic boys, sixty-six, were present. After this we had a large camp fire. The boys sang songs, gave funny recitations and Indian dances. I ended up the evening by telling them the story about a "Boob at College." After the boys were tucked in bed, the officers of the camp had a Macaroni feast. I cooked the spaghetti for them "alla Italiano." They all enjoyed the meal. No evil effects from the same.

July 17th. Said six o'clock Mass at Nativity Church. Took the nine o'clock boat at the Battery for Bear Mountain. In the boat I met Rev. Father Edward Moore, head of the Boys' Social Work of the Catholic Charities of New York. He was taking seventy-five lads with him to Camp Hayes. We reached the camp about 2 P. M. After dinner Father Moore and myself visited the following camps on Lake Tiorati: "Camp Nyack," of the Y. M. C. A. Here we found one Catholic boy. The director informed us that this boy had to attend a Bible class every morning, and that in the camp religion was taught, but not the Catholic religion. I immediately broke in "How can you teach your own religion when you know that the boy is Catholic?" The director then answered "Of course we do not stop him if he wants to go to your Church and hear Mass on a Sunday." Then we went to Camp Stevenson, of the Brooklyn Boys' Club. Here we found two youngsters who were studying for the priesthood and attending the Brooklyn Catholic College. We then visited Camp Burton, where, to my great surprise, I found out that most of the boys were Italian, and not only Italian but from my own parish in New York, among whom was my own little cousin. The camp is run by the Disciple Community House, a Protestant Institution a few blocks away from our Church. I must say, however, that the Director, a certain Mr. Alsback, received us kindly and promised to have all the Catholic boys come to confession and attend Mass. He invited us to visit his boys at any time we wanted.

Tuesday, July 24th. I umpired a game of baseball be-



tween the Camp Hayes Juniors and the Brooklyn Camp. After the game I went in a drenching rain to hear confessions of all the Catholic boys of Camp Brooklyn and gave the final instruction to the eighteen boys who are to make their first Holy Communion tomorrow. After this I visited the hospital, where I found one little Catholic lad seriously ill, with a high fever, first stages of pneumonia. I heard his confession, but as I had not the oils with me then I motored to Camp Spencer for them and rushed back only in time to anoint the poor youngster who was being carried out in an improvised ambulance to the Samaritan Hospital at Suffern.

Thursday, July 26. Said Mass at Camp Hayes. At 11 A. M. twenty-three youngsters and myself started on a long hike from Lake Tiorati to Seven Springs Mountain House in Monroe, a distance of fifteen miles as the crow flies, but twenty-one the way we went. We had no map of the country, hence we got lost. We were walking about two and a half hours on a hot dusty road without getting anywhere, when a farmer told us to turn right back and take the road we abandoned two hours before. Oh! our feelings! Nothing daunted, we cooked dinner and instead of turning back we kept right ahead. At 5 P. M. we landed somewhere in Central Valley, which was still four miles from Monroe and seven miles from the Mountain House. A kind person showed us a shorter road over the hills. This we took. At 6.15 we arrived at the Convent of Jesus and Mary in Highland Mills. We were so fagged out that we could not go one more step. Reverend Mother Superior of the convent, seeing our distress, served us all with cake and lemonade. Never did cake and lemonade taste more sweet or more refreshing. She then phoned to the Mountain House to inform Father Quinlan, S. J., the Superior, of our whereabouts, called for an extra bus, filled the boys' pockets with cake and candy and was not satisfied till she saw all the youngsters settled in buses. Thus in a few minutes we reached the end of our hike," all in, but happy. A hot supper was awaiting us, a dip in the swimming pool, then bed. The following morning, having played an exciting baseball game with the Nativity boys, we returned home by a shorter way. One or two experiences, then this already lengthy letter will come to a close.

One dark night the chirping of the crickets was drowned by the ungodly yell of someone in distress. It was our



colored cook. He had been to a religious service of late and felt over-pious. About 11.30 P. M. he saw a flash of light shining in his tent. The camp director was making his rounds. "The darky" thought the light was from heaven following him "to turn to his Lord." Seeing this the negro shouted out at the top of his voice so loud that he awoke the surrounding camps: "Lordy, Lordy, Lordy, I'se converted. Don't chase me any more. I know I'se a sinner. I'll be good hereafter." The cries attracted all those about him. They saw the poor fellow on his knees bobbing his head up and down in a mess of perspiration. It took them one whole hour to let him "come to." When he did he said that the Lord had taken him up to heaven asking him to be good.

Speaking of colored people, there were some colored Scouts in our camp. One morning after breakfast one white lad came in my tent and shouted: "Father, come they are murdering each other." I asked "Who?" The quick answer was: "The colored boys." I rushed to the scene of the conflict. One colored lad called another a "Sousie." In revenge for the insult the latter took up a stone, hit the other on the head with it and instead of cracking the offender's head, he cracked the stone. You may believe this or not, but ocular evidence in philosophy is a fount of certitude.

Another pleasant experience I had was concerning a little lad, not colored, whom I had falsely judged a "sissy." He was always so nice and polished and so girlish in his ways and answers that one could not help judging him to be a girl and not a boy. One night I missed him at the recital of the Rosary. I inquired "Where is X——?" The boys informed me that he was boxing up in his tent and would not come down. I went immediately to call him. To my great astonishment I saw my little "sissy boy" in a friendly boxing match. He had already licked one fellow in a three-round bout and was now doing up the second fellow. I changed my opinion of the youngster.

I could recount a hundred other pleasant experiences but enough has been said to show the great good a resident priest can do among the Scout Boys at their Summer Camp. He becomes a necessary friend to the boys, always encouraging them, guiding them, helping them, and attending above all to their spiritual wants. Hence the great need of purely Catholic Boy Scout Camps where the boys could have a scout program adapted to Catholic ideals and practices, without in the least taking away from the schedule of time



and duties peculiar to Scout Boys at Camp. It was because of my constant presence that I was able to have the following general notice sent to all the Boy Scout Camps on the Kenowake Lakes for the feast of the Assumption, August 15th. This notice was read and posted up in a prominent place in every camp.

August 11th, 1923.

“GENERAL NOTICE NO. 50.”

This is to call attention to the fact that Tuesday, August 14th, is a fast day of obligation, hence a day of abstinence for the Scouts of the Catholic faith. This, of course, means that they should not eat meat on this day. Therefore, will all Camp Directors please so arrange their menus as to provide salmon, kippered herring, sardines or eggs for these scouts on that day, i. e. on Monday's order? Care should be taken that you reduce your regular meat order to meet the change. Wednesday, August 15th, all Scouts of the above faith are obliged to attend Mass. Therefore, it is requested that all Camp Directors arrange to have Catholic Scouts report to the Pavilion at Headquarters at 7.30 A. M. sharp, the same as on Sundays.

(Signed) H. A. GORDON,  
*Chief Camp Director.*

The above is only another proof how those in authority were only too glad to co-operate with me in my work among the Scouts at Camp. To show my appreciation for their kindness I sent the following letter at the close of the season to every Camp Director:

Dear Mr.....

Allow me to thank you sincerely for your kind co-operation in the religious welfare of the Scouts during the past camping season. Needless to say your kindness has facilitated my work very much among the Catholic Boy Scouts of your camp. The spirit of willingness and of co-operation so generously manifested by all the Camp Directors will tend greatly to a better understanding among all interested in the general welfare of boys.

If I can reciprocate your kindness in any way don't fail to call on me.

Yours Sincerely and Gratefully,

(Rev.) FATHER DOMINIC, S. J.

Catholic Chaplain of the Boy Scouts on Kenowake Lakes.



Among the many letters of appreciation which the writer has received for work accomplished with God's grace, this past summer, we will quote a very touching one from a grateful mother, who was so grateful that she published the letter she sent me in the Brooklyn Tablet, a Catholic Weekly. The letter reads:

Dear Sir: I would like to voice through the medium of your valuable paper a message of thanks and praise to the Rev. Father Dominic, who, I believe, has been in charge of Camp Hayes, at Lake Tiorati, Bear Mountain, N. Y., for the attention he has given to the Catholic children from Camp Brooklyn. The camp is maintained by the Anti-Tuberculosis Society, aided by the sale of Christmas seals. Eighty-six Catholic girls from Brooklyn and Queens were there during August. The boys preceded them for the month of July. During this month fifteen girls were instructed and received their first Holy Communion, the priest supplying the girls with dresses, veils, etc.

The said Father also visited the camp daily, bringing joy to the children, who say they shall never forget the stories he used to tell them. Surely we mothers can rest content to feel our children were in such good hands. Many may never have had the opportunity of instruction if they remained at home.

Once more, I, as one grateful mother, speak a word of praise for Father Dominic; also the directress of the camp and counsellors for their kindness to the children.

A MOTHER.

Flushing, September 1.

In conclusion we wish that the readers of the Woodstock Letters will at least feel kindly toward the Scout movement, and consider it just as it really is: "A tremendous power for good for the boy—*qua talis*," and that for our Catholic boy nothing has been presented of recent years to benefit him more, physically, morally, religiously, than the Scout movement. The writer personally has found this movement a tremendous help in dealing with the boys of his neighborhood, perhaps the worst neighborhood in the city of New York, where sin and vice and scandal are of hourly occurrence—where there is no place for them to play except in dingy hallways, narrow yards, roofs and dangerous crossings.

D. CIRIGLIANO.



## CATECHISM CLASSES IN MANILA

December 24, 1923.

*Reverend and Dear Father:*

Today is Christmas Eve, and two of the scholastics, Father Roth and Father McKenna, are just starting over with the catechists for San Lazara Hospital, where they will distribute prizes for faithful attendance. Then they will play Santa Claus through all the leper and consumptive wards with tobacco and candy, and if supplies hold out, give some "aguinaldo" to the insane, too. The tobacco, hundreds of packs of cigarettes and some boxes of cigars, is the gift of several big factories in the city, Germinal, La Insular and Tabacalera, if I remember correctly; and through their charity we will be able to brighten up the day for about 700 of these poor people.

We are distributing many other gifts at this season. All the little children of our various 'catechismos' get something; some yards of cloth, or ribbon, or toys, or large holy pictures, or rosaries, and my room which was distributing center, looked as dirty as any five and ten cent store the night before Christmas. This practice of giving prizes does not appeal strongly to the American Jesuits. They fear, with good foundation, that the children will come to the classes for the sake of the toys and not for religion. But, it is being tolerated for the present. In a strange country changes must be made slowly.

A few paragraphs about the Catechism classes here in Manila under our direction may be interesting to you. Lest you did not receive it, I am enclosing a list of the centres from the November issue of the Ateneo Monthly. This, however, is not complete. Altogether, about 2,100 children are taught in centres directed from the Ateneo.

Following is a list of the Ateneo Sodalists who teach Catechism, with some few details about the centres at which they assist:

**SAN IGNACIO.** Father Prendergast, S. J. 150 children. Assisted by two Beaterio Madres with four Academy students, and Deogracias Reyes, Lorenzo Espedido, Antonio Gonzalez, Pablo Peralta, Francisco Gonzalez, and five Ateneo grade students. (*Tagalog and English.*)



**PALOMAR.** Father Siguion, S. J. 260 children. Assisted by Mr. Cruz, a teacher in the Ateneo Grade School, Carlos Fama, Pedro Talens, Conrado Castelo, Pedro Laxamana, five Ateneo Grade students and four ladies from the Marias' Sodality. (*Tagalog.*)

**SAN LAZARO.** Father Roth, S. J. 100 lepers of all ages. Flaviano Yenke, Gabino Mendoza, Victor Gaza, Jesus Concepcion, Santiago Sanchez, Jesus Crisologo, and three other leper girls. (*English, Spanish, Tagalog, Ilocano.*)

**CEMENTERIO STA. CRUZ.** Father Pollock, S. J. 120 children. Iluminado Vallejo (Ateneo Alummus, now at Letran), Jesus Nava, Jose Barcelon, Galo Franco, Pacifico Franco, Gonzalo Aniban, Fernando Barican, Hermogenes Santos, and three Filipino ladies. (*Tagalog, a little English.*)

**SAN PEDRO MAKATI CHURCH.** Father Kennally, S. J. 75 children. Jose Apacible, Antonio Apacible, Nicolas Santiago, Jose Paulino, Felix del Rosario, and one Tagalog girl. (*all Tagalog.*)

**SAN PEDRO MAKATI ORPHANAGE.** Father Kennally, S. J. 100 children. Jose Zanduetta, Jose Villanueva, Severino Arguelles, Jesus Osmena, and Vicente Orlino. (*English.*)

**SAN ROQUE, in Lico.** Father O'Connell, S. J. 100 children. Ramon del Castillo, Ricardo De Vera, Pablo Balado. (*Tagalog and English.*)

**BINONDO CHURCH.** Father Pascaul, S. J. 200 children. Miguel Legarda, Ernesto Baylon, Jose Limgenco, and six other Ateneo Grade boys, and other teachers. (*Spanish.*)

**STA. CRUZ CHURCH.** Mr. Avila. 40 children. Jose Bautista Reyes, Ramon Paterno, Crisanto Navarro, Bernardino Navarro, Francisco Lee Chin. (*Spanish.*)

**CAMBA ST.** Father Jovellanos is assisted by two Ateneo boys, Daniel Gomez and Legarda. Perhaps 50 children. (*Tagalog.*)

**STA. ANA.** Two Beaterio Madres are assisted by three ladies and seven boys, including Calasanz, Ramos, Fernandez, and Mota from the Ateneo. About 120 children. (*Tagalog.*)

**SAMPALOC CHURCH.** The Padre is assisted by Francisco Santos and Jose Lerma from Ateneo. About 30 children. More boys ready to teach here, but no children to teach. (*Tagalog.*)



SANTA MESA CHURCH. Manuel del Rosario assists the Padre here in teaching a few children.

In the present situation, with Catholic schools and Catholic priests distressingly few, this is the method being urged most insistently by His Grace the Archbishop, for saving the faith. We are told that ninety-five per cent of the children are being educated in public schools. On the average, there is only one priest, in many cases half a priest, he is so old and broken down, for every ten thousand Catholics. It is on Sunday afternoons, in the churches or private homes or by the wayside, that the little children must be gathered. Fail to do this and they will grow up, as so many of their older brothers have grown up, indifferent to all things religious. "As the young shoot grows, so will the great tree stand."

There are about twenty such centres in Manila now, containing from thirty to two hundred and fifty children. The first is here at our own San Ignacio, where at 3.30 every Sunday about 150 children gather under Father Prendergast's enthusiastic care. Of all the places I have visited these children are the most unruly. Two Filipino Sisters, assisted by four of their Academy girls, teach the little girls, while seven of our Ateneo students teach the boys. Each has their own group, and Father Prendergast circulates from class to class explaining the great truths with some of his favorite diagrams, or teaching his favorite hymns. The children like to sing, but their conduct at the end is rather disconcerting for they noisily applaud their good work with handclapping and cheers.

Passing down one of the narrow streets of Intramuros and out the old Spanish gate, we cross Santa Cruz bridge over the Pasig River and come to Binondo Church. This Binondo section of the city is thickly Chinese, and although Father Pascual, S. J., has a thriving work here, with about 200 children, it would be far larger and more suitable if only a priest with speaking knowledge of Chinese could be assigned. Half a mile further we come to Palomar, with Filipino nipa huts replacing the innumerable small tiendas of the Chinese merchants. Here, in the back of a tannery, with odors unspeakable, is one of the largest centres. Rough benches are hauled out to the shady side of the factory, and 250 children, dirty, with little clothes and less education and knowledge of religion, are taught a few elementary ideas about their Creator, a few simple prayers



and devotional practices. The heat, the smell, insects and roaming carabacs add to the difficulty of teaching. The children are fickle in attendance, and hard to control when they do attend. A rainy Sunday, a not infrequent occurrence, means no class. But through it all Father Siguion, our only Filipino priest at the Ateneo, keeps tenaciously at work, and with the aid of five men and women and eight Ateneo students is making an appreciable impression in the crowded district.

Retracing our steps along Azcarraga, a lively business street, we come to a gap in the line of stores and warehouses where, back from the street stands a little chapel, about the size of the Woodstock mortuary chapel. This is in the backyard of the home of a wealthy merchant, and here his daughters and other relatives conduct a very well-ordered centre of about 120 children. In no other place in the city have we found things going so smoothly, and our only regret as we leave their home is that not all wealthy Catholics with beautiful homes would allow the gardens back of their homes for similar precious purposes. The most richly adorned room in the mansion is the chapel; up stairs, in which, by special permission of Pope Leo XIII, Mass may be celebrated on any day.

Skirting the grim walls of the immense Bilibid prison, we turn down Felix Huertas. Three blocks down is a red brick fence, and turning in here we have the home of an Ateneo second year High boy. Single-handed, or rather, aided only by the little teachers whom he himself has trained, he teaches 180 children. His work is wonderful; the people about there call him the priest of the neighborhood. But let me reserve the details of his work and his methods for another brief letter.

Beyond this are three more stations, Bombong, Cementerio de Santa Cruz and Lico, with 50, 80 and 100 children respectively. The first is conducted in a private home by some Knights of Santa Cruz, an association of men recently founded to combat the Masonic Legionarios de Trabajo who are so strong in the city. The second is in a chapel at the back of a small cemetery, while the third, in the chapel of San Roque at Lico, is in very fine condition under the direction of Father O'Connell, S. J. Near here is the big enclosure of San Lazaro Hospital, where, every Sunday morning, Father Roth conducts his polyglot class for the lepers. At present only three languages are used in teaching; Eng-



lish, Tagalog and Ilocano. There is no class in Spanish, but it is very useful for explaining, and most of the prayers are known in that language. For our Jesuits to do work of this sort among the lepers is, of course, only to be expected, but to the Ateneo students who assist us, too much praise cannot be given. Most of them come from comfortable, even luxurious homes, and their fidelity to work amid such loathsome surroundings shows a strong zeal.

Away out in another extension of the city 120 children are taught in the old parish church of Santa Ana. The church is large, and its antiquity, like that of most Filipino churches, can readily be inferred from the cobwebs and dirt and decay. Old age is mellow and wise, we admit, but it should not be slovenly and dirty in dress and manner, especially in these progressive Philippines which are so rapidly absorbing the features of modern civilization. Let it not be considered, however, that we are criticising this Santa Ana church in particular. In its young parochial school, conducted by two of the native Beaterio Sisters in its catechism classes on Sunday, and, no doubt, in many other details of which we are ignorant it is doing very commendable work.

Half a mile beyond, just outside the city limits, is the Government Orphanage, and here, every second and fourth Sunday, Father Kennally gathers about 100 of the Catholic children for instruction. On the other Sundays he must vacate the field for some Y. M. C. A. ladies, as the Government, guided by its policy of religious equality, has arranged. The arrangement is rather galling when we recall that no statistics place the number of Catholics in the Philippines below eighty per cent of the population. It does not seem just to give to a small minority the same privileges as to the large majority, especially when, as in this case, it gives to that small minority the opportunity to seriously injure the children of the majority. But let us give these people, misfits as they are in a Catholic country, credit for a good intention. It is the duty of Catholics here, not to attack these religious opponents, but to equal, surpass them in zeal. Thus, Christ's Truth will surely conquer.

Down the hot road another half mile, Father Kennally directs another centre in the parish church of San Pedro Makati. This church was once the site of the Jesuit Novitiate, and if it ever regains that status, with Father K. as Novice Master, you may be sure the name of the good old



Irish saint will be spelled correctly. This centre teaches about 75 children, excepting, of course, on "rifa" Sundays, when prizes are distributed and the church is packed. We have a sure protection, however, against these suddenly fervent pupils, for, unless provided with "asistencias," attendance tickets, they get no prize. One "asistencia" is given each Sunday, an extra to the girl or boy in each class who knows the lesson best, and these are as good as money at the "rifa."

We shall not mention some ten or fifteen other centres which are now actively functioning. As supervisor of all the Catechetical work in the city, Father McNulty, recently appointed with the approval of His Grace, the Archbishop, is now engaged in improving and expanding it. He has already a magnetic influence in several of the crowded districts, and although handicapped by the language he is beginning to make a house-to-house canvass with the aid of an interpreter. Thus he hopes to get in touch with the tens of thousands of children in the city who at present are getting no religious instruction.

With the priests so few and ill-equipped to meet the situation, it is necessary to turn to the Catholic families to conduct centres in their homes. Some have responded nobly, as described above, but whether they will increase in number sufficiently to tide over the interval before more priests come, is the immediate problem. Can we find 50 Catholic families with the persevering zeal to conduct classes for 100 children apiece?

One of the most consoling features of the situation has been the interest shown by our own students here at the Ateneo. About 75 of these now assist at the various centres on Sundays, most of them steadfastly. This loyal response is a most encouraging index of what we can hope for from all Filipino Catholics. Father McNulty, with the Archbishop's direction, is now canvassing the other schools and academies of the city for more boy, and also girl catechists. He is also seriously considering a plan to make use of paid catechists. With all these working together, the Archbishop's desire and the Church's need will be satisfied, only temporarily, it is true, but sufficiently well until the day so earnestly prayed for when a larger, stronger Filipino clergy shall rise to adequately meet the situation.

GEORGE J. WILLMANN, S. J.



## MISSION NOTES

MINDANAO, P. I.

The greatest need of the Philippine Islands at the present moment is the need of religious instruction. The length and depth to which this evil goes in an inactive, tropical people is incredible. It is common to see only a small percentage of the people attending Divine Service on Sunday; still fewer receive the Sacraments. Grown boys and young men, even in Christian families where at least the parents and small children still pray, are acquainted with the Our Father only.

The remedy for all this is the Catechism. Pope Pius X was right: the need of this young century is catechetical teaching. Nor will teaching in the church be enough; it will have to be done in the homes, perhaps on the door steps amongst the 11 millions of the Philippine Islands; the priests alone, few and far between, can never succeed. We must have volunteers, men, women, perhaps children. The *people* must wake up, and the natural *leaders* remedy the evil everywhere. Thank God! There are signs of awakening; the faithful people deplore the growing evils, and fear the future; moreover, Catholic associations are spreading.

Our active missionaries in the district of Zamboanga have 16 or 20 catechetical centres, mostly in private houses, in which some devoted women teach as many as 60 children each. There are large villages miles out in the country with chapels; hither the priests go when they can to say Mass, and preach, and encourage. Here, too, the Patron Saints' days are occasions of really great popular joy and devotion. A procession will extend for nearly a quarter of a mile; and for a stranger it is intensely interesting to see the efforts of the simple people to dress as neatly as they can and make happy the little groups of friends who come to visit them. What a study of faces and manners; but all dominated by faith, devotion and simple-hearted Christian joy. In from these outlying places came lately to the church in Zamboanga almost a thousand children to receive Holy Communion in reparation to the Divine Heart of Our Lord. There were confessions for long hours on the eve and the morning.

There was lately begun in the Philippine Islands one of the most dangerous and audacious revolutionary movements



which have occurred within 25 or 30 years. It goes by the poetic name of Legionaries of Labour. Not that all are, by any means, labouring men; its purpose is to dominate the working men. It began, or is chiefly active in Manila, organized openly by Filipino free masons. Lately, in the capital, on the occasion of the civil funeral of a working man, some 4,000 paraded, donning their insignia as they entered the public cemetery. A few weeks ago was held in Cebu the first congress, as it was called. The presiding officials proclaimed openly that their object was to destroy *fanaticism*; namely, going to confession or communion, kissing a priest's hands, and so on; such things were declared to be "unworthy of the dignity of any human being." Immediately the Legionaries were condemned by Bishop Gororde of Cebu; and, directly after, a dying man who refused to renounce them was denied the Sacraments. These things were promptly published in Mindanao, where the priests have begun to refuse as god-parents the unrepentant Legionaries of Labor. Here, however, they protest that they are Catholics, and will not accept the program of the apostates; the movement seems to be halted. There seems to be little doubt that the Bishops have the remedy in their hands, by condemnation, and by the organization of the men all over the Islands. The Legionaries have already been guilty of violence and bloodshed, and have begun to say that it is time the *people* should rule, for hitherto they have been an *oligarchy*.

#### WITH THE BISHOP ON VISITATION

(A Letter from Brother Novellas.)

SIMPAY (Mindanao), 24th May, 1923.

Yesterday we reached this village situated on the Bay of Bats (Murcielagos Bay), and dependent on Dapitan. We left Dipolog at 7.15 A. M., and arrived here at 11.15. The Bishop feels better, thank God! The reception was very fine considering that we are on a small island, with few families. When they saw us they crowded down on the shore, with banners and music, the children singing a hymn to the Bishop in Spanish. The way was somewhat steep; but they sang the whole time until we told them to rest a little. A considerable part of the way was carpeted with bright-colored mats; the houses were decorated as well as they could be; and all joined in the long procession until we



reached the chapel, which was gayly decorated even with chandeliers. Today we have had 218 Confirmations, many being of adults; and all went to confession. Father Gil took advantage of the occasion to gather the youth, who would not otherwise have made their First Communion. The missionaries know by experience the great good done by the visit of the Bishop. I do not know whether you have rain in Zamboanga; it has been raining here, as in all this district of Dapitan, for the last eight days; at first there was loud thunder, but now the rain falls softly.

Today we start for the village of Sinbaca; it is near Nanca, well known by the disputes between the municipalities of Dapitan and Balinangao, now ended by order of the governor, and by the good offices of Father Gil. The devoted Father is all day in the confessional, for many are making their first confession; but each day we have many communions of these simple-hearted people. They pray constantly for the health of the Bishop, for this work of visitation is very laborious. One sees that God loves them, for it rained all day Friday; but on Saturday not a drop; nor Sunday until midnight. In this small place they had two bands of music hired from outside, which played at vespers on Saturday evening and all Sunday morning, while the bells rang joyously as in a cathedral. One's heart rises to thank God for so much piety in a people so poor and so little instructed. Father Gil works hard amongst them, and rejoices in this excellent occasion when they gather for Confirmation. We have had the surprising number of 350 *Confirmandi*.

At last, on Monday, a little before 2 P. M., we left for Misamis. A great many accompanied us to the shore and there sang a farewell hymn. It was low tide; so we had to get out of the little baratos, or dug-out, to the larger boat in which we were to sail. The Bishop had gone before us. Father and I followed in a shell so small as scarcely to keep us from the water. Suddenly the tiny craft upset and my box of crackers, the Bishop's white cassock, an umbrella and a hat, accompanied me into the deep. I was beyond my depth, but able to catch the baratos, which drifted shorewards, bringing me to Father Gil and his little terrified sacristan. The umbrella sank; but my purse, my book and watch were secure. Proceeding on our way we had two hours of rain on the sea and a half-hour by the river which led to our next station. On the river bank the whole people



were waiting with a band, and the children of Mary began their hymn. Although the place was small, we had seen nothing to surpass the preparation for the Bishop's visit; which was enhanced by the celebration of the Patron, St. Isidore. All round the chapel there was a street of arches, green and garlanded. At one side was erected a castle decorated with flags, and on this appeared a child who made an address to St. Isidore as his statue passed. There are many outlying villages which we visited, with like spiritual profit in all. A cloud of locusts came in one place, but the efforts of the people to kill them or frighten them away, were of little avail, for only Heaven can destroy, or repel, this invasion which mocks the labor of the tillers of the soil.

Corpus Christi came and the Bishop had to say Mass in the house where he was staying, so heavy was the rain. From here we go on to Balinangao, and thence to Misamis, where there have been many and grave changes from faith to Aglipayanism and back again to the Catholic faith.

#### MANY SCHISMATICS CONVERTED

A strenuous visitation of three continuous months on the north coast of Mindanao is a good proof of the Apostolic zeal and self-sacrificing endurance of Bishop Clos. There must have been many a hardship, many a trial, and at times the heartache caused by apostasy from the faith, and occasional actual opposition. The question of food and rest also had to be taken into account. But the result was extraordinary in spiritual good.

Some years ago much of this region was rankly Aglipayan. Now comes the wonder of the disappearance of this plague. Still the Bishop's heart must have felt keen regret for so many souls gone beyond the veil unreconciled, and for so many Catholics dead without priestly ministrations.

The good Brother Novellas, S. J., companion and secretary of the Bishop, also the narrator of the events, thus sums up a part of the really extraordinary story. "We have been three months away from Zamboanga," he writes; "and have visited 30 towns, or large villages. There have been more than 10,000 confirmations (these were, in great part, of infants). I cannot give the exact number of Aglipayan converts; for the names have been sent to Iligan, but, I assure you the number was large wherever we went.



“On June 19th, we left Oroquieta for the barrio (or large village) of St. Vincent, once entirely Aglipayan. Many came to be rebaptized. The church had been taken by the Schismatics ; but the people hope to hear Mass in it soon, for all the lost sheep are returning. On the 20th we started for Aloran, a town in which only a few Catholics had remained faithful. We reached there about noon and went to visit the church. Just then a dead body was being carried in and the Bishop was asked to sing the *Libera*, which he did gladly. Next morning the Blessed Sacrament was enthroned; and in the evening we had the *Te Deum*. There was another *Libera* for the dead, and the baptism of a great many Aglipayans. I met on the porch of the church a man who asked me if I knew him. When I told him I remembered him (for he had lost his son), he began to cry, and after a little while he said he wished to confess to the Bishop, for he lived at a distance. He had separated from the Catholics because of some dispute, and now feared to die without the Sacraments. He confessed, went to Holy Communion, heard the two Masses and as he bade us good-bye pressed some money in our hands.

“In the evening arrived Father Font to bring the Bishop to Jimenes; and Father Gil went back to celebrate the patronal feast of St. John. The church was filled to the doors, while in the Aglipayan assembly there were not more than 25 persons.

“In Jimenes we had not so many conversions of Schismatics, although there is no such hatred as there was two years ago, when they threw stones at the door of the church. Now they salute the Bishop everywhere; while the Catholics, unopposed, gather in full force. We came to Oroquieta by sea, and returned to Mansabay, to celebrate the patronal feast of St. Peter on the 29th. Heavy rains caused the solemnity to be put off for one day. There was a High Mass, however, and a sermon by Father Gil on the “Bark of Peter.” A more solemn Mass followed on the 30th; and Father Gil told the great crowd more about the Ship of Peter. On that day the Apostle brought many for Baptism and Confirmation.

“We left for Manila on the 30th ; and having crossed a river on the way, we found a triumphal car with a seat embowered in palm leaves, so high that the Czar of Russia himself could not be prouder than the Bishop, especially when the band began to play triumphantly behind him. We entered the illuminated town at night, amidst the pealing of bells and



the firing of imitative cannon. St. Francis Xavier is the patron of the church; which has a well cemented floor, and adjoining convents well constructed, though not quite finished. During Mass next day was heard the noisy declamation of the Aglipayan *pare-pare* (or little minister) to an attenuated audience in his conventicle. This functionary brought a charge next day against a Catholic for having struck him with a stone, but the case remained unproven. It so happened that the doctor who sought to discover the alleged wound, and the Lieutenant of Constabulary, were both Knights of Columbus. The Aglipayans kept up singing requiems next day in presence of an audience of two persons. The Catholic Church was crowded and we had many confessions and Holy Communions. The town of Misamis is doing well, but Langaran is not so fervent.

“On the 4th of July we were back in Jimenes, and then Father Gil sailed for Dapitan; while Father Font arrived from Iligan for the visit of Tudela, Loculan and Misamis. In Loculan on the first Sunday of the month, we had Mass and Exposition, followed by the *Te Deum*. On the 10th there were many conversions in the large village of Gango. In Langub we had, in two days, 700 confirmations. Again, in Gango, many Baptisms and marriages of convert Aglipayans. On the following Sunday, Monday, and Tuesday, in Misamis, many Baptisms of converts. There were touching scenes, too; such as the Baptism of a newborn infant and three other children of a dying mother; Confirmation of the sick in their homes and calls to bury some who had died at a distance.”

BRO. JUAN NOVELLAS, S. J.

Per *Servum et fratrem*, D. Lynch, S. J.

#### VISITATION OF THE PACIFIC COAST OF MINDANAO

A Letter of Bro. Novellas, S. J.

On the 1st of August we started from Suriago on a journey of 26 kilometers to Bardas, a village dependent on Placer. The Bishop said Mass and confirmed 106 persons. This place had been nearly all Aglipayan, so that the Catholics were forced to have their children baptized by the Schismatic intruder. Things are quite changed now. There is a Catholic chapel with a small convento, or priests' house, and a large piece of land bought by good Father Alphonsus



with his own money. Six sub-stations of this mission are well provided with church furniture and vestments.

In the evening we went to Pimamara, 12 kilometers away. Here, too, is a chapel, with a property purchased by the missionary. The story of our visit was the same as in Bardas, once Aglipayan, now returning. Father Alphonsus and Father Melecio (a native priest lately ordained), started on horseback for Placer, a distance of 12 kilometers. The Bishop was to follow, but the auto failed to appear. What were we to do? There was no telephone or telegraph. The universal carabao saved the situation. We put our baggage and then ourselves on two burdened carts. After 3 kilometers the carabaos would go no farther; we had to outspan and feed them, after which they took heart and moved so quickly that we had to hasten to overtake them. As we gained the top of a height the rain began, but in spite of all difficulties we had to walk the three remaining kilometers to the friendly residence. It was eleven o'clock and all were sleeping, but arose to get us something to eat and show us our narrow quarters for the night.

In Placer there was not a Catholic some time ago. Now many came to the Masses and to confession and to communion. We had 48 confirmations. No confirmation had ever been given in this place before. Great interest was awakened. The president of the municipality and the judge came to visit the Bishop and a crowd of children filled the church and house all day, as they do in Catholic villages. We were told that, but for shame, the author of the schism here would come to Mass and Confession. He often comes to speak with Father Alphonsus, whose extraordinary meekness has great influence over all.

At 5 P. M. we left in a large decorated boat for Bacuag. Although it was night when we arrived, the missionary and his young people came to meet us. When they saw the boat coming their shouts of joy were unrestrained for a quarter of an hour. Then they sang as the boat was drawn up on the shore. The church was quickly filled and the congregation joined the Father in the singing in which he had trained them himself. There are more than 1,000 nominal Aglipayans, who have a majority in the municipal council, of which the president calls himself a Protestant. We had 537 confirmations and 25 baptisms of Aglipayans, many large fishes being caught in the net of St. Peter. There are 300 children in the Catholic school; in that of the government only about



100. The children hear Mass daily, and recite the Rosary and sing the Litany in the evening. They receive communion with extraordinary reverence, there being each day about 150, of whom 90 are boys. Their piety and their devout recitation of the prayers show their excellent training. The Catholic population is about 3,000; the monthly communions number 3,500. No one fails to make the Easter duty.

We left Bacuage on Monday, August 6th, at 9 A. M., and arrived at 1.30 at the very Catholic town of Gigaquit. The pier was full of people. Soon the church too was filled with a most devout congregation. There are 200 in the school; to which many of the advanced grades pass over from the official school.

JUAN NOVELLAS, S. J.

Per D. Lynch, s. J.



## THE NEW AMERICAN CARDINALS

(A LETTER FROM ONE OF OURS IN ROME)

Although news of the creation of the two new American Cardinals did not become public property here at Rome until Saturday, March 8th, Archbishop Hayes had received a special letter from the Vatican near midnight, Saturday, March 1st, calling him to Rome. Archbishop Mundelein was in Long Island at the time and had more than an inkling that Archbishop Hayes also had received a letter and so came to St. Patricks to find out. He then went back to Chicago to prepare for the trip abroad Monday, March 3rd. Passage was secured on the Berengaria (sailing at noon on the 8th) by Dr. Donahue, Archbishop Hayes' secretary, and Mgr. Waring (Vicar General of the Army and Navy Chaplains in the U. S.), for the two Archbishops and their parties. Sailing with Archbishop Hayes was his secretary Dr. Donahue, Mgr. Waring, Fr. Donovan, Treasurer of Dunwoodie Seminary, Mgr. Lavelle, Rector of the Cathedral, Mgr. Wall of St. Charles Borromeo, and others of both the clergy and laity.

The boat arrived at Cherbourg on Friday, March 14th, about 8 P. M., six hours late, due to fog and rough weather. The Archbishop of New York had the Imperial suite (the Berengaria was the old Imperator), which includes a private



sea-veranda or sun-parlor. On the ship all were treated royally. Archbishop Hayes made a little address at the regular collection day (for Seamen's Home, etc.) and 200 pounds were taken up.

The party sat up all of the ride on Friday night till Saturday morning at 5.00, from Cherbourg to Paris. A day's rest was taken in Paris. Sunday before noon, the Archbishop of Chicago with his two priests and Archbishop Hayes with his secretary, Dr. Donahue, Mgr. Waring and Fr. Donovan and Fr. Arcese, came on to Rome. All the American colony was at the station to meet the Paris Express at 2.30 P. M. on Monday, the 17th. The Italian King, arriving a bit later, did not receive a heartier welcome. Archbishop Mundelein went to the Hotel Palazzo, making his ecclesiastical headquarters at Propaganda College, where he had lived and attended class while a student in Rome. The N. Y. Archbishop went directly to the American College, where he has lived since and where he has received his visitors. With him stayed his secretary and Fr. Arcese.

The news of the coming consistory packed Rome. Those who were going to leave for other parts remained. Others came from other cities of Europe to be present at a Consistory, the first ever to be held in the Basilica itself of St. Peters. As a consequence the hotels are crowded to the doors. Tickets are almost impossible to secure, that is, tickets that will permit a view of the conferring of the Red Hat. Even tickets to let one see the Holy Father carried in state, are not so easy to procure. Thursday evening, March 20th, Archbishop Hayes had an audience of nearly an hour with the Holy Father. No one else was present and only Italian was used. This is remarkable in view of the fact that Archbishop Hayes never studied in Rome and got hold of the language from the time he was made Bishop in 1914; this, too, in the midst of his immense activities and numberless cares.

He made a fine impression on the Roman officials who came to talk with him because of his grasp of the language. Archbishop Mundelein had his audience earlier. On Monday, the 24th, was held the secret Consistory in which the two Archbishops were formally nominated, created and published. The Allocution, as you know, gave great credit to the United States.

The new cardinals are not present at the secret Consistory.

The document of notification is given to one of the Papal



Retinue (a layman) attached to the person of the Cardinal-Secretary of State, who accompanied by the Papal Archivist of the Cancellaria, and Mgr. Tani, of the department of Pontifical Ceremonies, went first to the Propaganda. There Archbishop Mundelein, seated, and everyone else standing, awaited the notification. The Propaganda students were drawn up on one side and clerics and friends on the other. Suddenly, the major-domo, loaned for the occasion by the Vatican, calls out in a loud voice: "The Secretary of the Cardinal Secretary of State has arrived at the antechamber."

A gentleman usher, also loaned by the Vatican, standing inside, repeats the call.

Then, preceded by the Major-domo, the lay member of the Household of the Cardinal Secretary of State advanced and presented the document to Archbishop Mundelein. He passed it to Mgr. Marchetti, once at the Washington delegation and now president of the Propaganda, who read in Italian the notification of raising the Archbishop to the dignity of Cardinal. The messenger now knelt and kissed the ring of the new Cardinal. Next the Monsignor of the department of ceremonies came forward and announced the day of the Public Consistory. The new Cardinal responded first in English and then in Italian, ever so briefly, but vigorously and splendidly. A flashlight picture was taken. The Papal Messengers bowed themselves out; and while the greater number remained to kneel and pay their respects to the new Cardinal-Archbishop of Chicago, others hurried away in the wake of the Papal Messengers, who were now bound for the American College to go through the same ceremony for Archbishop Hayes. Some of our men (of the Biennists) had been at Propaganda. They now came out, hurrying across the city ahead of the Papal party. From the entrance of the reception room to the place where Archbishop Hayes was seated an aisle was kept open. There were only a few students in this room itself (those from New York), but the room was packed with high clerics, a few Ambassadors to the Holy See, and all the Americans in Rome who were fortunate enough to crowd inside. All was silence and expectancy as the time drew on to 11 o'clock. The phone rang in the antechamber. It was the student at the door notifying Mgr. Burke, Vice-Rector of the College, that the Papal Messengers had arrived. He made a signal to Archbishop Hayes, who arose. In less than half a minute



the Major-domo assigned here called out the arrival of the Papal Party. It was really most formal and very solemn. The call was repeated again from within by another Papal usher. The advance was made up the aisle to the Archbishop standing in front of his red-cushioned and red-backed chair. The ushers and Major-domo and the laymen carrying the document of notification were all in full dress. Behind them came the same Monsignor of Pontifical Ceremonies in his Prelate Purple. The same ceremony again, but this time Mgr. O'Hern, Rector of the College, read the notification. The same kneeling and kissing of the ring, then New York's third Cardinal listened quietly and with down-cast eyes to the words of greeting and further notification from the Vatican Prelate. A profound bow ended the little speech. Cardinal Hayes, having adjusted his glasses, was reading a short message of thanks in good Italian. His address in English showed us what emotion he was laboring under. He was thankful to our Lord, his heartfelt words showed that. He spoke of the Church, the Holy See, the Present Pontiff, not forgetting to thank cordially all who crossed the sea to stand near him and give him honor on this great day; and also his fellow-countrymen in Rome who came to share his joy and happiness. His address over, a line formed to kiss the ring of the new Cardinal—for from the moment of the creation and publication in the Secret Consistory all a Cardinal's prerogatives were his. Mgr. Lavelle knelt first—tears seemed to come to his eyes—the Cardinal raised him to his feet and put his arms around him. Then followed Mgr. Waring and others. While the long line waited patiently, an interruption would come in deep-throated Italian announcing, "His excellency, the Ambassador of Austria to the Holy See," or one of the other score of diplomats accredited to the Vatican—later on it was the head of a religious order who was announced. Our own Fr. General was the only one we recognized. He was there with the American Assistant, Fr. Mattern, on "la vista di calore" (visit of warmth), as it is called. All afternoon the calls continued from Cardinals, Vatican officials and others.

Wednesday, March 26th, at 5.15 P. M., was the next ceremony—the conferring of the "Beretta." About two hundred were at this ceremony in one of the Audience Halls of the Vatican. After the guests have entered by a side door the Monsignori (no cardinals are present) file in ahead of the Holy Father at the throne-end of the Hall. Then the doors



at the opposite end of the room are thrown open and one of the Masters-of-ceremonies announces the approach of the Archbishop of Chicago, Cardinal Priest of the Holy Roman Church. With his special Papal Master of Ceremonies (one is assigned to each Cardinal for all the days of the ceremonies), head uncovered (not wearing even the zucchetto) Cardinal Mundelein made the triple genuflection. Then he knelt before the throne, kissed the cross on the Holy Father's slipper, next his hand, and then was embraced by the Holy Father. Kneeling, the Beretta is placed on his head for a moment. He again goes through the same ceremony of kissing the cross on the slipper, etc., and retires in favor of Cardinal Hayes, who is now advancing slowly in response to his announcement by the master of ceremonies. When Cardinal Hayes had gone through the same ceremony, he stood beside Cardinal Mundelein, who as senior Cardinal read the formal speech of thanks in Italian. In the meantime chairs had been placed behind the Cardinals—a kindly wave of the hand from the Holy Father and both sat down to listen to the Holy Father's homelike talk to them. The Holy Father spoke for just a half hour. His voice is both strong and sweet at the same time. The "populous city of Chicago" came in for its meed of praise. Then he spoke of the New York Cardinal, who among other things was praised for his activities as chaplain-bishop, "in visiting so many camps, etc." All waited in the ante-chamber to greet the new Cardinals again, after the Holy Father had retired. The Public Consistory was scheduled for Thursday, March 27th, at 10.00 A. M., for the conferring of the "Red Hat." The "Aula Benedictionis" was being repaired, so the right transept of the Basilica itself was prepared. It was here that the Vatican Council took place. The throne was erected at the farthest end. The Cardinals' two long benches are down in front facing each other. Directly behind are the Canons and Dignitaries of St. Peter's. Behind these are chairs for the "Famiglia di Emi. Signori Cardinali," about 150 places. Still in back of these, but elevated, are seats for the Diplomatic Corps on the left, and on the right seats for "Famiglia di Santita," personal friends of the Holy Father, such as the First Roman Families, and special guests, such as Marshal Foch and his wife, who were in the first two places. Out in front to the Main Altar (or "Confessional") stretched hundreds of seats and room for hundreds more standing. Tickets are issued for the pro-



cession as it moves from the Vatican entrance of St. Peter's along the right nave to the right transept; but with no view of the Consistory ceremonies later in the transept. The different sections are entered by showing the ticket of the proper color. White tickets are always the best. The other colors vary for each occasion in order to guard against counterfeiting. This caused much concern, for today half the city thought yellow good—our own men among them—today they meant only standing room. People were furious—men in formal dress and women clad in richest laces were standing with practically no chance of seeing anything at all of the ceremony. And some had come across the ocean just for this. Only a tall person could catch even a momentary glimpse of the Holy Father, as he was carried by, high above the heads of the faithful. At 9.00 the Basilica was opened, it had been closed all the afternoon before as a preventive measure. In half an hour the place was packed. It is said that ten thousand were present, which means twice as many as at any former Consistory. At 9.00 in one of the chapels both Cardinals took the required oath in presence of the other Cardinals and heads of the religious orders. At 10.00 the procession started from the Vatican. First, a detachment of the Noble Guard entered the enclosure reserved to the Cardinals. Swiss Guards followed and made a guard of honor, for the procession to pass through along the entire line of the procession.

Next came Monsignori, prelate officials of the Vatican; Heads of religious orders, (the Jesuit General by privilege always absents himself), Bishops and finally the Cardinals; each with his deacons of honor and a trainbearer. Only the trainbearers enter the enclosure, where they sit at the feet of the Cardinals. Lastly, the Holy Father, carried by men in gorgeous uniforms of red, surrounded by Papal Masters of ceremonies and detachments of the Swiss, Palatine and Noble Guards. Two Cardinal Deacons (Bisleti and Lega), with a couple of Roman Princes and more Monsignori and guards, bring up the rear. The Holy Father looked worn out as he turned to the right and left giving his Blessing. The choir took up the "Tu es Petrus" when the Holy Father came in view. All knelt except the Cardinals—they made a profound bow and kept that position as the Holy Father passed them in their enclosure before the throne. After the "Sedia Gestatoria" was lowered two Cardinal deacons, Bisleti and Lega, conducted the Holy Father to his throne. Immediately, starting with the Dean (Vannutelli),



each Cardinal knelt and kissed the Pope's slipper and hand. Two Cardinals were now sent out (one of whom was Billot) to escort the new Cardinals in. Today they made no genuflection, merely a bow to the assembled Cardinals and three profound inclinations towards the throne. They made their obeisance in the same way as the old Cardinals except that each was embraced by the Holy Father who, however, remained seated. Each Cardinal in his turn and place was given a like "pax" by the new Cardinals, who then took their seats directly after Cardinal Bonzano, as head of the Cardinal deacons. After the Holy Father had read some prayers, the two Cardinals advanced again to the throne, a Papal Master of Ceremonies as usual beside each. Cardinal Mundelein knelt at the Pope's feet, part of his cloak was drawn over his head like a cowl and then the huge "Red Hat," with a diameter of about three feet (small crown and all brim), was laid on his head, which was bowed down over the Holy Father's knees. A short prayer and then it was Cardinal Hayes' turn.

The short but impressive ceremony was over. All filed out in the same order, the Holy Father last. When the Holy Father had gone into the Vatican, the Cardinals in procession went to the Chapel of St. Petronilla, led by the Pontifical Choir. A "Te Deum" was now sung while the new Cardinals were lying prostrate before the altar. The prayer "super creatos Cardinales" having been recited by the Dean, both Cardinals again received a "pax" from their brother Cardinals and all departed for a secret Consistory, where the Holy Father "sealed the lips" of the new members. Some business of the Church having been transacted by naming some new Archbishops, etc., the unsealing of the lips takes place and the churches are assigned, Cardinal Mundelein receiving Santa Maria del Popolo (where Martin Luther used to preach and situated near Cardinal Wiseman's "from out of the Flaminian Gate"); Cardinal Hayes, Santa Maria in Via, Bellarmine's old titular church.

In the afternoon, with a brief ceremony, the "Red Hat" was carried to each of the Cardinals. This hat is never worn. Noon saw a big dinner at the American College for Cardinal Hayes. Floyd Gibbons (ex Georgetown), the Chicago Tribune correspondent, had a choice seat at every ceremony—very conscious in his dress-suit. Friday morning, March 28, brought a private audience to the party of Cardinal Hayes—about 60 were present to kneel and to kiss the Holy Father's ring (and to stay kneeling) as Cardinal



Hayes mentioned each one's name to the Holy Father, passing around the entire assemblage. On Saturday, the 29th, Cardinal Vanutelli made a formal call on Cardinal Hayes, judging by the size and excellence of his retinue. Sunday, the 30th, Cardinal Hayes said a Low Mass at St. Susanna, our American Church that is splendidly run by two Paulists, Fr. Thomas O'Neil and Fr. Francis Lyons. The American College students sang during the Mass.

Sunday night 42 sat down to dinner at the Hotel Excelsior with Cardinal Hayes—just those who came across with him, including Mgr. O'Hern, Rector of the American College.

Cardinal Hayes took formal possession of his church on Thursday afternoon at 5 o'clock.

The church was jammed. About 5.05 the Cardinal entered the main door and was incensed by one of the Servite Fathers (Servites of Mary have charge of the church), who came down in procession with Cross bearer and acolytes to meet the Cardinal. The American College choir in a tribune high up and on one side of the Sanctuary sang "Ecce Sacerdos Magnus," as Archbishop Marchetti led the accompanying dignitaries up the aisle. A space, and the Cardinal followed, blessing the people to right and left. After him followed Mgr. Lavelle and Mgr. Wall, his deacons of honor. A stop was made to say a prayer at a side chapel (one of eight) where the Blessed Sacrament is kept. After the Cardinal had seated himself on his throne, a Vatican Monsignor read the Papal Decree (in Latin) that made over Santa Maria in Via as titular church to Patrick Joseph Hayes, Cardinal Priest of the Holy Roman Church. On bended knee the Vatican Prelate handed the document to the Cardinal. The Cardinal responded, first by reading an Italian speech of thanks to the Ecclesiastics in the sanctuary, and then by a delightful little speech that had been carefully thought out to the people in the church. The Superior of the Servites made a long address of welcome and homage which was ended by the usual kissing of the ring (by all the Servites). The Cardinal then read the prescribed prayers from the altar and lastly gave the apostolic benediction. A Servite Father read the conditions for gaining the 200 days' indulgence granted by the new Cardinal. A beautifully sung "Te Deum," in which the whole body of clerics present (among whom was Cardinal Merry Del Val hidden away in the corner) alternated with the choir, brought the ceremony to a close.

Admission had been by invitation except for clerics, hence



a great number of people were left out in the rain (not very heavy, however) clamoring loudly and pounding on the door which had been closed and bolted at 5.15. After the Cardinal signed the Papal document in the Sacristy, while Cardinal Merry Del Val and Archbishop Marchetti stood on either side of him, Mgr. Lavelle and Mgr. Wall were the first to sign the Papal Document as official "testes" of the ceremony of taking possession of the Church. From now on a painting of the new Cardinal will hang on the wall of the church near the sanctuary. It is a very good likeness. Opposite is a similar painting of the Holy Father.

On Wednesday, April 9, the first Knights of Columbus building will be opened in presence of the two American Cardinals. This is at the Holy Father's special request. Mr. Edward Hearn, the K. of C. representative here, has work going on night and day to have "St. Peter's Oratorio" (name selected by the Holy Father) ready for dedication. It adjoins the Vatican on the Sacristy side and is the first of five places secured by Mr. Hearn. Cardinal Hayes leaves Rome next day, April 10th, and sails from Cherbourg on the Leviathan on April 22nd.

S. J. in Rome.



## PROTESTANTISM IN CZECHOSLOVAKIA

### I. THE HUSSITES

Up to the time of the ruinous Hussite Wars, which began after John Hus had been burnt as a heretic at the stake at Constance in 1415, the Bohemians were uniformly Catholics, and even during the Hussite period there was always a more or less strong Roman Catholic Party, especially among the nobility. The modern Hussites, however, became reconciled to the Church at the Council of Basle, and received in 1436 the so-called "*Compactata*," though these were never really ratified by Rome and were subsequently repudiated by Pius II in 1462. The *Compactata* was a list of concessions made to these men, the most important being the permission to receive Holy Communion under both forms, *sub utraque specie*; whence their name Utraquists. But when Lutheranism sprung up in the first half of the sixteenth century, the Utraquists, who after the repudiation of the *Compactata* were schismatics, little by little turned Lutheran, often through moral coercion on the part of the local nobles, who arbitrarily appointed a Lutheran preacher in place of a



Catholic priest. Nevertheless many individuals, chiefly of the nobility, returned to the side of "those receiving under one form," once the *Compactata* had been annulled.

The Thirty Years' War (1618-1648) tolled the death of Utraquism and the Hussites. There is no trace of these latter after the middle of the seventeenth century. Should anyone, then, say that the Bohemian nation is the nation of Hus or that there are Hussites in Bohemia or anywhere else in Czechoslovakia, he is either speaking figuratively or is simply telling an untruth. Hus loved the Catholic Church, though he would not give up his heretical errors; he was a man of clean and severe life, and the Hussites after him strove for recognition as Catholics. But those who today eulogize Hus and the Hussites are either Protestants or Liberals, "Catholics on paper;" they are the more or less violent enemies of the Church who in the matter of religion sing the praises of Hus only in so far as he stubbornly withstood the Church. They forget his dogmatic teaching if indeed they ever knew it, and that in his teaching, except mainly for his doctrine on the Church and his subversive ideas of authority, he was sufficiently in accord with the Catholic doctrine. They praise his work for the Bohemian language and literature, and utterly ignore his moral teaching. The fact is that "Hus" is only a rallying call among the Bohemians to unite the enemies of the Church.

## II. THE BOHEMIAN BRETHERN

The Hussites themselves were not agreed on doctrinal matters, and many other sects sprung up beside them. The most noteworthy and the most numerous of these was a group of Hussites with distinctly heretical doctrine; these were the followers of a peasant, Peter Chelcicky. From these a nucleus was formed in 1467 the Union of Bohemian Brethren. This union at first espoused principles almost savage in their tendency and condemned all higher education. Later, however, this was moderated, higher education was fostered, and the Union gave the nation some really excellent men. The most remarkable of these was the famous pedagog, John Amos Komensky, the last Bishop of the Union. He died in 1670 at Amsterdam and was buried at Naarden in Holland.

After the Thirty Years' War the Bohemian Brethren were, like the other non-Catholics, given the alternative of becoming Catholic or leaving the country. About 12,000



did leave Bohemia and Moravia; many of these made their way into Slovakia, so that even a big portion of these exiles was never really lost to the present Czecho-slovak Republic. In course of time, however, these isolated fractions of the Union disappeared, absorbed by other sects among whom they happened to live. The Union of Brethren in Herrnhut, in Saxony, was organized in 1722 by German emigrants from Moravia who called themselves "secret Brethren." In its organization this Union followed mainly the lines of the Bohemian Brethren, but the spirit was that of Protestant Pietism. Some hidden remnants of the Brethren probably did remain in Bohemia and Moravia; but when in 1871 the Emperor Joseph II gave the Lutherans and the Calvinists religious liberty, all non-Catholics, whether professedly so or secretly, joined the one or the other of these two sects. This remained true even when later a more liberal religious freedom was granted and nothing was ever heard again of the Bohemian Brethren. Only since 1918, since the formation of the Czecho-slovak Republic, does one run across the name "The Church of the Bohemian Brethren." This, however, is only the name assumed by the two said Protestant denominations in Czechoslovakia, when they to a great extent united into one group. It has no historical or doctrinal continuity with the quondam Bohemian Brethren. There are, therefore, no more real Bohemian Brethren today than there are real Hussites.

### III. PROTESTANTS

During the reign of Rudolph II the Protestants received in 1609 religious liberty, and with it important religious and political privileges. At the opening of the Thirty Years' War out of the 2,000,000 inhabitants in Bohemia only 15 per cent were Catholics; the rest were chiefly Bohemian Brethren or Lutherans. In Moravia the proportion of Catholics was better. The Bohemian Revolution of 1618, the real beginning of the Thirty Years' War, was not a national uprising; it was rather an insurrection on the part of the nobles against the king to get political control and for personal aggrandizement. Though religion too was a motive, it was rather a secondary one. The royal victory brought with it a Catholic counter-reformation, carried on, it is true, by the Church, but chiefly and mainly by the State, for the Hapsburgs came to realize that Protestantism was their mortal enemy. Those of the nobility and common citizens who refused to return to Catholicism had to quit the



country. Some 370 families out of the 1,300 or 1,400 noble families in Bohemia left the country, and of these a pretty large percentage were German foreigners, whose number perhaps exceeded that of those foreigners who were, by the Emperor-King, brought into the country and acquired the confiscated estates.

About 56,000 citizen families, or about 150,000 individuals, very many of them German aliens, also moved out. It is impossible to state how many peasants emigrated; these had no right to emigrate and their flight was made secretly. Before the War there were about 2,000,000 people in Bohemia; after the war hardly half of that number could be counted. It is sometimes said that one-third of the peasant and town homes were left desolate.

With the Catholic counter-reformation the nation became at first only exteriorly Catholic as a nation; but in course of time sincerely and thoroughly so, so that when in 1871 religious freedom was granted to the Lutherans and Calvinists, comparatively few announced themselves. At the outbreak of the World War there were in the Czech lands (Bohemia, Moravia and Silesia) about 300,000 Protestants out of ten million people, both Bohemians and Germans, therefore, about 3 per cent, the Catholics being almost 96 per cent. After the World War there were added to the Greek parts, Slovakia and Carpathian Russia, two territories in which through a long period back there was a bigger percentage of Protestants than in Bohemia. Thus according to the census of 1921 in Slovakia 530,528 or 17.68% of the population were Protestant; in Carpathian Russia 64,703 or 10.8% were Protestant. It is safe to say, therefore, that out of the 13,600,000 inhabitants in the Czechoslovak Republic at the time that country was organized into a republic, there were approximately 900,000 Protestants or about 6.66% of the people.

On February 15, 1921, a census of the whole republic was taken during a riotous propaganda against the Catholic Church and in favor of the newly organized Czechoslovak Church, Protestantism and religious indifference, called "No religious affiliation." The result of this census was published in February, 1923, and while it shows that the Catholic Church did suffer a notable loss, it also shows that Protestantism gained very little. Out of 13,611,349 population, 10,917,468 or 80.21% are Catholic. Those with "no religious affiliation" number 724,503, 5.32%; the Czechoslovak Church counts 525,332, or 3.68%, while the Protes-



tants, in spite of all that wild propaganda to break away from Rome, have altogether 992,083, or 7.29%. Since in Slovakia, Carpathian Russia and among the non-Slav minorities religious conditions did not materially change, the 100,000 increase among the Protestants must be ascribed to the Czechs; in other words Bohemia, Moravia and Silesia have now 400,000 (accurately 396,862) or 4% of their population as compared with about 300,000 Protestants or 3% before the war. Protestantism has therefore gained by all its agitation among the Czechs just 1% of the people in Bohemia, Moravia and Silesia, or 0.63% throughout the republic. As matters stand now any notable increase in the Protestant ranks is out of the question.

Protestantism has no hopeful future before it among the Czechs, because first, history points unmistakably to its certain extinction, both political and national, by becoming immersed in Protestant Germany, and secondly its coldness does not suit the Czech soul. It is almost proverbial that the average Czech either cares for no religion, or if he does care, he wants the Catholic Church.

Still, though they are but a handful, the Protestants dare much. They look upon themselves as the lineal descendants of Hus and the heirs of the Hussite Days, the most glorious days, according to them, in the history of Bohemia; as heirs of the Reformation, that living embodiment of the ideals of the Czech nation, as they maintain, which was quelled in Bohemia by the Church and State. And they boast of themselves as being the living embodiment of the ideals of the new State. The Liberal Catholics foster this twofold conviction in them. The President of the Republic is a Protestant; he became such many years ago when he left the Catholic ranks. Many of the deputies, senators and government officials are Protestant. But most of all Protestants are in large part in control of the press and not a few of the publications read even by Catholics are edited by Protestants.

The 992,083 Protestants in the Republic are divided into at least 10 sects. One of these, the "Bohemian Brethren Evangelical Church," mentioned above as the quite recent result of an amalgamation of Czech Lutherans and Calvinists, held a synod at Prague in June, 1923, and endorsed the following resolution: "The synod wishes to call the attention of the National Assembly to the increased activity of the Jesuits and demands that this organization so prejudicial to our country and government be no longer toler-



ated." This is the official Protestant Tolerance in the Republic.

#### IV. PROTESTANT MISSIONARY ACTIVITY FROM ABROAD

The Protestant Missionary activity from abroad, especially the Y. M. C. A., the Salvation Army and the American Methodists and Baptists, though they have plenty of money and are even supported by some people among the more influential and higher circles in the Republic, have but very slight results. It is sometimes asserted that the Bohemians are eager for the Protestant Bible. This sounds ridiculous to one who knows the trend of events in the country and is acquainted with the character of the people. For example the new sect called the Czecho-slovakian National Church almost wholly ignored the Bible even when it was offered them without charge. Those who wanted the Bible before the war could have it, Catholic or Protestant version, entire or only the New Testament, for very little money. Whoever did not bother about it then, bothers about it less now, and least of all do they care who subscribed to Protestantism at the time of the census. They did not do so because of religious scruples, and the Bible is the least and last of their wants.

In the now more and more rare cases that the Prague Catholic papers mention Protestant missionary preaching in Bohemia (this rareness is another symptom proving that the "movement" is not progressing), they repeatedly mention the fact that that preaching is, to a great extent, not a doctrinal exposition of Protestant tenets or gentlemanly controversy, but virulent abuse of the Catholic Church and her doctrines and institutions. This fact tells us something of the quality of many a convert.

The new proselytes of Protestantism are those to whom its missionaries dole out some sort of material help and are, consequently, only temporary. To these may be added those bloodless people without any definite religious opinions, to whom any novelty is a welcome relief, especially when it is anti-Catholic. They will follow another fad when another comes along. The number of proselytes is insignificant and out of all proportion with the energy and money expended.

A favorite plan of action of these missionaries, and especially of the Methodists, is to support the press and encourage the various activities of the native Protestants. In this way they are only sharpening religious bitterness in the republic, usually with depressing results and always



with very little if any moral uplift. Protestant missionaries will do the republic and their own coreligionists the best service by staying at home.

A few more words on one particular feature of this Protestant missionary activity in Czecho-slovakia. Since it necessarily demands very considerable sums of money, which must be collected by subscriptions, it is, from time to time, stated and restated in English and American papers that the results of evangelization in that country are, to say the least, very satisfactory, that the movement is going on and progressing, that Protestant missionaries now, in 1923, speak to congregations of 700 Protestants where three years ago there were but 7 of them.

If those who write or speak so, are English or American missionaries back from a short tour in Czecho-slovakia, they may be excused as having been imposed upon; if they are residents of the country, they cannot be excused from the charge of gross misrepresentation of facts.

That the nation as a whole is not inclined towards Protestantism can be gauged from the fact that the intensive and universal campaign for the "Bohemian Brethren Evangelical Church," or for any other form of Protestantism, portrayed as the heirs of the glories of Czech history, carried on before the census of 1921, brought the Protestants the meagre result of only about 100,000 souls in the whole of Bohemia, Moravia and Silesia out of a population of 10,000,000.

Since there was in the nation as such no real movement towards Protestantism, nothing of the kind is either going on or growing. How the few scattered groups of new proselytes are won by Protestant missionaries and what they are worth, has been explained above.

But what about those "congregations of 700 Protestants in places where three years ago there were but 7 of them?" Well, we are writing now in November, 1923. Little less than three years ago the extremely violent anti-religious campaign, i. e., before the first census of 1921, brought about a considerable loss (of about 1,350,000 souls, 1,111,000 of whom were in Bohemia proper) to the Catholic Church. This fell far short of what the leaders of the campaign had hoped for, namely, that the Roman Catholic Church would be a minority in the population, and thus be mercilessly oppressed. We have already seen the disenchanting figures of the statistical totals in regard to the shiftings from Catholicism to Protestantism, the "Czecho-



slovakian National Church" and "No Denomination Church," i. e. unbelief. But the geographical distribution of these shiftings is very unequal. There are large parts of the country where the number of persons who changed their religion is trifling, and there are small areas, generally in industrial districts, where the number of changes has been very considerable. Thus Prague, the capital, has now only 58.4% of Catholics, in a population of 676,657, and there are about a dozen districts in Bohemia where the Catholics are a minority. This explains how perhaps in a congested industrial place there can be now a Protestant congregation of 700, where three years ago i. e. before the wave of the phenomena preceding and accompanying the first census, whose circumstances will never more return, there were only seven. The question now arises: What are these new congregations of 700, sprung up so suddenly, worth? Are they worth the money expended on them and the new subscriptions demanded? And here again he who knows may feel very much inclined to shrug his shoulders.

If any English or American Protestant missionary to Czecho-slovakia thinks that the new Czecho-slovakian National Church with its 525,332 members is well on the way to become Protestant and worth having and therefore worth toiling for, he is mistaken. It has been (not to mention other much lower motives) a nationalist, not a really religious movement; "there is no Faith in it," said the *Protestant* French historian of Bohemia, the late Ernest Denis, who knew the lot. And now it is enough to read that abomination of desolation, its Catechism, in which the question of a personal God is left in suspense; no divine Trinity is recognized; Jesus, the son of Joseph and Mary, is merely a man, a prophet like Moses, Socrates, Mohamed, Zarathustra, Buddha, Confucius; where Heaven and Hell are the good and the bad conscience. Many were deceived into entering the sect by the pretension that everything would be just the same as in the Catholic Church with the exceptions that Liturgy would be in Czech, and the priests would be allowed to marry. This was for many of the priests who founded the sect or adhered to it later, the chief, if not the only reason for their decision.

If the money collected in England and in America from Protestants were to be expended for the religious, educational and other needs of believing Protestants in Czecho-slovakia, nobody could raise any objection. But as things



are, it goes to a great extent, to foster religious strife in that country without winning over to Protestantism anything in any way worthy of the energy and money expended, and the methods used cast a slur on the name of English and American Protestants.

ZAROSLAV OVECKA, S. J.



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

FATHER PRACHENSKY, S. J.

After nearly twenty-one years of zealous ministering to the poor, Father Prachensky was transferred to St. John's College, Fordham, where he soon afterwards celebrated his golden jubilee, and where he also died. The following sketch of that saintly man is taken from the *WOODSTOCK LETTERS* (Vol. II, page 70) :

“Father Joseph Prachensky was born at Prague, in Bohemia, June 22, 1822. He went through the primary schools and the gymnasium of his native city, and completed his courses with marked success. On March 12, 1839, he received his first inspiration to become a son of St. Ignatius, and on the 8th of the following September he entered the Jesuit novitiate. He made his noviceship at Gratz, his philosophy at Linoy, and his theology at Innsbruck in Austria. During the second year of his theology the Hungarian revolution under the notorious Kossuth broke out, and, as usual, the Jesuits were the first victims. Kossuth had sworn that, if the revolution succeeded, the name of Christ should be unknown in Hungary after two years of his godless work. The Jesuit houses were destroyed, and the owners dispersed in all directions. Mr. Prachensky was assigned to the New Orleans Mission, and before leaving for his new field of labor, he had the inexpressible consolation of being ordained a priest.

On October 17, 1848, he sailed from Marseilles with twenty-one companions, and he landed at New Orleans a few days before Christmas. He proceeded immediately to Spring Hill College, Mobile, Alabama, where he completed his theological studies while acquiring a working knowledge of French and English. For the next thirteen years he labored in the South, as teacher, parish priest and mission-



ary. At the commencement of the Civil War he became Chaplain of the 3rd Alabamas, accompanying them in their campaign as far as Norfolk, Va. His oral descriptions of camp life were exceedingly graphic and interesting. As Chaplain he was a favorite with Protestant and Catholic alike, and his sermons, which were usually delivered by the light of a camp fire, were listened to with pleasure and profit.

In 1862 he was transferred to Troy, New York, and there he labored as parish priest for a year or so. From Troy he went to St. John's College, Fordham, where he remained until the mission was opened on Ward's Island in 1868. His pioneer work in opening the mission and building the church is described in the preceding sketch. He was sent to Ward's Island for a year, and he remained for twenty-one years. He was naturally sociable, and he liked to have his religious brethren visit him. Indeed it must have been a great trial for him to live outside a Jesuit community. However, his best friend was in the tabernacle, and that was not far away. "He seemed to be always praying." He possessed a very vivid faith, and he all but saw, with his bodily eye, angels hovering about him. He had a decided leaning toward mystical theology, as we see from his beautiful book, "The Church of the Parables."

In 1889 he was recalled to Fordham, where he celebrated his Golden Jubilee amid his beloved brethren. He himself was celebrant of the Mass, and he sang with a voice remarkably strong and clear for a man of his age. In the course of the day he received many congratulations from friends far and near. His brethren expressed their felicitations in prose and verse, in music and song, and the happy Jubilarian forgot for the moment the dreariness and weariness of exile. Forty years away from his native land and twenty from community life! His name is still a household word, and the influence of his prayers is still felt in Ward's Island. He died the following year, July 8, 1890, and he rests beside his brethren in the little graveyard at Fordham. He is dead, yet in a certain sense he still lives by his influence for good and in the memory of those who knew, revered and loved him."

The list of Jesuit chaplains from the beginning to the present time is as follows:



1868-1889.....	Rev. Joseph Prachensky, S. J.
1889-1890.....	Rev. Francis X. McGovern, S. J.
1890-1891.....	Rev. Thomas G. Wallace, S. J.
1891-1893.....	Rev. Charles Pettidemange, S. J.
1893-1903.....	Rev. Raphael Gélinas, S. J.
1903-1912.....	Rev. Rufus C. Duff, S. J.
1912-1914.....	Rev. Edward W. Raymond, S. J.
1914-1923.....	Rev. Francis J. Lenahan, S. J.

From the foregoing list it is clear that the two chaplains who were longest on Ward's Island were Father Prachensky and Father Gélinas. The former spent twenty-one years and the latter ten years on the Island. They were both saintly men and loved to be unknown. Hence we know comparatively little about them. Indeed, we know altogether too little, for we need their patient endurance as an example and an encouragement amid the trials of life. We have already given a brief sketch of Father Prachensky; we now subjoin a still briefer sketch of Father Gelinas.

#### FATHER GELINAS, S. J.

Raphael Gélinas was born November 9, 1829, near Three Rivers in the Province of Quebec, Canada. For reasons at present unknown, he was slow in discovering or following his vocation. In his twenty-fifth year he entered the Jesuit novitiate near Montreal, where he made his first vows two years later. After the usual preliminary training in the order, he began his theological studies in St. John's College, Fordham, and completed them in Georgetown University, Washington, where he was ordained to the priesthood in 1867.

His first assignment was to the Chaplaincy of Blackwell's Island, New York City. From there he was transferred to Randall's Island, and from Randall's to Ward's. He spent over forty years of his priestly career on these three islands ministering to every form of human infirmity. When his failing health compelled vigilant superiors to give him a needed rest in a house of the order near Poughkeepsie, he begged to be sent back to the islands in the East River that he might live—or maybe die—among his beloved poor and afflicted. His request was granted, but his day was spent. Hard work and old age had enfeebled his constitution, and he had to be removed from active life in August, 1903. He



died at the Novitiate of St. Andrews-on-Hudson, Poughkeepsie, April 14, 1910.

There are many people still living who remember Father Gélinas, and all testify that he was truly a supernatural man, an apostle of tireless zeal, of boundless charity and ceaseless recollection in the presence of God. Yet these extraordinary virtues did not shield him from calumny. On one of the Islands—no matter which—he was asked for his signature to support a candidate for promotion. He declined to give it on conscientious grounds, and, as a piece of vengeance, the vilest slander was circulated against him. He never uttered a syllable in his own defense, much less did he seek revenge. To be silent and forgiving under injuries is one of the greatest proofs of humility and sanctity. The first word of the dying Saviour upon the cross was a prayer for His enemies; and His followers must try to imitate Him in that as in other respects. Yet forgiveness of enemies is especially difficult for fallen human nature, which is so prone to remember injuries. The enemies of Father Gélinas had him removed for a time from the field of his labors; but when superiors discovered the calumny, he was sent back. God, who keeps an eye on His followers, punished severely the calumniators of the saintly Chaplain. Doubtless, Father Gélinas takes a special interest in the work on Ward's Island, where he labored so long and so zealously for the glory of God and the good of souls.

Father Duff followed Father Gélinas. During his time a new altar was installed, which is still in use. He imported most of the statues in the church and collected money for an organ, which has since been installed. He also fitted up the library and organized the ladies' sodality.

Father Raymond, who came after Father Duff, had the house cleaned up and put in repair; and shortly after was taken sick. When Father Lenahan, his successor and the present incumbent, called to see him at St. Vincent's Hospital, Father Raymond said: "Well, Father Lenahan, your place at Ward's Island is cleaned up and in good condition. I hope you will enjoy it for many years."

Father Lenahan was first appointed Chaplain for the City Hospital on Welfare Island (or Blackwell's Island as it was then called). Shortly after his arrival at Blackwell's Island, Father Provincial (A. Maas) called him on the 'phone and requested him to exchange places with



Father Barnum at Ward's Island, who was relieving there during Father Raymond's illness. Father Lenahan remained at Blackwell's Island until the new Chaplain got there; and on August 6th, 1914, began his duties at Ward's Island. He introduced himself to Dr. William Mabon, who was Superintendent of Manhattan State Hospital at the time. Dr. Mabon received him cordially, said that he had always enjoyed very pleasant relations with the former chaplains and hoped it would continue so, which made the new Chaplain feel much at home.

Before leaving the Island, Father Barnum informed Father Lenahan that the bathroom was in bad condition, that there was no hot water, that it would be useless to take the matter up with the State officials as the water came from Albany, that he might better solicit the funds for repairs from his own Catholic employees. Before acting on this advice, Father Lenahan called on the second engineer (Mr. Carroll) and explained the difficulties to him. Mr. Carroll promised to have them attended to at once and sent his men to the rectory where they put in a new hot-water supply and fixed the bathroom in such excellent condition that there never has been any more trouble with it. This was Father Lenahan's first experience with the State officials, and he has always since been able to get any necessary repairs or improvements done. Dr. Heyman, the present Superintendent, continues to co-operate with the same cordial spirit as his predecessor, and together with the generosity of the employees and the willingness of the workmen, many improvements have been made to the Church and rectory during the past few years. New doors and new floors have been put in, the Church painted and re-decorated, and the house enlarged by a new porch and a new guest room added. Other improvements are in course of construction.

#### BRIEF FACTS AND DATES CONCERNING CATHOLICITY ON WARD'S ISLAND

1844.—In that year the Irish Emigration Society was chartered as an American organization. It was an offshoot of the Friendly Sons of St. Patrick. Its purpose was to help Irish emigrants who were mostly Catholics. There was also a German Emigration Society to look after German emigrants. But as the Germans were mainly Protestants, we are not directly concerned here



with the G. E. S., except to say that the Irish and German Emigrant Societies helped each other in every possible way for the common good.

1847.—On May 5 of that year a body known as the Commissioners of Emigration was created by a law of New York State. That Board received \$1.50 from the steamship companies for each emigrant they brought to the port of New York. That money was called "a head tax," and it was used for the benefit of the emigrants. It was from that source that the Commissioners purchased 120 acres of land on Ward's Island, and proceeded forthwith to erect suitable buildings. We shall mention only those that directly concern Catholics.

1848.—The nursery building was erected. For the next five years the top story of that building was used alternately as a common place of worship for Catholics and Protestants. This common chapel was too hot in summer and too cold in winter. Moreover, it was ill ventilated and was inaccessible to the old and the infirm.

1853.—The Protestant chaplain grew tired of the place and demanded separate quarters for his own people. A chapel for the Protestants was fitted up on the second floor of a newly erected two-story brick building. The new chapel was 125 feet long, 28 feet wide and 14 feet high. There the Protestants continued to worship until their present handsome edifice was erected.

The Catholics used the old place, that is, the top floor of the nursery. As the number of worshippers increased, the accommodations grew worse and worse until they became absolutely intolerable.

1866.—In the year 1866 the Commissioners decided that something should be done to improve the ventilation and in other ways to provide for the health and comfort of Catholic worshippers. Accordingly a new mansard roof was added. There the Catholics continued to worship until their new chapel was built in 1872.

1868.—Early in the year the chapel was consecrated by Archbishop McCloskey. The ceremonies were witnessed by the Commissioners of Emigration, by a large number of the clergy and a still larger number of the laity.

1870.—In that year it was discovered that the weight of the mansard roof and overcrowding had weakened the building, and made it unsafe. The building was



propped, as a temporary precaution, but the remedy was only partial. At a meeting of the Board of Commissioners held July 5, 1870, it was resolved: "That the matter of erecting a new Catholic chapel for the inmates of Ward's Island with capacity for the accommodation of 1,000 persons be referred to the Chairman to inquire into the question of expense and site."

1871.—At a meeting of the Board of Commissioners held November 23, 1871, it was decided to accept the plans submitted by Renwick and Sands, and that these men be employed as architects with a compensation of not more than three per cent. of the entire cost. The Board appropriated \$35,000 for the purpose.

1872.—Father Prachensky broke ground for the new church January 23, on the feast of the Espousals of the Blessed Virgin Mary and St. Joseph. The first load of stones arrived on a schooner, March 19. The first Mass was said by the Chaplain himself on December 8th. The Golden Jubilee was at first planned for December 10, 1922, but it was afterwards postponed until April 22, 1923. The chaplain lived over the sacristy. Father Lenahan built a guest room adjoining the vestry on the ground floor.

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## A JUBILEE PSALM

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WRITTEN FOR THE GOLDEN JUBILEE OF THE CATHOLIC CHURCH  
ON WARD'S ISLAND, NEW YORK, 1872-1922

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### I

The vestige of a present God  
In bygone days meant "Holy Ground,"  
Where men in solemn silence trod,  
With eyes adown and feet unshod,  
To testify respect profound.

The shadow of His majesty  
Filled men with reverential awe;  
They flocked from far and near to see  
The Ark that held in mystery  
The double tables of the law.

Then came the tread of angels' feet  
To hear in places veiled and dim;  
To see the Cloud and Mercy-Seat,  
Where wisdom, love and goodness meet,  
Between adoring Cherubim.



Happy were they in days of old  
 Who saw where God was thought to dwell;  
 The grand display of purest gold  
 Expressed what eye could not behold,  
 Nor yet what human tongue could tell.

Holy of Holies was the place  
 Where once a year the sole High Priest  
 Might stand to sue for suppliant grace  
 For his rebellious, thankless race  
 On the Atonement solemn feast.

Who elsewhere mercy sought in vain,  
 A refuge in the Temple found;  
 The tyrant with his hireling train,  
 Who millions with the sword had slain,  
 Dared not pollute the Holy Ground.

All this is but a type of our  
 Ineffable Reality;  
 For Christ hath given priests the power  
 To keep His Presence as a dower  
 Abiding in our sanctuary.

## II

Thou art not great in earthly things,  
 Our Temple of Emmanuel!  
 And yet beneath thy shielding wings  
 Thou hast enshrined the King of Kings,  
 And kept thy Treasure passing well.

Beneath the Sacred Species hides  
 Lustre that dims the brightest star;  
 For He who star and planet guides  
 Behind the altar veil abides,  
 Where rapt, adoring angels are.

The living God for fifty years  
 Has been thy unassuming Guest,  
 To hush the sighs and dry the tears,  
 To cheer the hopes and lull the fears  
 Of homeless, friendless and distressed.

The exile forced to cross the sea,  
 With aching heart and burning brain,  
 Hath found a sheltering home in thee,  
 A solace in his misery,  
 Which bade him lift his head again.

The daughter who had vainly tried  
 To save her home—her sacred shrine—  
 When driven from her mother's side,  
 And drifted with the drifting tide,  
 Was solaced by thy Guest Divine.



And they who feared the tyrant's steel  
Or bigot's hate in foreign lands,  
Within thy walls were made to feel  
That God is here to bless and heal,  
And holds His Children in His hands.

And all who sought thy sanctuary  
In all the varied ills of life,  
Found charity and sympathy,  
A refuge and security  
From famine, pestilence and strife.

## III

The Priest was son and father, too,  
A son to old, a sire to young;  
His practised eye instinctive knew  
The heart that ached, the load that grew,  
And soothing words were on his tongue.

The saintly chaplain pioneer  
Was driven from his native land;  
Left home and all that home holds dear,  
To greet the homeless stranger here,  
To bid him hail and clasp his hand.

Acquainted with infirmity  
Himself, he knew to sympathize  
With every type of malady,  
And every dupe of trickery  
Which man or demon could devise.

For twenty toilsome years and more  
He lived in lonely exile here;  
And yet a priest who may adore  
The hidden God he kneels before,  
Is not a lonely pioneer.

The zealous men who filled the post  
Of Chaplain here from then till now,  
Proved that the Gift they valued most  
Is Christ within the Sacred Host:  
They vowed Him love, and kept their vow.

'T is well; for holiness befits  
The House of God as Scripture saith;  
The throne on which the Saviour sits  
Is veiled to try our human wits,  
Till sight replaces hope and faith.

Then honor, glory, thanks and praise  
To His abiding majesty!  
With blessings He hath filled our days,  
And shielded us in countless ways,  
To keep this Golden Jubilee.



## R E P O R T S

Extracts from the Minutes of the Board of Commissioners of Emigration, dealing with Religious Worship on Ward's Island, New York.

*Annual Report for 1856 (page 319) :*

"The moral and religious instruction of the inmates has been confided by your Board to two chaplains—Rev. Thomas Cook (Protestant) and Rev. A. Manahan (Catholic). Services have been held on each Sunday in the two chapels, and in the Protestant in both the English and German languages. The attendance has been large and constant. The chaplains have also visited the various wards and other departments of the institution on Sunday and other days of the week, distributing books, cheering and consoling the sick and dying by their advice and ministrations. The Protestant children, from 40 to 60, are collected twice on every Sunday in the chapel as a Sunday school, under the charge and instruction of the matron (Mrs. James) and Mr. Malignon, who, although not now connected with the Island, has kindly consented to instruct the German children in reading, singing, etc.

—"The Catholic children, numbering from 100 to 150 (able to attend) are assembled in the Catholic chapel every Sunday morning, under the care and instruction of the assistant matron (Mrs. Browne) and others. Several of the nurses have also rendered valuable assistance in conducting the Sabbath schools.

"The Sabbath on the Island during the past year has been observed as a day of quiet and order—emphatically as a day of rest."

*Annual Report for Year Ending December 31, 1866 (pages 14 and 15) :*

"The want, however, of better and permanent apartments, specially set apart as chapels, is a serious defect which the Commissioners are desirous of remedying as soon as the funds will warrant the erection of new buildings."

*Annual Report for Year Ending December 31, 1868 (page 12) :*

"Another advantage gained by these improvements is the additional space obtained on the third floor, which has been set apart as a Roman Catholic chapel. The chapel was consecrated with appropriate ceremonies early in the year by



Archbishop McCloskey, assisted by a large number of the clergy, and in presence of the Commissioners and a numerous gathering of distinguished visitors. It consists of a neat and commodious building, accommodating comfortably 500 persons, and in design and finish resembles the Protestant chapel consecrated the year previous."

"June 23, 1870. *Resolved*, That the Chairman of Ward's Island Committee be requested to have an examination made by some competent architect as to the condition of the building in which is the Catholic chapel, as to its strength and security, in view of the large number of people assembled there during divine service, and report immediately. Resolution carried."

"July 5, 1870. *Resolved*, That the matter of erecting a new Catholic chapel for the inmates of Ward's Island, with capacity for the accommodation of 1,000 persons, be referred to the Chairman to inquire into the question of expense and site. Carried."

"WHEREAS, The Refuge Building, known as the Nursery, on the top floor of which is located the Catholic chapel, is now overcrowded, and whereas all the room in said building is needed for the purposes of the Nursery and the school attached thereto; and

"WHEREAS, It is desirable to remove the school room to the floor now occupied by the chapel; and

"WHEREAS, The large attendance at the services held in said chapel would be productive of great danger and probably loss of life in case of fire during divine worship, while its height from the ground and its difficult approaches render it almost inaccessible to aged and infirm inmates, and it is therefore advisable to remove the said chapel to some safer and more convenient place; and

"WHEREAS, All the present structures are required and are now in use for other purposes; therefore be it

"*Resolved*, That a building suitable for a Catholic chapel be erected and an appropriation of \$30,000 be made therefor."

"Commissioner Frear moved as an amendment that the subject be referred to Commissioner Lynch and the President, to obtain plans therefor and submit them at the next meeting of the Board. The amendment was carried."

"November 23, 1871. *Resolved*, That the design for a church on Ward's Island as submitted by Renwick & Sands, October 11, 1871, be accepted and adopted, and that Renwick & Sands be employed as architects of said building at a rate



not exceeding 3 per cent on the cost of the erection thereof; that said architects be directed to prepare plans and specifications for the work, in order that the building may be put in progress without delay. Adopted.

“*Resolved*, That the erection of said building be put in charge of the Committee now having on hand the erection of gas works on Ward's Island. Adopted.

“*Resolved*, That the sum of \$35,000 be and is hereby appropriated for the erection of said church. Adopted.

“*Resolved*, That the Building Committee now in charge of the gas works be instructed and authorized to advertise for and obtain proposals, and enter into contract with the lowest responsible bidder for the erection of the church. Adopted.”

*Annual Report for Year Ending December 31, 1871 (page 38) :*

“The Protestant chapel has been renovated during the year and now furnishes all needful accommodation to inmates of that belief. But the Catholic chapel has proved much too small, and it has been decided to erect a larger building in the spring.

“December 7, 1872. *Resolved*, That the Warden be directed to transfer the furniture and fixtures of the Catholic chapel to the new chapel building, and to fit up for school purposes, under the direction of the Ward's Island Committee, the room vacated. Adopted.”

*Annual Report for Year Ending December 31, 1872 (pages 10 and 11) :*

“The chapel referred to in the last Annual Report was completed last December and is now in use. The erection of this building is due to the fact that the room formerly occupied for the use of a Catholic chapel was found to be unsafe and ill adapted for the purpose, besides being inaccessible to aged or infirm persons. This room had been obtained before the present Commissioners came into office, by adding a mansard roof to the top of the three-story frame structure erected in 1849, and known as the Nursery Building. The Commissioners being apprehensive of some calamity resulting either from the giving way of the floor or stairway, or from fire, have substituted another and more commodious as well as a safer building for this purpose. This new building, while being a substantial structure, is built in the plainest style and most economical manner.

“The Protestant chapel, which is on the second floor of one



of the two-story brick buildings, is also fitted up for that purpose, and has heretofore furnished ample accommodations for persons of that religious belief."

The foregoing reports were duly made to the Legislature under the Act of 1853), Chapter 224, Section III, which says: "The Commissioners of Emigration shall annually, on or before the first day of February in each year, report to the Legislature the account of moneys received under the provisions of this Act during the preceding year, and the manner in which the same have been appropriated, stating particularly in detail the sum of each appropriation and the purposes for which the same have been made."

We are deeply grateful to the officials of the Irish Emigration Society, especially to Mr. Thomas V. Brady and Mr. John J. Foley, for allowing us to consult the records of said society and to copy whatever concerns the Catholic Church on Ward's Island.

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LETTER OF FATHER PRACHENSKY

TO

THE HON. RICHARD O'GORMAN

PRESIDENT OF THE COMMISSIONERS OF EMIGRATION

OF THE STATE OF NEW YORK

*Hon. and Dear Sir:*

Ever since I have been officiating as chaplain on this Island I have found it necessary to avail myself of the privilege granted to the Priests of this country to offer up the Holy Sacrifice of the Mass twice in the morning of every Sunday and festival of obligation in the year, as without such an arrangement a great part of our Catholic people would be deprived of the opportunity of fulfilling their obligations. The present Chapel in the garret of the Nursery seats about 300 persons conveniently, and was nearly filled at both Masses during the summer season. But during winter it became so crowded that many had to go back, because there was no room for them even to stand in the aisles. (What will it be when the emigration from Bohemia and Poland, whose population is nearly all Catholic, increases as it bids fair to do?)

Moreover, I find that many cripples, consumptive, asthmatic, convalescent and aged persons, who are ill able to move on plain and even ground, have to give up all idea of



climbing up so many stairs, and are deprived, the whole year around, of the comfort of attending divine service, or spending an hour of the dreary day in the house of God.

Besides, the building itself is not safe when the chapel is crowded with people. It has been remarked that the floor then rises considerably in the middle and is lowering on the sides. Add to this the miasma and intolerably foul air, which fills the chapel in winter when doors and windows are closed and the place crammed with human beings, and even the candles on the altar giving but a dim light. I am confident that this fact alone, if it were known to the Health Commissioners, might induce them to shut up that place altogether. In the hot season, even with doors and windows open, after 10 o'clock A. M. a stay in the chapel, even when empty, is intolerable.

I will not allude to the fact that this is the only place on the Island where divine worship according to the rites of the Catholic Church is regularly celebrated on Sundays, and that Catholic inmates and officials of the other institutions in charge of the Commissioners of Charity and Correction avail themselves of this opportunity to satisfy their spiritual wants, giving thereby good example to our own people; also that many non-Catholic emigrants, who do not attend the service of the Lutheran clergyman appointed as Protestant chaplain on the Island, and who avail themselves of the American principle of liberty of conscience, add considerably to the number that are to be accommodated in our chapel. It would be inhuman and un-Christian to exclude them. They would go neither to the one nor to the other place of worship, and at best give up religion altogether.

Those, Honorable and Dear Sir, are the principal reasons why we Catholics are asking your Honorable Board for a larger and more convenient place of divine worship.

As to the question: Is it expedient that Catholics and Protestants should worship in the same Church edifice? I may be permitted to answer entirely in the negative; for in the first place, the Protestants might well call it their church, but we Catholics would not have what we call a church. It never could be blessed and dedicated to God. We might worship there, as in missionary places Catholics worship sometimes in public halls, in school houses, in private houses; but what, strictly speaking, we call a church, we could not have. Let the building be ever so stylish and costly, we never could have the same feelings of reverence, respect and love for it which we have for the House of God.



Whoever visited this island ever since Catholics and Protestants had their separate places of worship, was pleased with the arrangement and gave credit to the wisdom and generous liberality of the Commissioners. The emigrant, who at home never heard of a church common to both Catholics and Protestants, on arriving here felt himself at home in his own church, and many a one, on entering the chapel, shed tears of joy and forgot more easily the hardships of separation from home, because he saw that in his newly adopted home every thing was the same in the church as it had been at home. Shut up the Catholic altar behind folding doors and drive away the crowds of worshipers who would like to spend another hour in thanksgiving after Mass or Holy Communion, and tell them that they must go out now, for there is to come another people in this place who believe nothing in those things, and how will the poor emigrant feel? What will he think of his new land of adoption and of the Commissioners who would not allow him to pray an hour longer before the altar which contains all he loves and is living for?

Will the Catholic Priest be permitted to adorn the church according to the different festivals of the year without interference of the Protestant minister? And if he put up any statues or pictures of Catholic saints, will they be looked upon favorably and respected by those who are taught as a part of their creed that Catholics are idolaters and that these pictures and statues are idols? Or if the Protestant minister puts up a Christmas tree in the middle of the church, as he did last year in his chapel, will it remain in peaceful possession of all its contents until the Protestant congregation arrives to worship around? I do not only foresee an endless series of quarrels and contentions, but I seriously apprehend that it will come to riots and bloodshed, as there are enough among our people who, for their lives, will not be able to see quietly the sectarian preacher ministering within the same sanctuary where the Priest, a while before, stood to dispense to the people the Holy of Holies.

If the example of the institutions on Blackwell's Island is quoted where Catholics and Protestants have to worship in the same places, I answer: *In hoc non laudo!* Such an arrangement is not the best feature of those institutions. We do not live under the imperial sway of the King of Prussia, where the system of common churches had been invented and kept up by force, in towns where the Protestants were not numerous enough, or not willing, to build places of wor-



ship for themselves. This may succeed well enough in penal institutions, but we live in a free country, where everyone is permitted to worship God according to the dictates of his own conscience; and the separation of the two religious professions is more congenial to the American spirit of liberty. Experience teaches that religion and piety flourish much better under the wings of untrammelled freedom than in the straight-jackets of imperialism.

As to the number of worshipers attending the Catholic chapel, I can safely say that at present, during summer, it averages from 400 to 500 persons at both Masses, and in winter from 600 to 700. If the new church is finished, I do not doubt that it will increase by from 100 to 200 more; whereas the number of attendants in the Protestant chapel is scarcely one-tenth of our present number. I had appointed a trustworthy person to count them this morning (Sunday, June 9). The following is the result:

10 o'Clock service (English) : Men, 19; women, 10; boys, 12..	41
Remained in church for the second service.....	15
11 o'Clock service (German) : Men, 17; women, 13.....	30
Infants and children.....	15
	<hr/>
	101
Deducting the 15 who remained at both services.....	15
	<hr/>
Total.....	86

It must be observed that from the time when the movement of making the new church building a common church began, the Protestant minister exerted himself during the whole week to stir up his people to come to church, that he might be able to show large numbers of attendants to the Commissioners. If by such extraordinary exertions and under such inducements he could gather no more than 44 adults for the two services together, I have more reason to believe, what I was assured more than once, that on many Sundays he had no more than 5 or 6 persons to hear him in his chapel.

The whole movement to obtain common possession of the new church did not arise with the mass of Protestants on the island, but with one particular individual, who, although he hardly ever goes to any church himself, is jealous enough to see the Catholics about to have a large building for a church; and cannot be satisfied with the present Protestant chapel, though newly painted and large enough to accommodate five times as many worshipers as it actually has. If the



Commissioners of your Honorable Board think it proper to accede to his wishes, I have not the slightest objection. Let them build a Protestant church of marble, and a parsonage as large as the Astor House for its minister; I will be satisfied with my room under the garret of the vestry, if I have only the satisfaction of having a church large enough and convenient enough for my people, so that the lame and the blind and the feeble be not excluded; and where we can worship our God according to the dictates of our consciences in peace. If the Commission will do for the Catholics only what it would do for the Protestants, were they as numerous and similarly situated, we will be satisfied. As to the expenses of furnishing what is peculiar to our mode of worship, we shall be no burden to their treasury; we only wish for the liberty of worship in our own church, and grant it willingly to others.

Most respectfully yours,

J. PRACHENSKY,

*Catholic Chaplain, Ward's Island*

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#### CORRESPONDENCE BETWEEN

COMMISSIONER O'GORMAN AND HON. JOHN K. PORTER

*To Hon. John K. Porter:*

My Dear Sir: Will you kindly give me your opinion and advice on the following subject, which has troubled my mind a good deal of late? A question has been raised by the Commissioners of Emigration whether they have any power or authority to use the fund entrusted to them in the erection of a church for the use of the Roman Catholic inmates of their institution at Ward's Island. For the consideration of the subject the following statement is necessary:

The Commission was created by a law of the State of New York, passed 5th May, 1847, and though some of the details of that act have been altered by subsequent amendments, it remains in principle the same. (Laws 1847, Chapter 195.) For each alien passenger landed in this port the owner or consignee of the ship in which he arrives pays to the Commission \$1.50, which is called "head money." This constitutes the fund which the Commission administers, *and no contribution has ever been made thereto from any State or county fund.*

The duty of the Commissioners is to provide for the "maintenance and support of emigrants" when they are in need of support, until the expiration of five years after their arrival.



(Chapter 195, Laws 1847, Sec. 4.) For these purposes large and extensive powers are conferred on the Commission. They may employ such officers and agents as they deem necessary, buy real estate and erect any building they deem necessary, purchase or lease docks, examine witnesses under oath as to frauds, etc., on emigrants, compel support of bastards, take charge of certain effects of deceased emigrants, etc.; designate places for sale of railroad tickets to emigrants, etc.; bind out emigrant children to service, etc. In accordance with these powers, they have purchased 120 acres of land on Ward's Island and erected thereon valuable buildings, hospitals, schoolrooms, dwellings for physicians, etc. Among the rest the Commissioners many years ago provided two large apartments for the purpose of public worship—one for the Catholics, the other for the Protestant inmates of the island, and these apartments have been each suitably fitted up and furnished for public worship. As early as 1857 a legal provision was made for the appointment of Catholic and Protestant ministers, and for the payment to them of suitable salaries. (Chapter 515, Laws 1857.) A Protestant minister and a Catholic priest are now and have been for twenty years residing on Ward's Island, and have regularly celebrated public worship in the said room appropriated for that purpose. The room used for Protestant worship is suitable, convenient and sufficient, being on the second floor of the building and easy of access.

The room applied to Catholic worship, however, is on the fourth story of a large building used partly for hospital and partly for school purposes, and was formed some years ago by adding a mansard roof to that building. The access to it is difficult and dangerous, being by a narrow and tortuous wooden staircase, and the ascent exceedingly inconvenient to aged and sick persons. The average number who attend services therein on Sunday is about four hundred, and that number is increasing.

Recently an examination of the building was made by a competent architect, and he reported it unsafe, and the floor used for public worship as liable to break down.

Impressed by this danger, the Committee of the Board having special charge of the institution on Ward's Island resolved that a building should be erected suitable for Roman Catholic worship, having regard to the number of persons needing the use of it, and that the room heretofore oc-



cupied for Roman Catholic worship, which was dangerous and unsuitable for that purpose, should be used as a school-room, for which use it was adequate.

In pursuance of this decision, a separate building has been erected and fitted as a Roman Catholic Church, and the room formerly used for that purpose has been recently turned over to the use of the school.

In the annual reports made from time to time by the Commissioners of Emigration to the Legislature of the State in obedience to law, which must give in detail the sum of each appropriation and the purposes for which the same has been made (Chapter 244, Laws of 1853, Section 3), the Legislature has been informed that suitable apartments for public worship were provided according to the Catholic and Protestant forms.

In the report of the Board for the year 1871 the erection of the Catholic church was referred to thus: "The Protestant chapel has been renovated during the year and now furnishes all needful accommodation to inmates of that religious belief, but the Catholic chapel has proved much too small, and it has been decided to erect a larger building in the spring."

Now, however, a member of the Board has raised the question whether the legal powers of the Board extend to the erection of a church for the use of one denomination of Christians, and upon that question I want your advice.

If the action of the present Commission in expending a part of the funds in their charge on the erection of a church necessary for the separate worship of one congregation be *ultra vires*, so also has been the action of the Board for many years past in expending the fund for alterations and additions to the apartments which they also provided for separate worship.

The principle in each case is the same. Will you do me the favor to give the matter your consideration?

I have the honor to be President of the present Board and am desirous that our action in the matter should be in all respects justifiable and proper. I remain, my dear sir,

Yours faithfully,

RICHARD O'GORMAN.

New York, January 18, 1873.



## JUDGE PORTER'S REPLY

*Hon. Richard O'Gorman, President of the Board of Commissioners of Emigration:*

My Dear Sir: I have examined the series of statutes defining the powers and duties of the Board of Commissioners, and have given to the questions suggested in your letter the consideration due to their interest and importance.

In my judgment, it is entirely clear that the Commissioners of Emigration acted within the limits of their power and in the discharge of their plain official duty in providing and maintaining chapels for the use of the emigrants. The fund administered by the Board is derived from the head money exacted under State authority from the emigrants generally for the maintenance and support of such of their number as prove unable to provide for themselves by reason of orphanage, age, sickness, blindness or other disability. The law charges the Commissioners with the trust of applying the fund in the appropriate modes to the just and beneficent purposes for which it is designed. The extent of immigration is such as to render the fund thus provided abundantly sufficient, and the beneficiaries of the trust are entitled to its benefits in the domicile assigned to them by the public authorities. In a Christian country the right of maintenance and support, with the provision of adequate means for that purpose, implies a right to the customary privileges of religious worship.

No one can for a moment suppose that the State of New York would tolerate the exclusion from such privileges of a class consisting mainly of unprotected children and of persons enfeebled by sickness and age. It would be difficult to present a stronger claim to the religious training so needful to the young, or beneficent administrations so welcome to the infirm, the distressed and the destitute. The emigrants from whom the fund is exacted, are chiefly from Europe, and they commonly adhere to the form of religious faith in which they were educated at home.

As a large proportion of them are from Catholic countries, the Commissioners, at an early period, very properly provided two chapels for the accommodation of the emigrants, in one of which the services were conducted by a Protestant clergyman, and in the other by a Catholic priest. The action of the Board was annually reported to the State Legislature, and the acquiescence and approval of that body through a period of over twenty years furnishes the highest evidence



of the propriety of the provision thus made for both classes of emigrants. The obligations imposed upon the Commissioners in the execution of their trust is one of duty no less than of humanity; and as Catholic and Protestant aliens alike are required to contribute to the fund, the poor of either faith are entitled to share in the benefits it was designed to secure.

There can be no question as to the authority of the Commissioners to maintain both the chapels, and the circumstances adverted to in your letter made it the plain duty of the Board, when one of them became insufficient and unsafe, to provide a suitable structure in its place. It would be a matter of general regret and just reproach if the large body of emigrants now domiciled on the Island, or any considerable portion of them, were now to be deprived of the religious privileges which they have hitherto enjoyed with the concurrence of all the public authorities, and with the general approval of the community.

Very sincerely yours,

New York, January 25, 1875.

JOHN K. PORTER.

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Commissioner Lynch spoke in support of his report and urged the adoption of the resolution appended thereto. He said:

“If the Jews were in the same proportion in Ward’s Island that the Catholics are, we would be in favor of erecting a synagogue for them. The proceedings against the Catholic chaplain were irregular and unfairly conducted. A case was made out against the priest and he was put on trial without being furnished with copies of the charges against him, or even without being allowed to be present. It was worse than the old Star Chamber. There was no one sworn, and there was, therefore, no testimony in the matter. The questions were all written. They were evidently prompted by designing and malicious people; and the Chairman, then only newly in office, was grossly imposed upon. The proceedings were little better than a rehash of Ward’s Island gossip. The fact of the maintenance of two chaplains and two chapels was frequently referred to in the annual reports from the very early days of the Commission. The Commissioners regarded it as their duty to provide at all times all practicable facilities for the people in their charge to worship God according to the dictates of their conscience. The emigrants were always satis-



fied with two chapels, and would not be satisfied with less. The number of destitute and sick emigrants who annually availed themselves of the refuge and hospitals on Ward's Island would average 12,000. Nearly all were Christians; about two-thirds of them were Roman Catholics. The commutation tax of \$1.50 was paid to this Commission by every emigrant landed at this port; the ship's agent acts as the broker in paying in the funds. For this consideration the State provides care, support and maintenance for the sick and destitute for four years after their arrival, the whole to be provided with the emigrant's own money. Not one cent had the State ever contributed to this fund, nor had any county in the State. *The 120 acres of land and the splendid buildings thereon were all paid for with the emigrant's money.*

"It was an insult to the emigrants to compare their institution to poor houses, prisons or military establishments which are supported by the taxes of the city or State or nation. The Commissioners, as the guardians of the emigrants, should provide for the spiritual wants of the people in their charge, as well as for their physical necessities. Such had always been the practice of this great and beneficent Commission, and it should not be departed from at this time."

He offered his resolution as a substitute for that of Mr. Stephenson.

Mr. Kauffman offered as an amendment the following:

WHEREAS, The church erected upon Ward's Island has been built with the funds contributed by immigrants of all denominations, and

WHEREAS, No one denomination has, therefore, any exclusive right to consider said edifice as built for their own exclusive use; therefore be it

*Resolved*, That said church shall at all times be considered as a place of worship wherein all creeds shall be at liberty to hold religious services, and that suitable provisions shall be made by the Superintendent at Ward's Island for the holding of such service whenever it may appear necessary to afford more room to the worshipers than is at present allotted them upon the Island.

A very sharp debate ensued, but developed no new features so far as the main question was concerned; and a vote was finally taken on the substitute offered by Mr. Kaufmann, which was carried by the following vote:



Yeas—Commissioners Forrest, Hurlbut, Kaufmann, Maurer and Starr—5.

Nays—Commissioners Lynch and Stephenson.

Absent—Commissioners Havemeyer and Quintard.

The resolution as passed is somewhat ambiguous. It is clear, however, that the two chapels are to continue *in statu quo* until it may appear necessary to afford more room to the worshipers than is at present allotted them upon the Island.

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#### REPORT OF THE HONORABLE JAMES LYNCH

The undersigned, a member of the Ward's Island Committee, to which was referred at the meeting of the Board of Commissioners of Emigration held at the Board room at Castle Garden, on the 10th day of June last, the subject of the chapel, begs leave respectfully to submit for the consideration of the Commission the following report:

The undersigned, in compliance with a call for a meeting issued by the Chairman, visited Ward's Island on the 9th of July last and found assembled the following members of the Committee:

Commissioners Stephenson (Chairman),  
Starr,  
Quintard.

The Rev. G. Schmidt, Protestant chaplain, and Rev. Joseph Prachensky, Catholic chaplain, with others, was called and examined by the Chairman.

The principal part of the examination was devoted to matters investigated by the previous Board and satisfactorily settled with the assent of the Ward's Island Committee by Commissioner Schack, the then President of the German Society, and the undersigned, then as now President of the Irish Emigrant Society.

The object of the resolution referring to the religious question at the present time is, in the opinion of the undersigned, for the purpose of examining as to the right of the Board to appropriate any building for divine worship to be used by the inmates of the emigrant institutions, and he will therefore confine himself to that branch of the subject.

The right of the Commissioners of Emigration to do this has never been questioned since the organization of the Board in 1849, until within the past two years, when a member of the late Commission raised the point as to whether the Board had the right to appropriate or erect a building



for the use of any particular religious sect or denomination. The counsel to the Board, in answering the question, gave as his opinion that the Commission had no authority whatever to appropriate or erect any building for divine worship at all.

The then President of the Commission, Mr. Richard O'Gorman, believing that the predecessors in office, who originally appropriated and set apart, twenty years ago, portions of two buildings for a Catholic and Protestant chapel, had not exceeded their official duty, and that in continuing such practice he and his colleagues were not violating theirs, requested the opinion of Mr. John K. Porter on the subject. The correspondence is herewith submitted.

The question now before the Board is whether it will be governed by the opinion of the late counsel, Mr. W. S. Hiller, denying the right of the Commission to appropriate any building whatever for divine worship, or that of Judge Porter, affirming the right of the Commission to appropriate and set apart one or more buildings for places of worship as in the judgment of the Board would most truly tend to the spiritual advantage and comfort of the emigrant.

In obtaining an opinion from Judge Porter and thereby going beyond the counsel to the Board, the President, Mr. O'Gorman, acted as did his predecessor, Mr. Gulian C. Verplanck, who when an important question divided the Board, advised that the opinion of another eminent lawyer be obtained for the guidance of the Commission. This was done, and the Board was to a great extent then governed in its action by the opinion thus obtained. (See report for 1868, pages 126 to 129.) Even admitting that the Board should now be guided rather by the opinion of its own counsel than by that of another member of the profession, what value can the majority of the present Board place in the opinion of a lawyer whom it removed from office after an official connection of less than two months? The reason for this action must have been want of confidence in his legal qualifications, as it could not be for political reasons, the late counsel being in full political accord with the majority of the present Board.

The undersigned believes that freedom to practice religion should be accorded to the emigrants without any restraint whatever, while in the charge and care of the Commission. To do this, it was 20 years ago decided by the former Commissioners, than whom in that day no citizens were more eminent for intellect, statesmanship and purity of character, that the two great denominations of Christians



embraced under the head of Catholic and Protestant, and comprising more than nine-tenths of all the emigrants admitted to the institutions on Ward's Island, should be furnished with separate places for religious worship.

It may be claimed that in other public institutions there are no separate places for divine worship. This is probably true; but then it should be remembered that while this Commission is, strictly speaking, a creature of the State, it is entirely dissimilar to any other.

Other public institutions are sustained by money contributed by one portion of the community for the support of another portion, while the emigrant considers it is his own money deposited at the time of payment of his passage with the ship owner who transports him here, which maintains the institutions on Ward's Island and supports him while there, and that he himself provides the means which the Commissioners of Emigration, as the joint trustees of himself and the State, expend for his benefit and maintenance.

To correct existing misapprehension on this chapel question, it may not be out of place here to give a concise history of it. Previous to 1853 the Protestants and Catholics worshiped alternately in one room on the top floor of the old frame four-story building known as the "*Nursery*," erected in 1848. At that time, on the representations of the then Protestant chaplain, who expressed a desire for a separate place of worship and because the room in use was ill-adapted and inconvenient and not well ventilated, a chapel for the Protestants was fitted up on the second floor of a recently erected and commodious two-story brick building, 28 feet wide by 125 feet in length.

This room was particularly well suited for the purpose, being lighted on both sides and having a ceiling 14 feet high, thus affording excellent ventilation.

After being painted and fitted up and finished by the Commission, it was set apart as a Protestant chapel and devoted to the use of the Protestant emigrants, for whom it has afforded ample accommodation and who have continued to worship there up to the present time, a period of 20 years. The room in the Nursery was continued for the exclusive use of the Catholics, and as it was without alteration or improvement until 1866, the Commissioners then in office, Gulian C. Verplanck, Wilson G. Hunt, Frederick S. Winston, Cyrus H. Loutrel, Isaac T. Smith, Richard O'Gorman, Philip Bissinger, John T. Hoffman and Samuel Booth, decided that some effort should be made to improve the venti-



## CATHOLIC CHURCH ON WARD'S ISLAND

ation and thus increase the comfort and benefit the health of the large number of emigrants frequenting it. A mansard roof was accordingly added, and the Catholic chapel continued there until 1872. In 1870 it was discovered that the weight of the mansard roof, together with that of the congregation using this chapel, had weakened the building to such an extent as to make it necessary to strengthen and prop it up. This was a partial remedy only, and it was finally decided to remove the chapel and devote the room to school purposes, for which it was needed and well adapted. There being no building which could be appropriated for a Catholic chapel, it was decided to erect one, and this was done. The furniture of the old Catholic chapel was, by order of the Board, transferred to this new building, and the building opened for divine worship in the latter part of the year 1872.

Much stress has been laid on the cost of this chapel building for the use of the Catholic emigrants, but the undersigned, who is equally anxious with his colleagues for an economical administration of the great trust imposed on the Commissioners of Emigration, has yet to hear any reference made to the value of other buildings and the uses to which they are put, as, for instance, the one now occupied and used by the Superintendent of the Island for his residence. The total cost to the emigrant fund for this chapel building is not less than \$35,000, while the value of the Superintendent's residence and the furniture in it, which is also the property of the Commission, is upwards of \$50,000. In the one case the chapel building is for the use and benefit of more than one-half of all the emigrants admitted to the institutions, while in the other case the Superintendent's residence is for the benefit of a single official and his family.

The two chapel buildings on the Island were fitted up for the use of the two denominations, comprising about the entire population of the Island.

The Catholic chapel has been decorated and ornamented in great part at the expense and by the special contributions of the Catholic inmates and employes. To deprive them of it by taking away the emblems of their faith, with which the building has been embellished, and turning it into a sort of Pantheon for the use of any and all denominations, would be, in the opinion of the undersigned, unjust towards the contributors, whose money has been paid for those purposes, and an injury to religion. The majority of these people will consider such proceedings an act of desecration and intended for a blow at the religion they profess.



Is it not, considering all the circumstances, wiser and more judicious for the Commission to follow their predecessors of 20 years, comprising such distinguished and honorable citizens as Gulian C. Verplanck, Edwin D. Morgan, Andrew Carrigan, Curus Curtiss, Wilson G. Hunt, Gregory Dillon, Frederick S. Winston, Charles H. Marshall, John A. Kennedy, James Kelly, R. A. Witthaus, Gustav Schawb, A. A. Low, Philip Bissinger and Frederick Schack, than to discontinue the beneficent course which has so long prevailed, and try an experiment which can only produce discord and trouble where harmony and peace should exist?

The total immigration to the port of New York from May 5, 1847, to January 1, 1873, was 5,033,429; a careful calculation shows that over 2,800,000 were of the Catholic religion. These Catholic emigrants contributed to the per capita tax which supports this Commission over \$4,500,000, besides adding by their labor and their money to the property of this city and State as well as the whole Union.

The undersigned respectfully offers for adoption the following resolution:

*Resolved*, That the Ward's Island Committee be discharged from all further consideration of the subject of the religious departments on Ward's Island and of the matter of the chapel, and that this Board adhere to the principles laid down by their predecessors and continued for the past twenty years—in having two chapel buildings—one for the Protestant and one for the Catholic inmates.

(Signed) JAMES LYNCH.





## BOOKS OF INTEREST TO OURS

**OUR NUNS.** By Rev. Daniel A. Lord, S. J. Benziger Bros., New York. Price, \$1.75 net.

Other heroes there are besides those who receive fitting recognition in the acclaim and honor of their fellow-men, heroes who, hidden from the grateful gaze of an admiring world, spend their lives in caring for the spiritual and temporal welfare of the men and women, old and young, who come beneath their ministering influence, heroes who, in poverty and holiness, having left the world and its attractions, serve only Christ in His loved ones. It is of such heroes that Father Daniel A. Lord, S. J., has written in his superb volume, "Our Nuns."

True it is that Catholics who have come into contact with our Sisters revere and love them, but in this, as in so many other things connected with our Church, there are many who take too much for granted. As the author very well remarks: "What we need is something to jolt us into a realization of the fact that without these women the Church in America could hardly hold its ground for a single day." Now there is only one way in which to study and understand their important work in the thousands of hospitals and asylums and schools which they conduct so efficiently,—personal observation, so Father Lord has placed at the disposal of all those who peruse these pages, the results of his personal experience in inspecting these monuments of heroism.

A two-fold purpose inspired this book, first, that a volume "showing what the inside of convents really looks like might satisfy at once working and unworking curiosity and might be welcomed by persons friendly to Catholic Sisters, and might be heard even by those who were ignorantly prejudiced"; and second, "that a book on the work of our Sisters would be a splendid apologetic argument for the truth and sanctity of the living Church."

In the fifteen visits or pilgrimages to the various institutions, typifying in general the varied works in which our Sisters are engaged, the Reverend Author had an excellent opportunity to observe at first hand the actual working plans of the different Religious Orders in charge of these institutions. But he has not given a mere statistical or formal account; rather with true priestly insight he has, in a most fascinating way, pictured for us the daily life of these Sisters and their charges, and with true appreciation, as for instance, when speaking of their work in the grade schools, he says: "But let us give credit where credit is due. Our system of education, built at such cost and sacrifice, rests fundamentally on one thing, the unfailing devotedness of our Catholic teaching Sisters"; or when he describes the Sister in the Foundling Asylum and her love "that goes out to the child one has not borne, and that takes it to one's heart as if it were one's own"; "that 'Other Madonna' who loves the child because its own mother has not loved it, who takes it to her heart because others have flung it away from them, who tends it with devoted hands because of a love for the Infant Christ."

But if you would fully appreciate all that our Nuns are accomplishing, you must accompany Father Lord on his pilgrimages, from the



"Land of Smiles and Tears," where the foundlings laugh and coo and cry, to the "Garden of God," where the Carmelites dwell willing "Prisoners of Christ." Then and then only will you be aroused and thrilled by the nobility, self-sacrifice and patience of these "Brides of Christ."

From the first page to the last this volume is delightfully attractive, and like the human lives which it describes, it is filled with interest and humor and pathos, and all so true. We sincerely hope that Father Lord's book will come into the hands of every Catholic family, and that all who read it may be inspired with the author's enthusiasm and appreciation. The price of the book is rather high. There should be issued a paper covered, cheap edition for our book-racks and mission stands.

**ARTHURUS VERMEERSCH, S. J. PERIODICA DE RE CANONICA ET MORALI.** Tomus XII (fasc. iii), I Nov. 1923. Beyaert, 6 Rue Notre Dame, Bruges, Belgium. Puertaferri, Eug. Subirana, Barcelona, Spain. Deposito Libri, Universita Gregoriana, Via del Seminario, 120 Rome (19), Italy.

Among the dissertations contained in this number of the *Periodica* we notice two important articles. One is a commentary on the Faculties which the Holy See grants to Nuncios and Delegates Apostolic, the other supplies bishops and superiors of missions with practical information which will be very helpful to these prelates at the time of their appointment and in their dealings with the Holy See. The latter of these two articles is written by Very Rev. Father Garnier, Procurator General of the Society of Foreign Missions in Paris.

**PERIODICA DE RE CANONICA ET MORALI.** Tom. XII, fasc. iv.  
Ed. ab Arthuro Vermeersch, S. J. Bruges: Beyaert.

This number of the *Periodica* closes the twelfth volume, which covers over 350 pages. The publisher inserts a note to inform the readers that in this country the price of the next volume will be 15 Italian lire with the addition of about two lire to cover mailing expenses; in all, about 17 lire, which, at the present rate of exchange, are less than a dollar. Readers are also informed that a new writer has been added to the staff. This writer is a doctor of Canon Law and also of Civil Law, so that the readers of the *Periodica* may expect from his pen new, valuable contributions in numbers to come. The new addition of Father Vermeersch's work, "De Religiosis," will appear about the end of this year, or at the latest, in the beginning of next year.

**BERNARD VAUGHN, S. J.** By C. C. Martindale, S. J. Longmans.  
7s. 6d.

A long and full review of this book has already appeared in the *Letters and Notices*. This biography of Father Vaughn by Father Martindale has captured the public, not merely because of its subject, but because of the masterly way in which the author has portrayed him. The press generally has called the work a masterpiece of biography. Here is how one reviewer writes of it: "You may be a Catholic, or a Protestant, or an agnostic, or an unbeliever in religion altogether. But if you possess within yourself the feelings and appreciations normal to human nature, you cannot fail to be captured by



the charm of the fellow-man whose character and energies are here depicted. If 'one touch of nature makes the whole world kin,' how much more the whole of nature at its best, welling out of the personality of a real man, a whole man, through the pages of a writer who has entered fully into that personality, and made it his own, and makes it the reader's own."

**BIBLIOTHEQUE DES EXERCICES DE SAINT IGNACE.** No. 85. Janvier, 1924. *L'Adaptation des Exercices Spirituelles de Saint Ignace.* Nos. 86-87, Mai, 1924. *Reunion D'Oeuvres a la suite d'une Retraite.*

The two articles in this number were composed in 1911 for a meeting of directors of retreats, but were never published. They are published now in this number because the Editor feels sure that they will prove very helpful to all Ours engaged in the work of giving retreats. This number should be read by all who love retreat work. They will learn from it the wonderful adaptability of the Exercises to every class and every age.

Mention has been made before in the *Bibliothèque* of meetings or reunions for various works at the close of special retreats. Some directors have either established such reunions or have tolerated them. Now all are aware that this practice demands much prudence and discretion. There can be no question of turning the retreat into a congress. And yet sometimes the practice may be very fruitful for good. How it may be made so is told in this number of the *Bibliothèque*. There was a very successful reunion of this kind held in 1890 at the close of a retreat. An account of it was published at the time. As only a limited number of copies was printed, Father Watrigant has deemed it good to reprint the account as an example of how such reunions may be very profitable.

**A BRIEF INTRODUCTION TO THE DIVINE OFFICE.** By Joseph J. Ayd, S. J. New York: The Devin-Adair Company.

This excellent pamphlet of seven pages, bound in stiff paper, has just found its way to the Editor of the *Letters*, although it has been in use for some time. That the pamphlet is very helpful for those who are preparing for ordination is evident from the fact that it is used in every seminary in this country and in Canada. It has also been translated into Spanish.

**LIBER DEVOTIONUM AD USUM SCHOLASTICORUM SOC. JESU PROVINCIAE MISSOURIANAE.** (In usum privatam.) Chicago: ex Typographis Loyolae.

The title of this book is in Latin, but the prayers for the most part are prepared in English. All the prayers familiar to Ours, and others, perhaps, not as familiar, are to be found in this neatly printed and bound book. Some of the contents are: Prayers for Special Occasions; Various Devotions and Instructions; Daily Examen of Conscience; Meditations and Particular Examen of Conscience; the Novena of Grace.

**TALKS ON TRUTH FOR TEACHERS AND THINKERS.** By Thomas Hughes, S. J. New York: Longmans, Green Company.

This is a book of short readings. Each reading is full of meat, and well-seasoned with quotations from Holy Writ, as the author well



says: "The shorter the reading the better seasoned should it be." The object of this work is to answer for teachers and thinkers and for others many questions on the ways of the Lord. Father Hughes has selected some matters of fact, and certain speculations from the field of truth; Prayer leads the way. Then come other topics, such as Truth itself, so many-sided in its relations; and especially Religion, the history of which is so singular for aberration from truth in theory and practice.

The work, therefore, is divided into three parts: Prayer, Truth and Religion. To each is devoted a number of chapters, all short, but all most instructive. The author is clear, interesting and thorough. Some chapters are particularly good, as, Beauty and Truth; Truth and Doubt; Pragmatism, Sentiment and Imagination; Rationalism and Naturalism. The whole work is in the form of a dialogue. It is a splendid book for our day, and teachers and thinkers, among whom we may include those who give retreats, will find it a treasure house of good things for themselves and for others. There is a fine idea at the end of the book.

The following books and pamphlets have been received:

*Museum Lessianum. La Priere de Toutes les Heures. Par Pierre Charles, S. J.*

*Etudes sur la Psychologie des Mystiques. Par Joseph Maréchal, S. J., I.*

*Publications Dirigées par des Peres de la Compagnie de Jesus. Louvain.*

*Intelligence Tests. By A. G. Schmidt, S. J. America Press.*

*Papini's Prayer to Christ. America Press.*

*Jesuit Martyrs in the U. S. and Canada. By J. J. Wynne, S. J. America Press.*



## OBITUARY

### FATHER JOSEPH HAVENS RICHARDS, S. J.

Havens Cowles Richards, the subject of this sketch, or as his brethren in the Society knew him, Joseph Havens Richards, was born in Columbus, Ohio, November 8, 1851. His father, Henry Richards, was an Episcopalian clergyman and pastor of a church in Columbus.

Henry Richards, the father, was received into the Catholic Church on January 25, 1852, in the Church of the Holy Cross, Columbus, Ohio, by Father Casper Borgess, afterwards Bishop of Detroit. Havens Richards was born November 8th, two months and a half before his father became a Catholic. Father Richards' mother was in great perplexity and anxiety at her husband's entrance into the Catholic Church. Her Episcopalian relatives and friends tried to induce her to leave her husband. The deepest bond of affection had always subsisted between husband and wife, and in spite of keen suffering, anxiety and evil advice from friends, Mrs. Richards remained faithful and loyal to her husband. Four years later, in St. Peter's Church, in Jersey City, she followed her husband into the Church, and was baptized conditionally, May 14, 1856.

With all Mr. Richards' tender love for his wife and his sympathy for her suffering and anxiety at the time of his conversion, he did not propose to let any question arise as to Havens' Catholic baptism. He, therefore, one day took the baby Havens quietly in his arms and slipping unobserved out of the back door, carried the child to Father Borgess at the Church of the Holy Cross and had him baptized. Mr. Richards, in his notes, pleases himself with the conjecture that this resolute act of faith on his own part may have had some connection, by God's grace, with his son's vocation in after life to the priesthood and the religious state.

The other four children were baptized in the Church at different dates, some before, some after their mother.

The heroism, piety and marvelous love of God of Mr. Richards had a powerful formative influence in molding the character of his children. He was deeply pious and religious. He tells us himself that on Christmas Day, 1854, while attending Mass and contrasting the solid devotion of the Church, her doors open at all times, with what he had seen before, he exclaimed with St. Augustine, "Too late have I known thee, oh ancient and eternal truth! Too late have I known thee, too late have I loved thee!" He was so overcome by the thought, he tells us, that he shed tears of devotion.

Mr. Richards' discipline in his family was strict and careful, and necessarily had a most powerful and spiritualizing effect. All had to rise at a fixed hour and to take part in the family devotions. Up to the age of twelve or more, the children were obliged to go to rest at 8.30 in the evening, except on extraordinary occasions, and no tears or expostulations could gain an exemption from the rule. Even when they were approaching adult age, they were expected not to go out without letting their parents know whither they were going and with what companions. During the period of childhood they were subject



to corporal punishment for any flagrant fault, even of negligencé. But Mr. Richards never punished without giving a lecture beforehand, in which the fault was made so plain that the culprit rather welcomed the whipping. He never corrected in anger, and the affection that shone even in his most earnest reprehensions, relieved the discipline of all bitterness.

Mr. Richards was a strong and vigorous advocate of Catholic education. For a time he was himself obliged, by the pressure of circumstances, to send several of his children to neutral schools, private and public. But this he did only with the formal concurrence of his Pastor and only for such a period as was absolutely necessary. Thereafter all were sent to Catholic Colleges and Convents, the two older boys, Henry and William, to Seton Hall College, and the youngest, Havens, to Boston College, while the two daughters were educated at the Sacred Heart Convents, at Manhattanville, New York, and Kenwood, Albany.

Meantime he took the greatest care personally of their religious training, in order to make up for any deficiency in the school. The boys were in his own class in the Sunday school (of which he acted as superintendent), where they enjoyed no privilege, except, perhaps, to be held more strictly than the other pupils to the standard in lessons and conduct. At home he frequently called the children around him on Sunday afternoon or evening and gave them instructions and exhortations on the virtues and vices, as well as on the most controverted doctrines of the Church. In these little gatherings, not only his own children took part, but also at times their playmates, even of non-Catholic families, and all listened with the most intense interest. He did not hesitate to speak plainly to the boys about the dangers to their morals as well as to their faith, which they were likely to meet in their daily lives and associations.

His five children, as a result of such training, lived most noble, model, Catholic lives. Their ideals were the highest, and their influence upon all who came within the radius of their lives was most edifying. None of them married, and all but one have passed to the reward of their exemplary lives. One sister survives, a model of noble Catholic womanhood.

The noble traits of parents pass on to their children. Henry Richards, the father, had a firm sense of duty and a determination to prefer the right to the pleasant or profitable under all circumstances.

With these preliminary remarks on the formative, parental influences on Havens Richards' childhood, we shall naturally look for very striking traits of conscientious exactness and strict fidelity to every duty in his after life. And we find that these characteristics stand out strongly throughout his life.

As to his vocation to the religious life and priesthood, an incident is related of a prophecy of one of the friends of the family. When a boy of ten, as he was walking home from Mass one day, from St. Peter's Church, Jersey City, with a Mrs. Peters, a very devout and zealous Catholic, who was instrumental in introducing into America several different orders of Nuns, she remarked to the child: "You will some day be a priest." He did not forget the prophecy.

He never saw a Jesuit till 1869, when he and the family moved to Boston. They had associated somewhat with the Paulist Fathers in New York, and they thought Havens might be a Paulist. He went to a private school, then to a public school in Jersey City till about the



age of fourteen. He was quite frail and delicate, and gave up school at fourteen, remaining out till the age of eighteen, when he resumed his education at Boston College. In the interval he was an office boy and kept his father's books. He came to Boston in this capacity in February, 1869, and the whole family followed in July, 1869. He entered Boston College in September, 1869, and remained three years, till within a year of graduation. He then entered the novitiate in Frederick, Maryland, August 7, 1872. After completing his novitiate and juniorate in Frederick, he went to Woodstock, Maryland, for his philosophy in 1875. At the end of three years he was sent to teach physics and mathematics at Georgetown University for five years, remaining there till July, 1883, when he returned to Woodstock for his four years of theology. Owing to the illness and age of his father, Father Richards was permitted by Father Robert Fulton, the Provincial, to be ordained to the priesthood at the end of his second year of theology, August 29, 1885.

At the completion of his theology in 1887, he made his tertianship in Frederick under Father Cardella.

During these sixteen years of formation and preparation, his life was characterized by every virtue that should befit a member of the Society. He was ardent in his love of God, fervent in prayer, exact and faithful in all rules and duties, most diligent in studies, devotedly industrious in intellectual pursuits, mortified and self-denying, zealous and solicitous in good works for others. In a word he was a model son of St. Ignatius, and his example was an inspiration to his brethren. Of these first years of hidden life and of preparation for the active years of the apostolate, one of Father Richards' contemporaries in the Society has written as follows: "From the very first he showed the great characteristic quality of his life, intense earnestness. His conversation was ever uplifting, avoiding frivolity, and full of information owing to his life-long habit of deep and constant reading. Yet he loved manly sport and was ever ready to take part in the baseball and hand-ball games. He suffered not a little during the noviceship from scruples, but by prayer, joined to the exercise of his will power, and a most judicious adviser in the person of the Master of Novices, Father Ward, he was enabled to overcome this great trial; although he retained a very delicate conscience all his life in any matter of rule or duty. He was ever willing to give help in literary or mathematical difficulties to his less talented companions, and his desk became what might be styled a common desk. Even his fine penmanship showed the exactness with which he tried to carry out every detail. When he returned again for his second noviceship or tertianship, he had to make very little change in his manner of making his spiritual duties, as he had been as exact as a novice during his teaching and years of study. He showed wonderful grasp of the Spiritual Exercises, and those who were so fortunate as to accompany him on long walks, found his explanation of them most illuminating. He wrote an account of the Thirty Days' Retreat, which would be well worth publishing for the benefit of Ours. A former Rector, speaking of him, said: "God's Providence raises up such men as Father Richards in the Society to enable its members to understand what the Institute of St. Ignatius really means, and to show how the same can be practised in daily life."

On the completion of his third year of probation, he was immediately appointed Rector of Georgetown University. He entered upon this



office August 15, 1888, becoming the University's thirtieth President. He was thoroughly acquainted with Georgetown traditions and customs.

In addition to the ordinary serious responsibilities of a Rector, he was confronted with great tasks which demanded immediate attention, one was the completing of the unfinished Healy Building, and the other was the worthy celebration of the hundredth anniversary of the founding of Georgetown College. He clearly foresaw these responsibilities and anxieties, for he wrote to his mother shortly after the appointment: "The appointment means any amount of work and possibly some worry, but 'Deus providebit.'" A month later he wrote to her: "I am from morning to bedtime in a perfect whirl of business that leaves me no time to even so much as think, and that sends me to bed with the consciousness of a mountain of work still undone. I have begun work again on the new building, and am about to receive bids for further work in completion of the College."

This remark of Father Richards' indicates one of the two pressing works which called for his immediate attention on assuming the office of Rector, namely, the completion of the Healy Building. The other task for immediate attention, as we have said, was the fitting celebration of the hundredth anniversary of the founding of the College. Both of these tasks were accomplished with great administrative skill.

The beautiful building, called the Healy Building, was started by Father Patrick F. Healy in December, 1877. In November, 1879, after approximately two years, the building was completed exteriorly, but not finished interiorly. Father Healy retired from office, broken in health, in 1882, and was succeeded by Father Doonan. Even at the end of Father Doonan's term of office it was still unfinished. The task of completion was left to Father Richards. When Father Richards took charge the three front doors were roughly boarded up, and, without porches, looked very ugly. People entered the College through the North Building. He built the porches, put in the entrance with the parlors and stairway, also two corridors of class-rooms, the museum, and later the library, through the generosity of Mr. Riggs. Some one wrote that when he began, "the College looked like a poverty-stricken school; when he finished it looked like a prosperous institution."

He was anxious to have the building in good condition for the centennial celebration, which took place February 20, 21 and 22, 1889, and he succeeded in having much of it finished by that date, though only six months had elapsed since he took office.

The completion of the Healy Building was a great work in itself, but simultaneously with that momentous work went the preparation for the centenary celebration, the commemoration of the hundredth year of Georgetown's collegiate existence. This was an event of great importance in American educational life. It was really a remarkable event, as it was carried out by Father Richards, and was universally conceded to be a great success. His systematic and scholarly organization work was evident in every phase of the celebration. Countless details had to be attended to, remarkable foresight was needed, and almost superhuman energy was expended in carrying through this truly great celebration. His Eminence, Cardinal Gibbons, Archbishops, Bishops and clergy from all parts of the country, educators from numerous Colleges, diplomats, distinguished men in civil and professional life, and many alumni graced the occasion. In addition to the other features of the celebration, a memorial volume of the



history of Georgetown College, covering one hundred years, was compiled by John Gilmary Shea and a member of the faculty. The volume, published in 1891, chronicles all the details of the celebration, from which one can readily understand the grandeur of the centenary celebration. The historical volume is a fine monument of the event, and a chronicle of a hundred years well worth one's perusal.

The celebration drew to Georgetown the attention of educators, not only of this country, but of Europe also. Father Richards deserves our praise, our admiration and gratitude for making the event so wonderful a success, by his wise direction and enthusiastic energy, though he insisted that its success was due to his coworkers. In praising him we do not fail to accredit them with generous and loyal co-operation.

This trait of encouragement and giving credit to others is well worthy of our notice, as it went through his whole life in all his relations with others. One who was a subordinate official of his in Georgetown says: "It is no small testimony to his credit to record that he allowed his subordinate officials to do the work of their offices, never interfering, always encouraging and congratulating. In the centenary celebration he tactfully used the services of subordinate officials in such a way as to bring out their best work. And I recall one day in 1892 (three years after the event), when, in recreation, some reference was made by a visitor to the grand celebration, of which the visitor had read, Father Richards immediately attributed all the success of it to Father John Murphy and the others who had so ably assisted him." This writer goes on to say that: "Notwithstanding all this very wise distribution of the work, he was always working hard himself, even to the fault with which he was charged at the time, of overworking."

On the occasion of the centenary celebration, Mr. E. Francis Riggs, of the banking firm of Riggs & Company, gave a generous donation of ten thousand dollars for the remodeling and beautifying of the College Library, now known as the Riggs Library.

Father Richards refurnished the Coleman Museum and completed Gaston Hall. He improved the standing of Georgetown in the scientific educational world by his work for the Astronomical Observatory. He invited Father Hagen to take charge of the Observatory, thereby bringing Georgetown into prominence in scientific circles. Mr. Pickering, of Harvard, gave twenty-five thousand dollars to help Father Hagen publish his charts of variable stars. Father Richards had Father Hedrick and Father Fargis appointed assistants to Father Hagen. Jesuits from Spain and Germany studied then at Georgetown Observatory.

Among these Georgetown students Father Algué has become famous in the Philippines. Under Father Richards' energetic direction the Observatory was renovated, an elaborate system of electrical connections was introduced, new chronographs were purchased, several important instruments of latest make were set up; in short, the Observatory was equipped in every way conducive to successful experimenting in higher astronomical subjects. Father Richards continued his interest in the Observatory, after he retired from Georgetown, as we learn from a letter to his father, written from Frederick, May 5, 1902: "May I ask you all to pray earnestly during the next few days after the receipt of this letter, for the success of a begging letter of mine. At Father Hagen's request, I have undertaken to beg, if possible, a



sufficient amount of money to establish a South African Station of the Georgetown College Observatory. It seems to have been arranged by a special dispensation of Divine Providence that this can now be done at a ridiculously small expense, considering the magnitude of the undertaking, and thus the work of the Georgetown Observatory will be extended to the whole sky, instead of being limited to the stars visible to our Northern latitude. Please keep on praying earnestly, until I let you know of the success. If my first letter should miss fire, I shall certainly aim again." About three weeks later he wrote again to his father: "My first begging letter has failed; it obtained only a very courteous, but very decided refusal. I must try again."

In connection with these scientific interests of Father Richards, it is a matter of interest to note that Mr. Langley, pioneer in aeronautics, was a close friend of Father Richards. Father Richards believed in his theories of flying, which were ridiculed of old, but now have been proved practical.

In each and every department of the University Father Richards exhibited the keenest interest. Ever in touch with the smallest details of their particular direction, he marked the yearly progress of each, and with the energy of a great man, urged further and greater development.

The School of Medicine had been founded in 1851, under Father James Ryder; a new building for this department had been erected by Father Doonan in 1886. Under Father Richards a chair and laboratory of bacteriology were established. Instructors were added in anatomy, physiology and surgery. Laboratory practice in chemistry was extended and class curricula placed on a more advanced basis.

In the Law School, which had been founded in 1870 under Father Bernard Maguire, new courses were introduced, and in 1892 a new building was erected for this department.

Plans were advanced for the higher courses of electrical mining, chemical and civil engineering, but failed of execution.

He also projected a gymnasium. In connection with this project of a gymnasium he wrote to his sister, Mary, July 8, 1895: "I propose to beg for a gymnasium. I have perfect confidence in the success of your prayers, even if the contract is a large one. To Saint Joseph, I suppose, the difference between seventy-five and seventy-five thousand dollars does not count."

In a word Father Richards aimed to place the educational facilities and equipment of the University among the best to be had in modern educational life. In 1889 postgraduate courses in philosophy, letters and science were reopened. Courses in theology and philosophy had been conducted at Georgetown till during the Civil War, when the scholasticate was removed to Boston. It returned to Georgetown about 1864, but in 1869 was transferred to Woodstock. When Father Richards came to Georgetown the management of the Medical School was not under the control of the University. It was an independent legal corporation called "Company of the Medical Department of Georgetown University." By his combination of tact, urbanity and scholarship, with little or no friction, he had the property transferred to the President and Directors of Georgetown College, January 24, 1890. This was a very important step, for it gave the President and the College much more authority and control in regard to selection of professors and other important matters.



He was highly esteemed by professors in law and medicine. Those still living speak in very high terms of him. He presided at their meetings, and they used to listen with attention and pleasure to his talks, even on their own subjects of law and medicine, deriving, as they said, contributions to their own subjects of law and medicine.

About the same time that the new Law Building was erected in 1892, Father Richards' anxious solicitude for the students' spiritual welfare was rewarded by the donation of Mrs. Dahlgren, wife of one of Georgetown's alumni, which enabled him to build the beautiful Dahlgren Memorial Chapel. In regard to their spiritual welfare, he was very solicitous. A lazy, worthless boy had been dismissed. The boy circulated damaging reports about the University, which reports came back through his own family to Father Richards. In reply, in a private letter to his sister, Father Richards wrote to show that he was very solicitous of the spiritual welfare of the boys, and stated the actual facts in the case, which had been altogether misrepresented, and he proved that Georgetown was not a hotbed of misdemeanors nor an utterly worldly University, by citing the number of vocations to the Society that very year. He wrote: "Last summer five of our best students entered the noviceship, one has just gone there a couple of weeks ago and others intend to go next summer. We also have a certain number looking toward the secular priesthood. One graduate was ordained, I believe, just before Christmas at Lille, in France. And another just returned from Lille to the San Francisco Archdiocese." He was ever alert and spared no personal sacrifice to advance the University, spiritually and intellectually. An instance in point is the sacrifice of time and the laborious planning to seek funds to secure the valuable library of John Gilmary Shea, in this same year, 1892. On March 8, 1892, he wrote to his father: "I went twice to New York and Elizabeth, New Jersey, in connection with Doctor Shea's illness and death, remaining the first time several days, and finally concluding the contract that secures to us his library, the greatest acquisition, probably, that we could possibly have made in this line. The collection is not a pure gift; we subscribe to five hundred sets of his 'History of the Catholic Church in the United States,' a work in four volumes, at twenty dollars per set. Hence, we pay ten thousand dollars, but this is distributed over four years (at two thousand five hundred per year), and besides, this sum is not paid directly for the library, but for the copies of the history. These will be taken and paid for, in whole or in part, by our alumni and friends; so we shall get the library practically for nothing. I have been a good deal occupied in getting up a subscription to relieve us of these books, and with Father Healy's assistance, I have secured subscribers to the amount of more than half the whole, viz.: about one thousand four hundred or one thousand five hundred per year of the two thousand five hundred dollars needed. This will take considerable attention from me for some time to come."

It was Father Richards' earnest wish to have a hospital attached to the Medical School. He began the work under trying difficulties and against much opposition in 1897. The difficulties and lack of interest are indicated in passages in some of his letters. In May, 1897, he says: "Our hospital subscription has begun to flag. We have about ten thousand dollars available and six thousand payable within the next five years in annual instalments."



In December, 1897: "I am so much occupied at the College that I am not able to collect for the hospital, which is now under roof." And again in the same month: "Our hospital is standing still just now. I hope to collect some money within the next four weeks." On March, 8, 1898, about four months before his retirement from the office of Rector, he wrote: "The contract for finishing the hospital has been signed and work will be rushed." The overwork and anxiety connected with this enterprise contributed much to the shattering of his health. But he labored at it indefatigably and was rewarded in overcoming the many obstacles by seeing the hospital under the charge of the Sisters of Saint Francis, a most desired and important adjunct of the Medical School, and another splendid work added to the long list accredited to him.

An exceedingly important chapter in the history of Father Richards' presidency of Georgetown is the chapter on his dealings and associations with the Catholic University. A discussion had gone on for some years as to the advisability of establishing a central Catholic University under the Bishops for the advanced studies of Priests. Finally, in the Third Plenary Council of Baltimore, held in November and December, 1884, the Catholic University was projected.

After much discussion as to the site, Washington was finally selected. It was clearly seen by the projectors that the presence in Washington of Georgetown University, possessed of all the powers and much of the equipment and development of a University, was a grave objection. Father Richards, in the notes left by him on this subject of the relations of the Catholic University with Georgetown College, said that he was told by the predecessor, Father James A. Doonan, that he had been approached by Bishop Keane, the first Rector of the Catholic University, with an inquiry as to what price Georgetown University would ask, if the Catholic University would offer to buy its entire property. To this inquiry Father Doonan answered unfavorably, saying that we did not wish to sell at all.

When he arrived at Georgetown as Rector, August 15, 1888, the first building of the Catholic University was approaching completion. It was called Caldwell Hall, and was intended exclusively for theological students, all of whom were expected to be already ordained Priests. He said he had received no directions as to the attitude to be observed toward the future Catholic University. He had known Bishop Keane very well and had been very friendly with him before he was made a Bishop.

Father Richards wrote in his notes: "After Bishop Keane had been relieved of the care of his Diocese of Richmond and was engaged in preparing for the future Catholic University, he visited Georgetown College, remaining two or three days, during which I had some charge of him. He asked me at that time what use we had of so extensive buildings for the College. This seemed to me at the time to indicate that he had very little practical knowledge of educational matters.

"Shortly after my coming to Georgetown, I received a visit from Rev. P. L. Chapelle, then recently appointed Pastor of St. Matthew's Church, afterward Archbishop of Santa Fe, New Mexico. He came to tell me that he feared the fact that he had advocated the locating of the Catholic University at Washington might cause him to be considered an enemy of Georgetown; that on the contrary he was sincerely attached to the College and was convinced that the new Uni-



versity would not interfere at all with Georgetown; if he had believed it would, he never would have advocated that location.

"When Georgetown University celebrated the first Centenary of its existence in February, 1889, Bishop Keane was in Rome, completing arrangements for the new University. He cabled a congratulatory message, which was read at the final session of the celebration. When he returned to Washington, about a month afterward, a reception and banquet were tendered to him by the clergy. At this banquet I was chosen to respond to the toast, 'Our Sister Universities.' As this was of some importance, giving the Bishop a warm welcome and expressing great confidence in the beneficial results to be expected from the new University on Catholic education in the United States, and thus outlining the conciliatory policy that Georgetown was to follow, I have preserved a copy of it. At the close, Bishop Keane thanked me very warmly for what he called 'the best utterance he had yet heard on the Catholic University.'"

Shortly after this banquet, the alumni of Georgetown University held their annual meeting at the College. To this reunion, Bishop Keane was invited as a special guest of honor. At the dinner he made an address in which he said that some fear had been expressed in a number of quarters that the locating of the Catholic University at Washington would interfere with Georgetown's success. He professed great friendship for "dear old Georgetown," and declared that the new University would not interfere in the least with her or any other Catholic College. He mentioned also particularly Notre Dame University, Indiana. It was planned to be so far above all of them in its studies that no interference would be possible. These same assurances were given by Bishop Keane in an article published in the *Catholic World*. The University was to be exclusively of a post-graduate nature, and would not come into competition with any of the existing Catholic institutions.

"The policy which I deliberately adopted from the first and which was faithfully adhered to by Georgetown throughout my administration was that we should make no opposition in any point to the new University, but on the contrary, should show cordial friendship and co-operation in its work. This, because the new institution came to us with warm approval of the Holy See and the recommendation of the Holy Father, Leo XIII, and, also, because if it were properly managed it would be an immense influence in elevating and co-ordinating Catholic education in the United States. But, secondly, we should not, on account of the presence of that University, curtail in any way the progress and development of our own University. We had been in existence for a hundred years, we also had the special approval and authorization of the Holy See, we had flourishing departments of University studies attended by many hundreds of students, we had several thousands of former students, both Catholic and non-Catholic, in every walk of life scattered throughout the States, even the most distant, and not a few in foreign countries. Many of these former students were occupying or had occupied very high positions in the professions, as Bishops, Priests, lawyers, physicians, etc., and particularly in government offices, such as Senators, Governors, members of Congress, judges, generals, etc. These would certainly not look kindly upon any attempt to check the legitimate growth of their Alma Mater.



"This policy, consistently followed, brought us through these ten years without any misunderstanding with the Catholic University, while at the same time Georgetown University continued to increase and develop steadily and rapidly.

"When the first band of professors came to the Catholic University from Europe, Drs. Schroeder, Pohle, Bouquillon, etc., we invited them to a special dinner at the College. On this occasion Dr. Bouquillon presented me a copy of his *Theologia Moralis Fundamental*, then recently published, as a homage to the Society of Jesus and a testimony of his regard for it. Some months after this the great conflict on Parish School education was precipitated by Dr. Bouquillon's pamphlet, 'Education—To Whom Does It Belong?' in which he seemed to exalt unduly the claims of the State. In this regrettable dissension, Georgetown took no part, except that there was written for the *American Ecclesiastical Review* a conciliatory article in which was outlined a plan of law by which the governments of the States or cities could support the schools of religious denominations without any undue burden on other taxpayers, while leaving entire control of our schools to us. This article was approved and signed by Martin F. Morris, LL. D., the Dean of the Georgetown Law Department. Cardinal Gibbons expressed to me his pleasure with the article and his conformity with its sentiments."

In 1892 Monsignor Satolli arrived in the United States as Extraordinary Delegate with the mission of settling the school controversy which had raged with extraordinary bitterness among some of our prelates and clergy.

Monsignor Satolli had first come to this country merely to take part in the celebration of the Centenary of the Hierarchy, and had delivered an address at the opening of the Catholic University, in November, 1889. He returned in November, 1892, as special Delegate Apostolic.

"On January 24, 1893, the regular Apostolic Delegation in the United States was established and Monsignor Satolli was appointed the first Delegate. On March 7, 1893, Monsignor Satolli attended the celebration at Georgetown College of the Episcopal Jubilee of Leo XIII. He was accompanied by Abbé Hogan, S. S., who was then President of the Divinity Department of the Catholic University (the only department then in existence). I made an address to Monsignor Satolli in Latin, at the end of which the Abbé Hogan congratulated me most warmly, saying the address was 'most happy in every respect.'

"Events soon showed that Monsignor Satolli was far from being unfriendly to the Society of Jesus.

"He attended one of the annual commencements of the Georgetown University Law School. He was undoubtedly deeply impressed by the great number of young men receiving their degrees as Bachelor or Master of Laws, the enthusiasm of the large audience and the evidently high standing of Georgetown University in the eyes of the public. He, no doubt, realized that any attempt to uproot Georgetown as a University would be a fatal move that would meet with great resentment from Catholics and Protestants.

"He then attempted to detach the Medical and Law Departments from Georgetown and attach them, without any other change, to the Catholic University. The first information I had of this was from the Deans of these two departments, George L. Magruder, M. D., and Martin L. Morris, LL. D. Both of these gentlemen told me that they



had received a letter from Monsignor Satolli proposing to them to separate their respective departments from Georgetown and ally them to the Catholic University. He guaranteed the consent of Very Rev. Father General, which he would obtain; and, if I remember rightly, he said that he acted with the approbation of Leo XIII. About the same time I received a letter from Father General Martin, through Father Rudolph Meyer, warning me to act very prudently. But all necessity of any deliberation on my part was obviated by the action of these two Deans and the respective Faculties, who, without any suggestion from me, refused positively to consent to any such plan. I did not see their letters, but I was told by them that their refusal was absolute and that the Law Faculty in particular declared that even if they were compelled by the Fathers of the Society to break their connection with Georgetown, they would not join the Catholic University, but would continue to carry on their Law School as an independent body. Bishop Keane was absent when all this occurred, soliciting funds in the West. When he returned and heard of Monsignor Satolli's attempt, he declared that he had nothing to do with it and knew nothing about it. He also told the Dean of the Medical School, Dr. George L. Magruder, that the Catholic University had no intention of adding a Medical Department for many years to come, if ever. About the same time (1893) Father Provincial, Pardow, called on me to prepare a statement for Father General on the condition and prospects of the Medical and Law Departments of Georgetown. This I did immediately. In this statement I declared my conviction that Georgetown ought either to be developed energetically by the Society, so that it might be a University in the fullest sense of the word, of which we might be proud, or all its University character should be abandoned and the Medical and Law Departments turned over to the Catholic University or otherwise disposed of."

At the next Provincial Congregation a Postulatum was sent to Very Rev. Father General, asking that Georgetown should be fostered as a University, even by sending to it foreign professors, if necessary, for its development. If I remember rightly, the answer to this Postulatum from Father General was that he approved its sense, but recommended us to depend upon our own professors. In 1892 there was question of building a new scholasticate. Among other sites Georgetown was proposed. "Father Campbell, Provincial, asked me to see his Eminence, Cardinal Gibbons, who was Chancellor of the Catholic University, and find out from him if the Catholic University would object. His Eminence said that he would not object, and the Catholic University could not justly object, as we had been at Georgetown one hundred years, and the Catholic University was a new-comer." Several years later, when Father Conaty was Rector of the Catholic University, Father Purbrick, then Provincial, told Father Richards that he believed Cardinal Gibbons had changed his attitude to some extent and that he would not look favorably upon a scholasticate at Georgetown, with power to admit secular students, clerical and lay, to courses in philosophy and theology, as that would evidently come in competition with the Catholic University.

In November, 1893, Cardinal Satolli went to the novitiate at Frederick, to celebrate the feast of St. Stanislaus. "I accompanied him," says Father Richards, "and spoke of the question of the transfer of the scholasticate to Georgetown, and asked him what he would think of admitting secular students, lay and clerical, to the courses of phil-



osophy and theology. He answered that he saw no objection at all as far as philosophy was concerned. As to theology, he was not so decided. As to the future relations of the two Universities, he said that his solution would be this, 'that each should continue in its own field, and thus the Catholic Church would have in Washington a complete University with all courses. You have letters and general College studies, medicine and law, the Catholic University has theology; let each continue in its own field.' "

In the year 1895 the School of Philosophy of the Catholic University was opened in a new building, McMahan Hall, erected for the purpose. This was expected to attract lay as well as clerical students. Shortly before or after this event, Bishop Keane had requested our Father Provincial, Father Pardow, to authorize him to visit all the Colleges of our Province and address the students, in order to attract them to the Catholic University for their higher studies. Father Pardow submitted this request to a large meeting, held at Gonzaga College, including his consultors, all the Rectors of the Province and a number of the older and more experienced Fathers. The opinions of the Fathers were divided, and Father Provincial preferred to leave the decision in each case to the individual Rectors concerned. "A day or two later I received a telephone message from Bishop Keane, asking that privilege from Georgetown. I readily and cordially consented. When he came we had all the members of our graduating and post-graduate classes, numbering, I think, nearly forty, in academic robes and caps, to hear him. All the Fathers of the College were also present. I made a brief introductory address on the advantages of higher University studies, noting that we were cultivating a corner, at least, of that broad field, and encouraged the Bishop to explain the advantages of the Catholic University. This he did in a fervent address.

"After the meeting, while talking in my office about the co-operation of the two institutions, I drew his attention to the fact that in the catalogue of the Catholic University there was a clause suggesting to the students of Catholic Colleges to come to the Catholic University for their first (the Bachelor's) degree, thus proposing to deprive the Colleges of the privilege now enjoyed by all of granting degrees and of giving courses in philosophy. The Bishop expressed his satisfaction at this honest criticism, and promised that the objectionable clause should be expunged. This promise was fulfilled in the next annual catalogue. Not one of our Jesuit Colleges refused the request of Bishop Keane.

"At the opening of McMahan Hall, new School of Philosophy (and Sciences) of the Catholic University, the address of the occasion was given in the chapel by Bishop Gilmour, of Cleveland. In that address he declared that the 'Catholic University of America' was not, and was not to be in the future, the only Catholic University in America. He said: 'We already have Notre Dame University (Indiana) and Georgetown University, and in future there will, undoubtedly, be great Catholic Universities in New York, Chicago and other large cities.'

"In November, 1895, Archbishop Satolli was created Cardinal, and in October, 1896, was recalled to Rome. Shortly before his departure, the Catholic public was astonished by the announcement that Bishop Keane was suddenly removed by Leo XIII from the Rectorship of the Catholic University and invited to Rome. This action was due entirely to the recommendation of Archbishop Satolli. Some persons imagined



that it was due to the influence of the Jesuits. But I can testify that this was entirely false, and, in fact, it never gained any general acceptance. We were as greatly surprised as anyone. As soon as I heard of the removal, I went in haste to the Catholic University to call on Bishop Keane. I found him in his room with Cardinal Gibbons, making preparations for immediate departure. I expressed my sympathy and regret. Both Prelates greeted me warmly and seemed much pleased with my call. After the departure of Bishop Keane, a public meeting was organized to express sympathy and esteem of the people for him. It was held in the hall of the Carroll Institute, an association of laymen of which Bishop Keane had had the direction, I believe, when he was Assistant Pastor of St. Patrick's Church. Both Catholic and Protestant notables were invited to speak on subjects assigned. Former Dean Martin F. Morris, of the Georgetown Law School, was the presiding officer. He accepted the position, as he explained to me, because he feared that otherwise the meeting might get into the hands of some rash individuals who might give it the character of a meeting of indignation against the Pope's action. I was assigned to speak on the subject, 'Bishop Keane as a Priest.' This I was able to do in all truth and sympathy, for I had some knowledge and a high esteem of his character and career in that capacity. My speech was printed in full in the 'Catholic News,' and I received a message from Cardinal Satolli, then on his way to Rome, but not having sailed from New York, congratulating me on the 'tact' of my address. While the meeting was full of sympathy and admiration for Bishop Keane and regret for his departure, not a word was said against the action of the Holy Father.

"After a short interregnum, Father T. J. Conaty, D. D., Pastor of Sacred Heart Church, Worcester, Mass., and a graduate of Holy Cross College, Worcester, Mass., was appointed Rector. In his inaugural address, he insisted very strongly on the assertion that the Catholic University was entirely postgraduate in character, and that, with the exception of Clark University in Worcester, Mass., it was the only University in the United States purely postgraduate. This exalted programme was not adhered to, even during the administration of Doctor Conaty.

"At a later period the Catholic University established an undergraduate department, thus entering into direct competition with the other Catholic Colleges. About the beginning of the year 1898, or somewhat earlier, I was told by Father Purbrick (who had become Provincial on March 4, 1897) that Dr. Conaty had complained to him that the Georgetown catalogue of that year seemed to be an imitation of that of the Catholic University. In fact, it was only the regular form which had been followed by Georgetown in former years, with the single exception that the local residence of the postgraduate students, some of whom were allowed to live outside of the College walls with Catholic families authorized by the College to receive them, was given in addition to the States from which they came. This feature, however, was and is common to the catalogues of very many Universities in the United States.

"This was the only complaint ever made, to our knowledge, by the Catholic University, concerning our conduct toward it.

"I retired on July 3, 1898," concludes Father Richards. In the year 1899 Bishop Kane, having returned from Rome to this country with the mission of collecting funds for the Catholic University, spoke in



the Jesuit Churches and Halls. Among others he delivered an address in the Church of St. Louis University. In this speech or sermon, he made public acknowledgment and expressed his gratitude for the constant co-operation shown him in his work at the Catholic University by the Jesuit Fathers of Georgetown College, and especially by the Rector, Rev. J. Havens Richards.

Father Richards realized that the duty imposed by our rule of continual abnegation and mortification has many ramifications, varying according to office and position; that the Rector must especially sacrifice his pleasure, his leisure, his desire for study, his precious time, for the good of the Society and of the Church, by such sacrifices for instance, as attending educational, ecclesiastical and similar functions. On all these occasions he was a cultured gentleman, a refined scholar; he always left an impression on the assembly which brought glory and respect to the Church and esteem for the University, besides personal respect for himself. He had high ideals, good intellectual standards, was refined in presence and speech. He was perfectly at home in gatherings of College Presidents. Even at the ordinary Board meetings of the Law School, which might be assumed to be of a perfunctory nature, the same reverence and respect went out to him. Judge Shepard, one of the faculty, said that at every meeting Father Richards made contributions to their knowledge of legal matters.

As a result of this diligence and self-sacrifice, he had great influence and was highly respected in Washington in civil and ecclesiastical circles. At least one President of the United States, McKinley, consulted him on an appointment which he was to make.

In regard to the esteem of the students, he was deeply respected. He used to say that the boys did not love him, but it is certain that they respected him, and were always proud of him, when he made his appearance in public. He was a vigorous defender of Catholic education, by voice and pen. He was present at the great educational gatherings which occurred during his Rectorship, for example, the jubilee celebration of Notre Dame University, Indiana, in August, 1895. He wrote an article of interest to us all in the Woodstock Letters of February, 1896, on "The Regents of the New York University and Our Colleges." He watched with keen interest the proposal for a Federal University in Washington. Though the projected University did not go through then, yet we see that the attempt to control the country's education from Washington has been vigorously pushed for many years. He said that he did not dare to move in the matter personally, for the reason given in the following passage in a letter to his father, March 11, 1896; he says, "I notice by this morning's paper that the bill for the establishment of a Government University at Washington has been reported favorably to the Senate by Senator Kyle, Chairman of the Committee to which it was referred. I fear this secures its passage. I cannot understand why it has attracted so little attention. I did not dare to move in the matter for fear any action, even the slightest from a Jesuit against the bill, would array all the anti-Catholic forces in its favor. The paper says that the bill excludes all sectarian and partisan elements. This means, of course, that it will be an anti-Christian establishment in the main, like those of France and Italy, at least so I infer."

He attended the Sesquicentennial of Princeton University in October,



1896. He was one of the Province Committee of five on College studies.

He never wearied in battling for Catholic education and in urging others to fight the same battle. His father and his brother, Henry, were on the editorial staff of Father O'Brien's Sacred Heart Review of Cambridge, and wrote strong articles for Catholic education. Father Richards was greatly delighted at this, as appears from the letter of December 4, 1897: "I was delighted to receive the Review with your article. It is gratifying indeed to see that you are sufficiently restored to renew your work of love. And I owe you thanks that your first blow, strong and decisive as ever, should be in favor of Catholic Colleges." He wrote to his brother, Henry: "The educational field is one, as it seems to me, in which it is peculiarly dangerous not to know what the world—and particularly your enemies—are doing."

His self-sacrificing spirit made him absolutely forgetful of his health. And his Minister, Father Jerome Daugherty, would often advise, counsel and sometimes command him to have a care of his health. No matter how late at night he was kept at his desk or at meetings in the interest of the Law and Medical Schools, he rose promptly at the usual time, and with meditation finished, celebrated the Community Mass, as though he had retired at the usual time.

For at least two years, before he was relieved of the office of Rector, he realized that his health was breaking under the strain, and as appears from his letters, he was hoping to retire from office. In August, 1896, two years before his retirement, he wrote that Father Provincial was sending him to Keyser Island for a rest, as his head was really exhausted. At this time there was question of appointing him Provincial, for he wrote confidentially to some one in November, 1896: "I am not to be removed at present, probably not for two years at the earliest. There was talk of making me Provincial. There was foundation for the report; but thank Heaven the appointment will not be made. I was in considerable dread, and am much relieved." In December, 1897, he wrote: "Fortunately Father Provincial thinks I shall be able to get out of office next summer." From these remarks of his, it is clear that he realized that his health was broken by the long strain of intense labor for God's work. Finally, after ten years of ceaseless labor and devotion, during which his high intellectual endowments and deep spiritual character had been expended with an intensity, which for two years neared the breaking point, he was relieved of the office of President of Georgetown on July 3, 1898. The few years immediately following his retirement from Georgetown are, in many respects, the most interesting, instructive and edifying of his life. For they show us a man of intense activity and enthusiasm, of wonderful intellectual ability, of great power and influence in the educational and ecclesiastical world, stricken down not to complete inactivity and incapacity, but reduced to comparative inactivity in the fields in which he was so highly gifted. His resignation and humility under the cross which our Lord had now sent him were no less remarkable and conspicuous than the active and apostolic qualities which had characterized the preceding years.

He spent the year following his retirement from Georgetown as Spiritual Father of the Novitiate at Frederick, Maryland, under Father O'Rourke as Rector. He wrote to his father August 21, 1898: "I hope soon to be well enough to undertake a fair amount of work



in connection with the church and outlying missions at Frederick. I am much improved; stood the strain at Georgetown unexpectedly well." His family were all most devout persons, and he constantly during life recommended to their prayers, with great confidence, his many spiritual and temporal needs. He had great confidence in the Sacred Heart of Jesus. He wrote to a member of his family, August 21, 1898: "So I think our Novena must be voted a great success, and we must believe that the Sacred Heart still has a little work for me to do." The Sacred Heart had a special care of Father Richards, for it is a remarkable fact that Father Richards' stroke of paralysis preceding his death took place on the First Friday, March 2, 1923, and the last stroke came on the Feast of the Sacred Heart, June 8, 1923, at 10 o'clock P. M. He died on the following day.

On February 28, 1899, he wrote to his brother William: "With Harry (Harry was his other brother who had had a nervous breakdown from overwork on the Sacred Heart Review) I am able to sympathize intelligently, for I have had for short periods almost all of his symptoms. I am now much better and am working regularly; but full and permanent recovery is very slow in coming." Father Richards was right in this statement. His recovery was slow, and in the long months of illness that followed, he showed wonderful virtue in the patient and loving endurance for our Lord of a trial, that to his ardent enthusiasm was especially hard. In all his letters of this period, cheerful resignation to God's will, joy in suffering for our Lord, ardent faith in God's wise Providence, and perfect conformity to the Divine Heart whom he loved so ardently shine out conspicuously.

After a year in Frederick he went to Boston College as Spiritual Father. His zeal and desire to push new enterprises of permanent value still possessed him as at Georgetown. He founded the Boston Alumni Sodality during the stay at Boston College, a fine work of enduring value. Philadelphia and Brooklyn followed the lead of Father Richards and Boston, in later organizing Alumni Sodalities. New York had its Alumni Sodality from 1863. In his desire to interest the Sodalists in a beneficial work of zeal, he started them in the work of cataloguing the Catholic works in the Public Library. The work did not progress far under him, as his health was by no means restored, and he was forced to give up all active work for a time. He was advised to try the climate of California, to see if it would aid in recuperating his health. Accordingly he left Boston for the Novitiate of Los Gatos in March, 1900.

He barely reached California when he received a telegram announcing his mother's death. It is remarkable how Providence arranges sacrifices for us. His family were all remarkably united and attached to each other. His presence in Boston had been a great joy to them for the few months that he was there. He had hardly left Boston, and was so far away that he could not return to his family, when his mother died. In a letter to his father, dated from San Francisco, March 27, 1900, he wrote: "What a mystery of God's Providence, to take her so suddenly from the midst of our affection and devotion, and just at this moment when I am at the greatest distance I have ever been from her." The rest of the letter is an edifying manifestation of the supernatural view of it all.

These years, as we have said, are among the most interesting of his life, for the spiritual lessons which they contain. They show us the man of vigor, energy, resourcefulness, of extraordinary ability, strick-



en down, practically incapacitated for serious work, yet displaying vigor and energy of will power, the highest spiritual qualities which made him triumph over the ailments of the weakened body. A few selections from his letters of this period will be of interest and spiritual profit for the reader.

In April, 1900, he was at the Novitiate of the California Province, Los Gatos, California. On May 10, 1900, he wrote to his father: "I pray for you not only at Holy Mass, but many times a day. I trust you will do the same for me. Let us appoint a rendezvous in the Sacred Heart of our dear Lord where we may meet though so many miles distant in body."

On June 15, 1900, to his father: "I can write only a short note, for my head has been a little bit below par for nearly a week, just enough to remind me that it is not yet strong and that I must be prudent. To be idle so long is indeed a great trial. God does not need my work, of course, but it is an immense privilege to be allowed to work for Him, and a correspondingly great privation to lose the power. I hope God has some more work for me to do before I die."

July 22, 1900, to his father: "I hope you will say a prayer for your distant son, that he may become a much better religious and Priest and may do the work of the Lord faithfully, whether in the stir and striving of the active ministry or in the tedious waiting of illness and incapacity." This shows how ill he was and how much he suffered.

February 22, 1901, to his father: "At present I am more than ever a useless servant; but He knows best what is for His better service. If illness and incapacity are the only way, or the best way, in which He can beat something like humility and the spirit of prayer into my refractory soul, let Him 'give it to me good!' The work which is to be done He can certainly do better by other hands if it pleases Him to do so. They also serve who only stand and wait."

March 8, 1901, to his father: "I am beginning to look forward to my return to the East by the end of the school year, but I fear that even then some very light occupation, such as I am engaged in here, with some slight addition, will be all that I shall be able to undertake safely. God's will be done."

From a letter to his father of July 22, 1901, it is evident that some form of recuperation had been suggested, which would necessitate his living outside of our houses for a time. Whether the suggestion came from his family or from some other source we do not know. He rejected the suggestion as something that would be distasteful to him and of no benefit to his health. He says: "To live outside of our houses for any length of time could never do me good. The presence of the Blessed Sacrament, the daily Mass, the regular routine—all are soothing to me mentally and physically, and to miss them would be a source of constant trial and vexation of spirit. If tranquillity is, as I believe, one great factor in my recovery, it is useless for me to seek health out of a religious community."

In the summer of 1901 he left California, and went back to the Novitiate at Frederick, Maryland, where he became Minister, under Father John H. O'Rourke, the Rector and Master of Novices. He deeply appreciated the kindness of Superiors shown to him in his illness, as appears from a line in a letter to his father. He had gone to Winchester to celebrate the fiftieth anniversary of his father's entrance into the Church, on January 25, 1902. On the 27th, just be-



fore returning to Frederick, he wrote from Boston College: "I am beginning to consider myself the spoiled child of the Province."

In May, 1902, he felt that his health was much improved. His friends made a thirty days' prayer to St. Ignatius, and he used St. Ignatius Holy Water, to entreat St. Ignatius, if it were God's will, to obtain for him the complete power of work.

Even in the midst of sickness he was eager to come to the vigorous defence of the Church, as appears from the manner in which he referred to the prejudices of Appleton's and of the Encyclopaedia Britannica, in a letter to his father of July 8, 1902: "They ought to be vigorously and constantly attacked until they learn to do justice."

In the same letter he shows his humble spirit of resignation to our Lord's Holy Will: "I have improved much, yet I am not doing by any means the full work of a man, yet I suppose our dear Lord will accept what little I can accomplish if I offer it with a full heart. How consoling it is to realize that not success or achievement, but only the love with which we do what little we can, is the measure of our work in God's sight."

The following extract from a letter to his father was written December 22, 1902, shortly before the entire Novitiate Community of Frederick was transferred from Frederick to Poughkeepsie, New York. It illustrates a striking trait of Father Richards, namely, his unfailing courtesy to others, in and out of the Society, to help them in every way possible. It also chronicles the date of an important incident in the history of the Province, namely, the transfer of our historical Church and Parish of Frederick to the Secular Priests. He says: "The Church is in the hands of the two Secular Priests who have been in charge since last July. We have been lending them our horse and wagon from time to time to get greens from the mountains and in every way afford them what help we can."

There had been much sickness among his family, and recently improvement. He wrote from Frederick, January 25, 1903, to his father: "What a blessing that we are all so much better. I trust we shall all carry out in health the designs which our dear Lord had in sending us our illnesses. Suffering is a good school. Many virtues take root in the heart in the rainy season. Now we must try to cultivate them in the sunshine of health."

The Novitiate was removed from Frederick to Poughkeepsie at the end of January, 1903. Father Richards went with the Community, and remained Minister of the Novitiate till the summer of 1903, when Father Dillon was appointed Minister, and Father Richards became Procurator. He retained this office till the summer of 1906, when he was sent to Boston College as Spiritual Father. At Poughkeepsie he had charge of the little mission at Pleasant Valley, and worked zealously for it.

On November 8, 1903, his father died at the age of 89. Two months before this Father Richards had been summoned to Winchester to his father's bedside, but his aged parent rallied. Father Richards, on leaving, asked for his aged parent's blessing. The old man very simply and solemnly placed his hands on his son's head and said: "Benedicat vos Omnipotens Deus, Pater et Filius et Spiritus Sanctus."

The high esteem in which Father Richards was held by his Superiors may be judged from the fact that the Father Provincial, Thomas J. Gannon, in July, 1905, asked him to be Instructor of the third year of probation. Father Gannon wrote: "I desire a man



devoted entirely to this office, a man who, by word and work, especially by example, will make our young men know and love their vocation, and form them to such habits of virtue and perfection as our Society demands. \* \* \* Your name was first suggested to me from Rome a few years ago, but then your health did not allow any such consideration. One great point with me is that I know that you would appreciate the great good to be done with our men spiritually, and would be devoted to and happy in the work."

Father Richards replied with much humility, in regard to his spiritual estimate of himself, and put before Father Gannon his doubts on the score of health. Undoubtedly the uncertainty in regard to his health was the determining factor in not appointing Father Richards.

He remained till the summer of 1906 at St. Andrew's, Poughkeepsie. He then was sent to Boston College as Spiritual Father, which office he held for a year. He was Prefect of the Church in the two following years, till July, 1909. At that date he went to St. Ignatius' Church, New York, and was operarius for four years, under Father Hearn as Superior. During those seven years his health steadily improved.

He exercised duties of the ministry in Parochial work with the same zeal and fidelity which he had always shown. He worked early and late, day and night, with unsparing charity in the saving of souls. His works were characterized by the same spirit which had animated him at Georgetown, but the nature of the works was quite different. At Georgetown he reached the higher works of intellectual distinction, at Boston and St. Ignatius', he touched the souls and hearts of men. The great amount of good which he accomplished during these years is known to God alone, for it was of a hidden character, touching the interior, the heart and soul; the hidden apostolate of the confessional, the quiet charity of the sick room, the patient instruction of converts, the words of fatherly counsel. It was, nevertheless, a work of great and unseen magnitude, as we can glean from fragments of correspondence. For example, in the confessional he exerted a deep, solid, spiritual influence. One who was an operarius with him at St. Ignatius' said of him: "It was most remarkable how his nature expanded in Parochial work and disclosed a sympathy and winsomeness towards the sick and poor."

After this period of Parochial work he was sent, in January, 1913, to the new Canisius College, Buffalo. The new College building was begun in 1911, and was dedicated by Bishop Colton, December 30, 1912. It was opened on January 6, 1913, with Father Richards as Minister and Prefect of Studies. He was relieved of the office of Minister in the following July, and retained the post of Prefect of Studies. He worked in this field with the same solid principles and enthusiasm, which had characterized his educational work. One of the Fathers, who had been teaching for years at Canisius, said of him: "The number of our students being very small at that time, the activity at the College was naturally very limited. What was noteworthy about Father Richards was his personal character. He was always a true Jesuit—an exemplary religious and zealous worker, never allowing himself any rest in spite of his impaired health. Exacting though he was in matters of duty, he was extremely generous and charitable. As Prefect of Studies he was utterly opposed to shallowness, or to anything that might tend to foster a worldly spirit. His aim was solidity in studies and the formation of manly char-



acters. Whatever appeared to him to conflict with this end was rigidly and fearlessly excluded from the College, regardless of the sentiments of the students. By externs he was highly esteemed as an educator, scholar and preacher."

In addition to Father Richards' other activities, he had been engaged for some years in writing the biography of his father, Henry L. Richards. The book was published in October, 1913, under the title: "A Loyal Life." It is a very interesting and instructive book, covering the religious history of the greater part of the nineteenth century in America. It is, moreover, extremely edifying, showing forth the great, strong character of this convert to the faith.

Father Richards' stay at Buffalo was brief. After a year and a half, he was appointed Rector of Regis High School and Loyola School, at 84th Street, New York City, and also Rector of the Parish of St. Ignatius. He was now in his sixty-fourth year, but in spite of this fact and of the fact of his breakdown of several years before, he took up the work with energy, enthusiasm and zeal. The work caused less anxiety than his former Rectorship, from the fact that the church and schools were in good financial condition, the Parish activities were well organized, but, notwithstanding these favorable elements, the responsibilities of school and church kept him constantly and intensely occupied.

Almost immediately on taking office, as at Georgetown, he had the problem confronting him of a fitting commemoration of the fiftieth anniversary of the taking over of the parish by the Society from the secular clergy. The Archbishop handed over the parish to the Society in 1866. Father Samuel Mulledy, an ex-Jesuit, was the last secular Priest Pastor in 1866. He died in that year, after being readmitted to the Society on his deathbed. It is a curious coincidence that Father Mulledy had been Rector of Georgetown College in 1845.

Now Father Richards, who had made such a success of the Georgetown Centenary celebration, took up the work of the St. Ignatius' golden jubilee in New York. The jubilee took place from November 26, 1916, to December 3. Cardinal Farley and Archbishop Bonzano, the Apostolic Delegate to the United States, officiated at the exercises.

Shortly after this event, the United States entered into the war, and all the forced activities of drives and various war works, which were quite new and foreign to the spiritual works of a parish, were imposed upon him. He entered into these works with energy, but his main works, of course, were the schools, Regis, Loyola, and the parish school, and the Parochial duties towards the people.

His zeal here was of the same wide, all-embracing character that had always characterized him, with which he combined an admirable spirit of thoroughness in the detailed work of the schools and Parish.

It was evident, however, that the years were beginning to tell on him, and at his own earnest request Father Provincial relieved him of the burden of the Rectorship on our Lady's feast, March 25, 1919.

In regard to his zeal and character, while he was Rector, one of his community at the time has written: "Our Rector's zealous regard went out to every good work in the wide world. To be sure, the Society and its labors were the chief objects of his love, nevertheless, there was a warm place in his heart for anything whatever done to further the good cause. This spirit was manifested in a practical way by unfailing, cheerful readiness in favor of workers forced to ask for collections. Hence to apostolic men struggling with financial



burdens, the deeply moved, sympathetic Father Richards became a veritable brother. It can hardly be too much to say that this Reverend helper was another St. Martin. A friend, indeed, to friends in need, he willingly gave to them access to the assistance of the Parish.

From the stirring activities of St. Ignatius' and the Metropolis, he went to take charge of the villa house at Keyser Island, South Norwalk, Connecticut, where he lived alone with one Brother, except during the two months of summer, when the scholastics were there for villa and summer school, and the Priests of the Hartford Diocese were there for their two weeks of annual retreats. His quiet life of retirement was otherwise uninterrupted, except for an occasional visitor of Ours, who came for retreat or recuperation.

He remained at Keyser Island till December, 1921, when he was assigned to the new Home of Studies, which was opened at Weston, Massachusetts. He held the office of Spiritual Father and Procurator in the new foundation. He fulfilled these duties with his usual exactness and fidelity. He took a keen interest in everything that concerned the spiritual and intellectual welfare of our scholastics. He was still very active physically, often accompanying the scholastics on quite long walks. They held him in great esteem and deep affection. He was relieved of the office of treasurer in September, 1922, and devoted himself exclusively to the spiritual care of the scholastics.

He celebrated his golden jubilee, fifty years in the Society, in the House of Studies at Weston, in September, 1922. This was a happy crowning of his truly devoted, edifying and spotless life in the Society. They were fifty years of intense labor, piety, humility, with suffering in no small measure superadded. He continued his spiritual labors and activity up to the very days, when the Sacred Heart struck him down, on the first Friday, March 2, 1923. On that night he had a paralytic stroke, by which his speech and right side were affected. He rallied to some extent, and after three weeks, at the suggestion of the physician, was sent to the hospital to receive more effective treatment. He remained at the hospital from March 24 to May 12, seven weeks, when he was apparently considerably improved, and went from there to Holy Cross College, Worcester, Massachusetts.

The doctors thought home surroundings would be more helpful for recovery, and the infirmarian at Holy Cross could care for him, as hospital atmosphere and surroundings pall on one, and are of no avail for convalescence after a short time. From almost the first day at Holy Cross, Father Richards wanted to say Mass. After repeated requests, Father Rector ~~consented~~ consented, on condition that Father Richards had another Priest with him to assist him. He was able thus to say Mass for three days. On the third day, however, he became very weak during the Mass. After breakfast that morning Father Richards went to Father Minister and said: "It was too much for me, I shall not say Mass again for a few days." In about a week from that day Father Richards consulted the doctor about saying Mass the next day. The doctor approved. This was Friday, June 8, the feast of the Sacred Heart.

At the end of recreation that evening he went to the little private chapel and prepared everything for the morning. Father Minister told him that he would see to all that, but Father Richards said: "I like to do it myself, if you do not mind." At about 8.30 he went to Father Minister and said: "I am all ready for the morning." In the meantime, as it was the feast of the Sacred Heart and there was



Benediction of the Blessed Sacrament in the Students' Chapel, he attended the Benediction. A Father who knelt behind him in the Chapel noticed that Father Richards' neck became suddenly purple during the Benediction, the blood had rushed to his head. However, there was no apparent immediate consequence. Father Richards went to his room from the Chapel at about 8.30. Earlier in the day Father Richards met one of the Fathers from Weston, who happened to be at Holy Cross for the day. He asked this Father to give a message to Father Superior at Weston to the effect that the doctor had told him that he was doing splendidly and that he could say Mass.

On that very evening soon after ten o'clock he had another stroke. The Sacred Heart, to whom he was always so devout, called him on His great feast day. Father Prendergast, the Spiritual Father, discovered Father Richards in his distress, and immediately called Father Minister, who thus describes the last hours: "I went to his room and found him sitting on the edge of the bed, half undressed, trying to vomit. As soon as I could get Brother Hagerty, the infirmarian, we undressed him and put him to bed. At that time he was fully conscious and begged our pardon for putting us to so much trouble. I left him about one o'clock, after having told Brother to call me, if it became necessary. At about 2.15 A. M. Brother came and said: 'He is sinking, you had better anoint him.' I did so immediately. He grew gradually weaker and weaker, till about three o'clock in the afternoon of June 9, when he passed away, in the presence of Father O'Gorman, Vice-Provincial, and Father Rector."

Father Minister, Timothy McCarthy, tells us, also, of the inspiring example which Father Richards gave during his brief stay at Holy Cross, he says: "During Father Richards' stay at Holy Cross he was most edifying; getting permission for the least little thing, attending recreation regularly, and even climbing the stairs to the Domestic Chapel to be present at Litanies. I suggested to him more than once that he should sleep late in the morning, but he insisted on getting up at the sound of the five o'clock bell and even making morning visit. Personally I thank God for having given me the opportunity of being so close to him during his last days. He died as he had lived—a saint."

In his last months, during his stay at the hospital and after leaving it, he was very anxious to devote his time to writing. In this he resembled his father, who had been a prolific writer, and continued almost up to the very end. One of the old parent's great regrets at the end was that he could not continue to write for God and the Church. Father Richards was much the same. His mind was always most active and alert. The continuance of this same mental tension and activity no doubt accelerated his end.

As to his characteristic traits, one who was with Father Richards at Georgetown, spoke of him thus: "He was conscientious in everything and at all times." This he thought would be a comprehensive description of his character, and if at times some thought him stern or severe, that impression is explained by his conscientiousness.

Unremitting industry was another outstanding characteristic, reducible to his conscientiousness; he was an untiring worker, intense and energetic in everything.

Thoroughness and accuracy, the finish of a scholar and the culture of a gentleman accompanied all his acts.

These are some of the traits that those who knew him well set down



as characteristic. The one dominating influence of his life, however, was that potent, one might almost say omnipotent, source of all spirituality and power for a member of the Society, the Spiritual Exercises of St. Ignatius. He was penetrated with them. In the call of our Heavenly King to conquer the whole world to Christ, Father Richards responded with generous enthusiasm. He said, I want to give myself wholly to Christ to labor, I want to become insignis. I want to win the world to Christ. His interests were almost unlimited in range. He was keenly active in helping the great work of foreign missions; he was equally solicitous for lesser works near home. His interests reached to almost every form of spiritual endeavor. Up to the last moment of his life he was planning for souls. From notes in lead pencil found among his papers, after his death, it appears that while in the hospital only a month or two before his death, his zeal for the suffering and sick had so taken possession of him that he wrote out a rough draft of by-laws for the formation of a Society to furnish Catholic reading matter to hospitals and other institutions.

His zeal was truly boundless. Among his other apostolates, he exercised indefatigable energy in a very far-reaching apostolate, by his pen and conversation. He was a voluminous writer. He wrote letters to hundreds of persons, of all classes and ranks, on all varieties of subjects, spiritual, scientific, literary, controversial, to rich and poor, high and low, public men, obscure private persons, Catholics and non-Catholics, scientists, educators. He wrote many letters, interceding for a friendly interest in behalf of persons in spiritual or financial need. His charity and courteousness and thoroughness united to make him a model correspondent. Any letter arriving was immediately and carefully acknowledged. He was so full of zeal for the spread of truth and for the winning of souls to it, that he was tireless in this apostolate of the pen.

He wrote many valuable articles on a great variety of subjects and delivered many lectures. His public utterances, written or spoken, were always scholarly, dignified, and provocative of serious thought from the readers or listeners. He left in manuscript a drama on Father Isaac Jogues, the martyr. It is another evidence of his boundless zeal of the apostolate of the pen. The biography which he wrote of his father, "A Loyal Life," is another example.

He exercised an apostolate even as a conversationalist. He was widely read, had a remarkable memory, and was fluent in conversation. His principles were always definite and clear-cut, and he had formed decided opinions about many debatable questions. He was quite fearless in asserting and defending his opinions, always, however, with moderation and due deference to others. He did not hold back from fear of not being in agreement with others, or from fear of being alone in an opinion, when he judged himself to be in the right. He fully realized this trait, as he comments critically on it in one of his letters to his mother, after an animated discussion with his brother, Harry, who had suffered a nervous breakdown from excessive newspaper work; it was in November, 1899, he says: "I sincerely hope Harry did not suffer from our discussion. I always get rather vehement in a dispute, even when I half sympathize with my opponent's position and am merely trying to seek what may be said on the other side. This is not only unfortunate, but a most faulty disposition in every way." His discussions were conducted with courtesy and mildness, however, in spite of his self-condemnation. Moreover, he



was scrupulously faithful to St. Ignatius' counsel to understand another in the more favorable sense.

Father Richards had a wonderful love for his vocation and the Society. We cannot conclude this sketch with anything more inspiring, encouraging and consoling than his own words on this subject. Father Richards' sentiments appear in a letter, dated June 24, 1904, from Poughkeepsie, to Mr. Richard H. Clarke, LL. D., a distinguished lawyer and accomplished writer, who had paid a visit to St. Andrew's, Poughkeepsie, and who wrote a letter of gratitude for the courtesy extended to him and of appreciation of the edification which he had experienced. Father Richards wrote a beautiful reply, showing his deep love of the Society. "Your opinion of me is far too flattering. Would that it were even in the smallest degree realized! But your favorable impression of the Society and the religious life in general is not exaggerated. Indeed, I do not think anyone can find words too strong for the happiness and the perfection of life in a religious community like ours. Being human, it, without doubt, has in particular instances its limitations and defects, but after all due allowance is made, it certainly comes nearer to a paradise on earth than anything else that can be experienced or imagined. For myself, my love for the Society and my affection and reverence for the pure and lovely souls about me, both old and young, increases with every year. I believe with St. Bernard that if people living in the world could realize the happiness of the religious life, they would come with ladders to scale the monastery walls, and no one would be able to keep them out. However, this is a fanciful supposition, for without the spirit of self-sacrifice and a generous love of our Lord, no one would, I suppose, fully appreciate the life or continue long in it."





## V A R I A

ALASKA. *Note About the Late Father Ruppert*—The tragic, but glorious, death of Father Ruppert, S. J., in the waste solitude of an Alaskan desert of snow, with but one faithful dog of his lost team keeping watch by his frozen body, has stirred the hearts of Catholics. Beautiful appreciations of Father Ruppert have appeared in the *Far East*, in *Catholic Missions*, and elsewhere, but here is a passage from an account by one of the Sisters at Our Lady of Lourdes Mission, who, with the orphan children and her fellow-workers, waited in vain for his return. In a touching letter, transmitted to us, she writes:

"When he left us last Thursday with a native boy—they had each a dog team—his last injunction was to pray that he reach Nome Saturday night that he might not miss Sunday Mass. We prayed, and not one of us, I think, but pictured him safe in Nome saying that Mass. Instead the Eye of God saw him lying dead on the pure white snow. When, on Monday, one of the dogs of the team he drove was found by the Brothers not far away there was uneasiness; but not all of us appreciated the danger, and those who did strove to stifle their fears. . . .

"It is supposed that he lost his trail after becoming separated from his companions. This is easy, for the country is hilly and the days now are dark. He must then have had an accident, for they found him lying on the snow with his fur parka off, a slight cut over one eye. No trace was found of the dogs or team. He had only five dogs; one of these returned. One faithful animal was guarding the body, which must have lain there three or four days. The animal had eaten the fur lining out of the Father's cap, so starved was it. It is thought that dear Father was trying to walk back here, but sank exhausted and froze there where he dropped. His face is calm and smiling.

"They tell us this death is painless and quick. He probably never suspected it was the end. You will forgive me for saying what a sweet, sweet surprise when he found himself face to face with the Creator he so generously loved and served! That he was ready no one could have the shadow of a doubt. Reading in the 'Life of Father Doyle' the comparison between his death on Flanders' Field and that of St. Francis Xavier on Sancien, I am led to add to the comparison our dear Father's death on that frozen lake in bleak Alaska. Truly he was a zealous Jesuit Apostle like the other two."

AURIESVILLE. *Our Causes*—Immediately after the meeting of the Bishops in 1922, their action requesting the Holy See to authorize the opening of the Informative Process for the beatification of Catherine Tekakwitha was reported to Father Camillus Beccari, who was at the time Postulator for the Cause of the Martyrs, Brebœuf, Jogues and companions. He replied that the Process should be opened in the Archdiocese of Montreal, as Catherine had died within the territory of that See.

When it was represented to Father Beccari that twenty of the twenty-four years of her life had been spent within what is now the Diocese of Albany; that she had become a Christian there; that the interest in her beatification is more active and widespread in the United States than it has been of late in Canada; that conditions in



the Archdiocese of Montreal are such that the Process could not be opened for a long time, especially as there are actually three other Processes in progress there, the reply came that the Process should be opened by the Bishop of Albany, and instructions were received by Father Wynne, who had carried on this correspondence, to bring about the appointment of a Vice-Postulator; to gather together the documents concerning her life; to seek witnesses who might be competent to give testimony about the record of her virtues, the repute of her sanctity, and extraordinary graces and other favors attributed to her intercession.

The reason for dealing with Father Beccari as Postulator was that he had acted as Postulator for the Cause of the Missionaries, Brebœuf, Jogues and companions, who are regarded as martyrs. As Catherine was one of the chief fruits of their labors and sufferings, as witnesses in her regard and the character of their testimony will be practically the same as for the Cause of the Missionaries, the Postulator in their Cause can, with less difficulty than anyone else, act as Postulator in her behalf.

To represent the Postulator in this country, the Rev. Thomas I. Gasson, S. J., has been named as Vice-Postulator.

Meantime, the number of biographies of Catherine and other sources of information about her life and virtues have been collected. Copies of such of these documents as are very rare have been made, and all these sources were transmitted early in October last to the Postulator, who will prepare the interrogatory and send it with instructions to the Bishop of Albany about opening the Process in the course of the coming year. The Roman authorities hold out the hope that the eight Canadian Jesuits may be beatified next year.—THE PILGRIM.

AUSTRALIA. *Notes*—Father J. Sullivan, S. J., until recently Rector of Xavier College, Melbourne, has been appointed Superior of the Australian Mission, in succession to Father W. J. Lockington, S. J., who has been made Rector of Riverview College. Father Frost, S. J., is the new Rector of Xavier College.

The new Seminary at Werribee (Melbourne) is doing very well and will soon have large numbers of students. Father A. Power, S. J., late President of Newman College (Melbourne University), is the Rector.

*Observatory Notes. The New Solar-Radiation Station*—The following brief outline of our big 1922 job at the Observatory is offered to those to whom it may be of interest. The idea of this Station for the close study of the output of the sun's energy, in conjunction with other Stations forming a world-group, originated at Pasadena, California, in July, 1919, when on a visit to the larger U. S. A. Astronomical Observatories. An influential Executive Committee was formed shortly afterward in Sydney, with a view to raising funds for the expensive instrumental equipment, and at last, in November, 1921, we commenced the deep excavation, a short distance from the Seismic Station, for the underground building to house the installation. It seems a strange idea, to burrow underground in order to observe the sun! Still more strange it may possibly have appeared to some people when, in 1913, a branch Station of Riverview, for observing both sun and moon, was installed at Cobar, N. S. Wales, at a depth below ground of no less than 437 feet! In both these cases what we aimed at was protection of very sensitive instruments from even slight changes of temperature, which would vitiate the results of the investi-



gations. The excavation last year occupied three months, after which the brick building was put in, with a specially-designed double insulating roof. The building contains (1) a "vestibule," occupied by one of the two observers; (2) and (3) two inner chambers, with air-tight doors and additional (third) roof, in which are housed, on solid piers, the various instruments constituting the "spectro-bolometer," or spectro-bolograph, as it may be more correctly termed. The first of these inner chambers contains the spectrometer, the vacuum-bolometer (a super-sensitive electric thermometer, for exploring the whole length of the solar spectrum, invisible as well as visible), accumulators, etc., while the other chamber, the deepest underground, houses the very delicate galvanometer, with quartz-fibre suspension, by means of which the "exploration" just referred to is recorded on a large photographic plate 24" by 8". Neither of the two observers engaged enters these chambers during the actual recording operations, on account of the extreme sensitiveness of the apparatus and triggers for starting clockwork, opening shutters, etc., inside are operated from the vestibule by simple devices. In order to send a beam of light from the sun into the building, a rather elaborate two-mirror "coelostat," with 10" mirrors, is installed some yards exactly north; one of these mirrors is kept accurately following the sun by clockwork. This clock-movement, as well as that inside, regulating the movement of the spectrometer and photographic plate, is of high precision, and, indeed, the same may be said of the whole equipment, manufactured in America, under the immediate supervision of the Smithsonian Institution experts.

Besides the instruments just described, others known as pyrhelimeters (2) and pyranometer (1), are directly exposed to the sun's rays during observations; they are placed on a large stone-capped brick pier, near the coelostat, and it is here that the other observer takes up his post.

Last August the distinguished Director of the Astrophysical Observatory of the Smithsonian Institution, Washington, U. S. A. Dr. C. G. Abbott, was good enough to see his way to sending over to Riverview one of his most experienced colleagues, Mr. Alfred Moore, Director of the Solar-Radiation Station at Harqua Hala, Arizona, to instal and adjust the whole equipment, and to coach us up in all the minutiae of the technique. He and Mrs. Moore, during their two-months' stay in Sydney, made many friends, and Riverview owes him much for the enthusiasm with which he threw himself into the strenuous seven or eight weeks' work at the new Station. He has carried back with him to America his experiences here, emphatically endorsing the opinion of his Chief, Dr. Abbott, recently expressed in a paper contributed by the latter to the Pan-Pacific Science Congress, regarding the valuable results confidently to be looked forward to from the work of the Riverview Solar-Radiation Station. This opinion, formed with full knowledge of local conditions, adverse as well as favourable, from the greatest authority on the sun's radiation in the world, gives us some idea of what to think of certain sinister criticisms emanating from another State, and recently brought forward in opposition to this, our latest development of the research work of our young Observatory.—E. F. P.

On September 1st, just three minutes before the bell for lunch, the Riverview Seismographs began to register the dreadful earthquake at Tokyo. Professor Omori, one of the world's greatest authorities on seismology, who was over from Japan as a delegate to the Science



Congress, and Mr. Wait, of Watteroo Observatory, West Australia, were here to lunch with Father Pigot. After lunch all three repaired to the Observatory and saw the terrible disturbance being recorded on the instruments. They were the only three in Australia who were aware of it until the cables came through next morning giving the news to the world.

Professor Omori and his colleagues were naturally the object of widespread sympathy in Sydney. Science suffered a severe loss when, shortly after his return to Japan, he died of an internal disease which had been causing him much inconvenience during his stay in Australia.

AUSTRIA. *Innsbruck. Jesuitenkolleg*—The fall semester of 1923 opened with an enrollment of forty-eight philosophers and fifty-two theologians. Brazil, Czecho-Slovakia, France, Germany, Hungary, Italy, Jugoslavia, Portugal and the United States are so well represented that Innsbruck is again living up to its pre-war reputation of being one of the most cosmopolitan communities in the Society. Maryland-New York's quota of two theologians has enlarged the American colony to eleven strong. A big weight has been lifted from the mind of Superiors by the arrival of thousands of dollars which were poured into the empty Province coffers by the American Fathers, especially from the Maryland-New York Province in 1922 and 1923. The Professors are now able to purchase a few books and invest in a little further laboratory equipment, a veritable Olympian feast to those who were undernourished mentally as well as physically during the past four years. Among those who visited Innsbruck during the summer of 1923 were Fathers C. C. Martindale, Charles Frick, Thomas I. Gasson, Leslie Walker, and on their way to Rome for the General Congregation, the Provincials of Maryland-New York, Missouri and California. To the great joy of the American theologians, the three Provincials, weary from their long journey, rested a few days in our midst and found relaxation in the quaint sights of our ancient city and the rare beauty of the encircling mountains.

*Theologian Drowns in the Sill*—Mr. John Hofmann, a second-year theologian of the Austrian Province, disappeared on July 5, 1923, and is generally believed to have been drowned in the Sill. The Sill is a branch of the Inn, and, as it borders on our villa grounds, it was often used as a bathing place by the theologians. Mr. Hofmann had been in high spirits during noon recreation at the villa, and afterwards, with a companion, went down to cool off in the enticing waters. He was last seen by one of the Fathers, who was bathing a short distance below him. The Father remembers seeing Mr. Hofmann finish his bath, dress himself and make ready to return for haustus. The Father returned by the usual path from this spot, while Mr. Hofmann, wishing to take a short cut which leads over a rather dangerous stretch of the river bank, is thought to have lost his footing on the slippery rocks and fallen into the river. As the water was then unusually high and racing down the canyon like a runaway train, Mr. Hofmann had not one chance in a hundred of saving himself, clad, as he was, in a cassock sewed up in front, and, worst of all, unable to swim a stroke. He was missed at supper. All night long and the next three days search parties of Ours scoured the woods, the hills and both banks of the Sill, from Zenzenhof to the Inn, into which the Sill empties about a mile and a half below the villa. No trace of him was found. A report of the accident was forwarded by the police to all the towns along the Inn and the Danube, but the body was never



recovered. Mr. Hofmann was twenty-six years old, of a very cheerful and obliging disposition, and, at the same time, more than ordinarily devout and exemplary. His particular examen book was found marked up to the day before his death. A solemn Requiem Mass was sung for the repose of his soul in the Trinitätskirche, which was attended by the entire Theological Faculty.

*Blessed Robert Bellarmine*—May 13 was a day of rejoicing at Innsbruck because of the recent beatification of Cardinal Bellarmine. After an extra-good dinner, during which Father Provincial was present, the tables were cleared away, and a few hours later, the community enjoyed a festive program of poetry, song and oratory. The most entertaining number was a detailed account of the objections raised by the Promotor Fidei, whose duty it was to oppose the beatification. No special prosecutor could have exhibited more skill in suggesting natural explanations of the alleged miracles or in urging human and selfish motives for deeds which obviously bore the stamp of heroic virtue. November 9, 10 and 11 were full holidays, during which a solemn triduum was celebrated in honor of the new Blessed in the Trinitätskirche. There was solemn High Mass each morning, and, in the evening, a panegyric followed by benediction. Big streamers of cypress shot with artificial roses hung from the dome to the sanctuary. Over the high altar a large oil painting of the Blessed was hung, the work of a local artist. Bishop Waitz pontificated on the third day and afterwards dined with the community. The choir rendered a special program. The refectory resounded with music during dinner on this occasion for the first time since the fall of the Monarchy.

*Theological Lectures*—That theology may be popularized even in a city of but fifty-five thousand people, was again demonstrated this winter by the large audiences which gathered in a downtown hall for the second course of lectures by the Theological Faculty. Four of the Professors gave three lectures each on the following topics: "The Function of the Body in Christian Morality"; "Matrimony in the Bible and in Pre-Christian Civilization"; "God in the Light of Natural Reason"; "The Influence of the Papacy on History." The lectures attracted a number of professional men, University students and high government officials.

*Canisianum*—Two hundred and forty-two students registered this year at the Canisianum. Not a few of last year's German students did not return, and those who did, for the most part, had nothing with which to pay their tuition except worthless marks. Father Regent and the American students, however, wrote many S. O. S. letters to the American alumni, and already the response has been so generous that no one need worry for the rest of the year. Five new recruits joined the American colony, so that it now numbers nineteen. The Canisianum students exhibit even more of a cosmopolitan character than those of the Jesuitenkolleg. On certain days during recreation the corridors re-echo with a babel of strange sounds and tongues. Yet a marvelous spirit of union and charity prevails according to their motto, "Cor Unum et Anima Una." The Canisianum sends four or five students each year to the Society. On February 12 the Regent, Father Francis Hatheyer, succeeded Father Leifert as Provincial of Austria. The new Regent is Father Joseph Donat, author of "The Freedom of Science," and other philosophical works.

*Retreat Conferences*—On August 8, 9 and 10, 1923, a series of con-



ferences on giving retreats according to the spirit of St. Ignatius was conducted by Ours at the Canisianum. Despite the wide-spread suffering in Germany, one hundred and sixty Priests, regular and secular, were in attendance. Bishop Fischer-Colbrie, of Kaschau, Czecho-Slovakia, took a prominent part in the discussion which followed the morning, afternoon and evening conferences. The following subjects were fully discussed: "The Exercises as a Foundation for Mission Sermons"; "Non-Ignatian Spiritual Exercises"; "The Exercises Applied to Liturgy"; "The Organization of Retreats"; "The Management of a House of Retreats"; "The Rectory as an Improved House of Retreats"; "The Exercises in Preparation for Matrimony"; "Retreats for the Young"; "Ignatian Methods of Prayer"; "The Exercises and the Mystical Life." Though fewer were present, this year's gathering eclipsed the success of last year's. The papers were more concrete and the discussions more spirited and enlightening. Under the direction of Father George Harrasser, a Secretariat has been established for Austria at the Canisianum. Here a complete report of the conferences may be obtained, as well as the first five German brochures on "The Exercises," which were published during the year. In connection with the Secretariat is a library on "The Exercises," which, at present, has over two thousand volumes.

*Young Men's Congress*—The Third International Congress of Catholic Young Men was held at Innsbruck on August 23, 24 and 25. About eighty delegates and organizers took part in the sessions at the Canisianum. Among the chief nations of the world, the United States alone was unrepresented. The Congress was opened by Bishop Waitz, who read the Holy Father's letter of approval and encouragement, and imparted the Apostolic benediction. Dr. Lugmair, of Vienna, presided and Seignior Constantino Parisi, of Rome, was the General Secretary. England was represented by Father C. C. Martindale, who addressed the Congress in French. The principal addresses were on such topics as "The Foreign Missions," "The Liturgy," "Anti-Catholic Organizations of Young Men," "Devotion to Our Lady" and "Religious and Priestly Vocations." When the Congress adjourned, the streets were filled with nearly two thousand young Catholic workingmen from all parts of Austria, who had chosen Innsbruck for their annual convention on August 26. At the invitation of the young workingmen, most of the delegates remained and took part in the general Communion at the Pfarrkirche, the festive procession through the streets of the city, the review before the Bishop's stand in the Rennweg and the enthusiastic meeting afterwards in the Stadtsaal. Among the speakers was a young Chinese from Berlin, who addressed the convention first in Chinese and then in German. He concluded as follows: "I am often asked if I feel homesick because I live so far from my native land. But why should I be homesick? I am a Catholic, and wherever I go I find the Catholic Church, where I am perfectly at home." His remarks were received with much applause.

*The Apostolate of the Family in Central Europe*—Father Herman Muckermann, formerly Professor of Biology at Valkenburg, and afterwards Editor of "Stimmen der Zeit," has been engaged since 1918 in arousing Central Europe to the dangers besetting modern family life, the urgent need of higher moral standards and improved economic and housing conditions in the interests of civilization. His itinerary includes all the large cities of Germany, Austria and the German-speaking districts of Czecho-Slovakia and Switzerland. Everywhere he fascinates large crowds by his skillful application of biology



to the higher development of the family and the betterment of the human race. From February 19-22, Father Muckermann spoke three times in Innsbruck's large Stadtsaal, and so many were turned away on the last night, that a squad of police had to be summoned to prevent disorder. He was invited, also, to give two other addresses, one to the University alumni and the other to the Professors and students, to whom he spoke of his own investigations in cellular life and the transmission of heredity. Before his departure Father Muckermann gave an enthusiastic talk to the philosophers and theologians. He also spent a pleasant half hour with the American theologians, during which he spoke reminiscently of his experiences in the United States, where he made his philosophy and began his intensive study of biology. Father Muckermann speaks without notes, rarely less than two hours, and often holds his audience in breathless suspense. He has a rich vein of humor and gentle satire. To include non-Catholics in his stirring appeal, he does not discuss Revelation or the precepts of the Church, as such, but his message is the same, setting his whole subject, as he does, in the light of natural reason and modern scientific truth. This gives him a large following among German Protestants and scientists, who contribute with both pen and purse to the cause he has at heart. "Back to the Laws of Nature" is his slogan. He urges purity during youth, conjugal fidelity and the unity and indissolubility of marriage. He bitterly condemns abortion, artificial birth control and all other tampering with the well springs of life. With the single exception of the Socialist sheet, the Innsbruck press was loud in its praises of Father Muckermann. In each large city that he visits, he establishes a "Race Betterment Society," which becomes a rallying point for those interested in the movement and a center for the distribution of literature. Father Muckermann edits a periodical called "Das Kommende Geschlecht" (The Coming Generation). Besides his text-book, "Leitfaden der Biologie," his chief work is "Kind und Volk," in two volumes, which is published by Herder, Freiburg.

*Linz. The Aloisianum*—This Apostolic School, founded and directed so long by the late Father Jerome Noldin, is devoted to the formation of young candidates for the foreign missions. This year's enrollment is one hundred and twenty. More than half of the students of the Aloisianum enter the Society.

*Kalksburg*—A beautiful park which overlooks Vienna and the Danube is the situation of Kalksburg, Austria's large boarding gymnasium. Over three hundred, all boarding students, are in regular attendance. Father Richard Karlinger was recently appointed Rector in succession to Father Kiehl, who is in very poor health.

*Economic and Political Situation*—The long-promised League of Nations fund, though under international control, is now available for the rehabilitation of Austria. The fact that New York financiers subscribed \$25,000,000 of the loan in a few minutes was a source of great satisfaction. Savings bank deposits have increased enormously. Though prices are still high, they are much lower than in Germany. Austrian currency is now, despite its inflation, one of the most stable in Europe. A bill has passed both houses requiring the withdrawal of one hundred and thirty billion crowns from circulation. These are to be replaced by coins of base metal equivalent to one hundred, one thousand and five thousand crowns. Liebesgaben have been practically abolished by the heavy duties now levied on all imports. Food products and even books are not exempted. Increased duties and



taxes are producing so much revenue that the deficit shows a marked monthly decrease. Austria gives every indication at present that she will possess a balanced budget, if not a surplus, at the close of 1924. Two railway lines have been completely electrified and several other hydro-electric projects are in course of construction. Despite the wholesale reduction in the number of government employees, the unemployed are not much in excess of one hundred thousand.

The recent general elections resulted in a vindication of Chancellor Seipel's policy of reconstruction. For reasons of economy, the Geneva pact reduced the number of seats in the lower house from one hundred and eighty-three to one hundred and sixty-five. If the former proportion among the various parties had been retained, the Christian Social Party, of which Dr. Seipel is the acknowledged leader, would have received seventy-seven and the Socialists sixty-two seats. Instead of this, however, the Christian Social Party won eighty-one seats, the Socialists sixty-six and the Pan-Germans twelve. A few disgruntled Monarchists and landlords who thought they were not sufficiently represented in the Christian Social Party prevented an overwhelming victory. But there is a safe majority for the coalition which, under the Chancellor's skillful direction, will continue, for four years more, a policy of economic retrenchment. The Socialists conducted a bitter campaign of lampoon, calumny and caricature. Cartoons belittling Mgr. Seipel were posted in all the large cities. At Innsbruck "sandwich men" bearing large Socialist signs were sometimes manhandled by indignant Tirolese and forced to run a gauntlet of flying stones. The Chancellor, however, undismayed by the turmoil, stumped the whole country, often speaking six and seven times a day. His star is still in the ascendant. Even his enemies do not deny that he is the savior of the Republic.

Austria has sent billions of crowns to help the starving in Germany. Austrian farmers have taken thousands of undernourished German children into their homes to keep them until health and strength return to their wasted little frames. Over one thousand of these little sufferers are already in Tirol and the stream has not yet ceased. About seven out of every ten are Catholics. They come in bands of fifty and one hundred. It is a touching sight to see their bewilderment when they reach the Innsbruck Railway Station.

But all this should not be construed to mean that Austria is once again enjoying prosperity. On the contrary, the majority of the middle class and a large number of professional people are still struggling for the necessaries of life. Most people who have a family to support are underpaid. Strikes for a higher wage are not infrequent. A strike of the postal employees recently tied up the mails completely for four days. Tuberculosis, also, is taking a heavy toll, especially among school teachers and cloistered Nuns. During the strain and the struggle for food of the past four years many managed to keep from breaking down. But the effects of this long tension are all too evident now. Some American Convents have adopted communities of Austrian Sisters, and, through Ours on the staff of "America," send checks regularly each month. This will be necessary for some time to come. Any one who helps to further extend this work will be doing a Christ-like service to these angels of charity, who, in the hour of public calamity, are always the first to suffer and, in happier times, the last to receive their due. Americans who have been sending occasional gifts to the needy in Austria, should, at all events, not withdraw their bounty before the summer of 1925.



*Linz. Our Apostolic School*—A castle-like building in Freinberg-Linz, beautifully situated on the blue Danube and overlooking the city with its magnificent new cathedral of the Immaculate Conception, has become a place of remarkable activity, typical of the awakening missionary spirit in Austria.

The College, a foundation of the late Father Noldin, S. J., is destined for noble-hearted young men, who desire to consecrate their lives at a future day to God's service among the infidels in heathen lands. Such an undertaking, of course, that it may lead to a successful end, requires careful and expensive training. Now, to raise part of the needed funds, the students themselves have evolved a plan, which, to many an outsider, will at first seem to be somewhat strange. They have gone into the stamp business; that means, that for months they have been collecting, washing, sorting canceled stamps of all ages, forms and states, worth millions of crowns. To sell them, they are about to get in touch with schools and Colleges as well as Societies in and outside of Austria; and, we must say, in spite of lack of advertising the business, runs quite smoothly. Low prices for the stamps and, most of all, the noble cause, for which the receipts are known to be obtained, are working wonders. Almost every mail carries letters to the "Missionshaus, Freinberg 34, Linz, Austria," ordering one or another set of stamps, which are always promptly forwarded.

No doubt, it is an unusual method of working oneself through College. However, since this is the only legal way, left free to an ambitious boy by Austria's present school laws, the saying may be applied here, too: "Anything always better than nothing."

*Father Henry Abel*—Commemoration of the eightieth birthday of Father Henry Abel, S. J., was the occasion of an illustrious gathering in Vienna to honor "The Vienna Apostle of Men"—a title by which he has been known for many years. Taking part in the observance were Cardinal Piffl, Archbishop of Vienna, the Chancellor of Austria, Dr. Seipel, and the chairman of the Viennese Christian-Social Party, Leopold Kunschalk, who made addresses. Pope Pius XI congratulated Father Abel and sent him his Apostolic Benediction and appreciation of "the extraordinary ability shown in the promotion of the public profession of the Catholic religion."

BALTIMORE. *History of the Novena of Grace in St. Ignatius' Church*—The Novena of Grace was instituted by St. Francis Xavier himself when he appeared to Father Mastrille, S. J., at the point of death and told him that "all those who from the 4th to the 12th of March, inclusive, should make a Novena in his honor and worthily receive the Sacrament of Penance and the Eucharist on one of the nine days, might hope, with entire confidence, to receive from God, through his intercession, *Any Grace* they should ask for the good of their souls, and the Glory of God." No one therefore can claim the honor of starting this Novena except St. Francis Xavier himself, although, no doubt, throughout the years since Father Mastrille died near the end of 1633, many Jesuits have promoted this devotion of the Novena of Grace in honor of the Saint, in various parts of the earth.

The Novena of Grace, as far as we can ascertain, was always held in this Parish from the first year of our Fathers coming to Calvert Street. We have found no records of it on Holliday Street, where the College was located in 1852, on the site of the City Hall Plaza. In February, 1855, the new College was solemnly opened on Calvert Street. The diary shows that on March 4th of that year the Novena



was held. Since St. Ignatius' Church was not finished nor used until August, 1856, the first Novena of Grace must have been held in the College Hall. Father John J. Ryan, s. J., in his sketch of St. Ignatius' Church and Loyola College, states that "The Novena of Grace was begun after the Mass with Benediction of the Blessed Sacrament," that is, it was begun in the new church March, 1857. Rev. John Early, s. J., founder and Rector of Loyola College and the first Pastor of St. Ignatius' Church, introduced the Novena of Grace in this Church of St. Ignatius. He was Rector from 1855 to 1858. The Novena seems to have been continued every year, with one service daily. Under the Rectorship of Rev. John A. Morgan (1891-1900), the builder of the new College addition and new hall, and when Father F. X. Brady was Prefect of Studies and Discipline, we find mention of the Novena of Grace, and in 1897 it states that one service was held at 8 P. M., but in 1899 it was held in both upper and lower church at 8 P. M., and so continued up to 1905, when under Father John F. Quick as Rector, the 4 o'clock service was added. In 1907 Father Read Mullan added an exercise after the 8.30 Mass. In 1911, under the Rectorship of Father F. X. Brady, the 4.15 o'clock service in the lower church was added. Father Brady died on the last day of the Novena in this year, 1911. In 1913, Father William J. Ennis being Rector, the 12.15 service was added, and in 1916 Father Ennis added two more, one in the upper and one in the lower church, at 6.15.

At the end of Father Ennis' Rectorship there were seven services of the Novena held. Since that time, during the Rectorship of Father McEneaney, nine services have been added. Sixteen services counting that for the High School boys, were held on week days during the Novena this year. Seventeen on Saturday and 18 on the last day, the last being at 9 P. M. for the overflow from the 8, and next year the number bids fair to be increased to eighteen or more each day.

The wonderful spread of this devotion in honor of St. Francis Xavier has not been confined to this church, but has been realized all over Maryland, and the devotion is now being rapidly adopted throughout the country. In Baltimore the Novena of Grace is a yearly affair in some twenty or more churches.

To all the Reverend Rectors and Fathers who have labored for souls in St. Ignatius' the credit of all this is due, but the name of Francis Xavier Brady will ever stand out as the one man, who more than any other gave to this devotion its first great impetus and development in this country. Dying in the service of St. Francis on the feast of the Saint, we feel that his spirit has not departed from the old church he so loved, but that from his home in Heaven he is still directing the work in which he found so much comfort, and for which he gave his life. May he still continue through the years to come to bless and protect his Brothers in religion and those for whose salvation they labor here in Maryland.

Many wonderful favors were obtained during the Novena, and hundreds of letters of thanksgiving were received.

*The New Reliquary of St. Francis Xavier*—Last year Rev. Father McEneaney obtained through Father John J. O'Rourke, s. J., an extraordinary relic from the arm of St. Francis Xavier and at once made an appeal to all lovers of St. Francis to come forward with their gold and silver and jewels to provide a resting place for this precious gift which the Fathers of the Society of Jesus had received.

The response was immediate and generous. From Catholics and



non-Catholics jewels, gold and silver began to pour in, in such abundance that it was necessary to announce that no more could be received. It was a great and touching manifestation of the veneration in which our Saint was held here in Maryland.

After over eight months of painstaking labor, we have what we believe is the most valuable Reliquary in point of intrinsic and artistic worth that can be found on this side of the ocean. The Reliquary was designed in the Sibbel Studios, New York, the metal work was executed by Heer-Schofield Company of Baltimore. To Messrs. Sibbel and Heer-Schofield and the men under them who worked on this Reliquary, we owe a debt of gratitude for the more than usual interest and pains they took in turning out for us a perfect artistic work.

*Mother's Day in St. Ignatius*—Mother's Day, May 11, 1924, will long be remembered by every one who answered our call, to receive Holy Communion for Mother, on that day in St. Ignatius. Our appeal was responded to magnificently. At the 7 o'clock Mass every seat was occupied. The men crowded the church, and at the 8 o'clock Mass many women could not be seated, and several hundreds stood and all this in spite of a heavy down-pour of rain all morning. Father Timothy B. Barret, S. J., of Woodstock College, Md., at the 7 and 8 o'clock Masses, delivered a beautiful and touching sermon on devotion to our Heavenly Mother and our Earthly Mother. At the women's Mass hardly a dry eye could be seen during the sermon and communion. It was the most touching and inspiring sight to see that great congregation of men and women approaching the Holy Table, almost every one with tearful eyes; some who had been loving, devoted children to their mothers, some, with sad hearts and feelings of deep compunction for the sorrow they had brought upon that mother, now long since dead, perhaps. No Priest who gave communion that day will soon forget the sight.

From our Jesuit weekly, "America," we took the beautiful idea, and to the glory of this old church be it said that here for the first time in these parts was Mother's Day raised from a merely civic to a deeply religious celebration. May many others follow her lead on Mother's Day, 1925.

CALIFORNIA. *New Provincial*—On May 11 Rev. Father Joseph Piet was announced as Provincial of the California Province.

*A School for Japanese in San Francisco*—The St. Francis Xavier's Mission School for Japanese in San Francisco is situated at the corner of Octavia and Pine Streets. It is attended by 150 children, who are taught by a Nun of the Congregation of the Helpers of the Holy Souls and three Japanese Sisters. Conversions effected among the Japanese at the Mission reach an average of ten every month, and on Christmas Day as many as fifty Japanese received Holy Communion. The Mission is under the supervision of the Reverend A. A. Dinand, S. J.

COLOMBIA. *New Observatory in Colombia*—Some time ago the President of Colombia, who is deeply interested in scientific studies, and who proposed to found at Bogota a first-class astronomical observatory, invited Father Simon Sarasola, S. J., Director of the Cuban Observatory of Cienfuegos, to undertake the task of building and equipping it. For this end he authorized him to visit, at the expense of the Colombian Government, the Observatories of the United States and of Europe, giving him carte blanche to purchase whatever he needed for the work. Father Sarasola spent many months visiting and studying the best equipped institutions of the kind, and buying the most up-to-date and perfect apparatus, and it was the wish of the



President of Colombia that the Observatory, which was to be of elegant design, should be constructed in the inner court of the College of the Jesuit Fathers, whom he designated as its perpetual curators.

ENGLAND. *Stonyhurst College*—Our Catholic Evidence Guild is progressing in truly remarkable way. At least twelve open-air lectures were delivered in London during the Christmas holidays by boys of the College, ten of whom have qualified and secured official recognition, thus entitling them to speak in public.

The College has lately become possessed of a remarkable monstrosity—described and illustrated in the December number of the *Stonyhurst Magazine*—which, besides being a beautiful piece of work, is a link with Mr. Thomas Weld, the donor to the Society, in 1794, of Stonyhurst itself. As its inscription shows, it was acquired by a Mr. Jackson, whose son, the late Mr. R. C. Jackson, an ardent antiquary and a devout Catholic, left it to the College by his will. The monstrosity is two feet in height, of solid silver, and above the crystal hangs a jewelled cross of great beauty; but the most notable feature is the super-structure, consisting of a massive silver-gilt crown.

*Rainhill. Loyola Hall*—The House is now in full working order. The hot-water system has proved a great success and the whole House, attics and cellars included, have been dry throughout the winter. Upwards of two hundred have made *retreats* during the past year, four out of the six Parishes represented being our own. Thus the *Holy Name* Parish sent 79; Accrington, 41; Chorley, 40; Bolton, 29; Leigh, 27; Liverpool, St. Xavier's, 23.

*Craighead Bothwell. The Retreat House*—A year ago the work here was in danger of coming to an end for want of support and necessary funds. However, Archbishop Mackintosh took the matter in hand, with the result that, though strict economy must be practised, the danger of shipwreck is past and the work is safe.

*London. Farm Street*—A palpable sign of the growing unrest within the Church of England is the following incident. Some little time after the letter of Father Frank Woodlock appeared in *The Times* on the subject of the much talked-of "Reunion" and "Malines Conversations," he received an invitation from a Society of London Vicars, High Churchmen, to give them an address on the Catholic and Anglican positions, the address to be followed by a discussion. He readily took up the gauntlet thus thrown down. The meeting took place at the Rectory, Limehouse, East London, on February 5th. Over twenty of the Vicars were present and his reception was most cordial.

*St. Beuno's College. Seventy-Fifth Anniversary*—The College kept this jubilee with more than usual solemnity, on October 24th of last year, in view of the great removal; which, however, may not be accomplished for more than a year, for much has to be done to Heythrop Hall before it can be used for the purpose assigned.—*Letters and Notices.*

FRANCE. *Jubilee of the Little Messenger*—Fifty years ago the Little Messenger of the Heart of Mary (le Petit Messager du Cœur de Marie) appeared as a supplement to the French Messenger of the Heart of Jesus. This latter was then published twice a month, and the Little Messenger was enclosed with it, for the instruction and edification chiefly of the Associates of the Second Degree. It was meant to contain short, simple, practical notices, and especially stories and incidents in which the Blessed Virgin was to occupy the chief place, and it has retained its character unchanged all through its half a century of checkered existence. It doubled its size in 1876, and was



annexed to the Monthly Bulletin, from which it was separated again in 1910. Since then it has consisted of two distinct sections of sixteen pages each, retaining its original purpose of making known to simple souls and to children the Sacred Heart, Holy Communion and our Blessed Lady.

INDIA. *Bombay. Sir and Lady Lloyd's Farewell Visit to St. Xavier's College*—On November 20, 1923, Sir George Lloyd, the departing Governor of Bombay, paid St. Xavier's College a farewell visit. In the course of his excellent address, the Governor paid this fine tribute to our Fathers and the Society:

"To you, Father Blatter, I wish respectfully to pay a warm tribute of thanks. I think I can do it in the name of all the students here for what you are doing for education in this country, you and your Jesuit Fathers. I have not acquired the reputation of flattery from the platform. Therefore, in paying this, my final tribute before I leave India, to the Jesuit Fathers, I do it on behalf of my Government and on behalf of myself personally. In the five years since I first spoke in this hall I have had no cause to go back on anything I said as regards your work, but I should like, if possible, to increase the expression of my admiration for you by several hundred per cent., because you are doing, I think, as much for India as anybody else, and my last words to this College would be: Be worthy of that great order which has sent out the finest men to teach and to preach all over this great world and who wherever they have gone have taught liberty, order, duty and obedience."

*Jesuit Scientist, Father E. Blatter, in Bombay*—A very touching tribute to the worth of Father E. Blatter, S. J., Principal of St. Xavier's, came out at the public meeting held last week, April 25, to appeal to Rome to cancel his order of transfer. He has been asked to go to Italy. Though the administration of his Order does not follow the principle of Government by public meetings, it is a remarkable event that Bombay mustered strong and voted for his retention in the service of this city. Father Blatter has a commanding influence over the students of St. Xavier's College; to many old boys like Mr. Justice Kajiji, who presided over the meeting, he is the living link of old loyalties, a landmark of faithful associations. His insight of educational problems is deep and luminous, and it is a pity that while Bombay has at last awakened to the necessity of a University Commission, we should be deprived of his mature judgment and personal authority. The following cable to Rome epitomises the feelings of the people of Bombay, irrespective of creed and nationality: "At a meeting of Catholics and ex-students of St. Xavier's College, presided over by me, it was resolved to send you a petition to cancel the orders calling Father Blatter to Rome. Petition follows by the next mail. The meeting desired me to request you kindly to keep the orders in abeyance until the petition reaches you and receives consideration.—Justice Kajiji, Chairman of Meeting."—*Capital*.

*Calcutta. Death of the Scientist, Father Edward Francotte*—A popular figure has vanished from the Calcutta stage and from the scientific world in the person of Rev. Father Edward Francotte, S. J., who died of bronchitis last Saturday at the ripe old age of eighty. A great scientist has said that the best scientific observers are to be found in Catholic religious orders, as there the virtues of patience, perseverance and enthusiasm can flourish into heroism. Since the year 1869, when Father E. Francotte came out to India, until the week of his death, for more than half a century, this quiet little man



has climbed four times daily the spiral stairs that led up to his meteorological observatory, watching his instruments, recording and collecting figures which ran into millions, and keeping the population of Calcutta in constant touch with the vagaries of winds, clouds, rain and sunshine. For a whole generation the public has been accustomed to look up to him as "the weather prophet of Calcutta" and to rely on his meteorological guidance. He will be sadly missed.

*Morapai. Retreats in Morapai. Rev. S. Van Haaren, S. J.*—Retreats have become a household word nowadays. A few years ago I thought of once experimenting on adult men and women, but the difficulty would come from their poverty. They have a daily wage of from six to eight annas per family to live or starve upon, and the wonder is not how they manage to live, but how they manage not to die. There must be some hidden and mysterious element in the air that gives them the Kruschen feeling without the salt. As a matter of fact the air of these swamp and stagnant pools is so thick that it cuts into slices. Well, I tried a retreat on these people, and I had to impose a fee of eight annas to prevent overcrowding: thirty-two men planked them down and came. The year after I raised the fee to ten annas and forty came. This year I raised it again to twelve annas and sixty-eight men came forward. The more expensive you make it, the more they seem to like it and take to it. Anyhow, I admire their heroism in sacrificing five days' work and pay, besides twelve annas, for a retreat. That shows there is stuff in our Bengalee Catholics. It is a fine race, only we don't make much headway among them. If Bengal were Catholic, the whole of India would follow.

There had never been a retreat for women; for, indeed, it was bold and risky to try that side of the shield. The retreat was duly announced, no fees were imposed, and I waited for the result with some misgivings. They beat the men hollow; 120 present, not counting the babies, as Scripture says, and there were 56 of these, total 176, and it was not superfluous to count the babies, for the concert they kicked up was a useful substitute for a choir and nearly proved a substitute for my sermons. There was no rivalling their falsettos, and my bass made a poor show in the contest and came out second best.

The year after I had to put a check on such extravagant numbers and imposed a fee of eight annas on each woman with free seats in her lap for any number of babies. My catechist grew sceptical: "Father, this time not a single one will come. How do you expect women to pay eight annas? It is not their husbands that will pay for them." Now I freely confess that my chief catechist is a debater one must not trifle with. His arguments are ultimate, and every one of his statements is steeped in finality. I could but answer as I always do, Wait and see. We waited and saw 127 women present, exclusive of numerous babies, about ten of whom had come a distance of two days' walk with one baby on the hip and another on the arm. And each brought her eight annas. Some of them had sold their only and last surviving duck. Who would not like to live and work for such people? And like the previous year, the choir singing was again provided gratis by the infants.

There is only one drawback: these retreats are a heavy expense on the mission, as each retreat costs us about Rs. 1-8, for four days' food. But then look at the chance it gives kind-hearted friends of the mis-



sion who are unable to give more and ashamed to give so little. For two rupees one can give a poor Christian peasant the benefit of a retreat, and there remains a balance to give to each baby for the choir practice. Every church that respects itself should pay its singers, and as these little grass-hoppers shout ferociously for four days, four annas is not too much to compensate the mothers and encourage the babies.—S. H. of INDIA.

*Patna Mission. Bettiah. A Unique Ceremony*—On October the 5th, 6th and 7th, 1923, we had the Eucharistic Triduum and with it the pleasure of a visit from His Lordship the Bishop, Rt. Rev. Louis Van Hoeck, as well as Very Rev. Father Elmer, the Superior; Fathers Smith and Alban and Sisters Gertrude and de Sales from Bankipore. The news had spread abroad that we were to have a large procession and *melâ*, or religious fair, and people started to come in one or two days before from miles around, especially many of the new Christian *Doms*, some of whom came from 30 miles away. In order to make the procession as solemn as possible, and in order to impress the people, I had long before secured a great number of elephants to march in the procession. Some I had been promised from the palace of the *Rani*, or Queen, of Bettiah. Two of her camels, as well as a cavalcade of her Bodyguard, also took part in it. Some elephants we also secured from the various wealthy Zamindars (Landholders).

At 11 A. M. we all went out, camels, elephants, etc., etc., one mile to meet His Lordship, thence to the beating of drums and amidst great cries of jubilation he was received at the Mission. At 3 P. M. the space round the Mission was packed with huge crowds and the procession with the Blessed Sacrament commenced. The Cross with a bodyguard of two immense elephants headed the procession. Then came a lot of the children in white, followed by two huge camels. Then again a part of the children in white and with flowers, followed by His Lordship with the Blessed Sacrament, and then a huge number of people followed by fourteen more elephants. The procession wound around through the country roads for nearly a mile when we returned to "St. Mark's Square" in front of the Mission. There a beautiful altar had been erected by the Sisters.

Then the sixteen elephants, all lined up, and raising their trunks they saluted the Eucharistic King, whilst thousands of people, Christian, Pagan, Mahomedan, knelt around in reverence, as His Lordship gave a stirring address, suited to the audience, which, as far as we could judge, made a deep impression. From the altar we went direct to the church which had filled to overflowing, leaving thousands outside.

In the evening there was an illumination on a grand scale. The whole parapet and all the terraces of the church were lined with little clay lamps (they cost about 1 cent each). Thus the whole outline of the building was one dotted line of lights, above which shone a large cross, lined likewise with little lamps or *batti*. Then came the indispensable display of homemade fireworks, which I am sure outdid many "a Fourth of July" in the States. In the midst of the illumination, five large, beautiful balloons sailed away to the heavens, leaving a line of light and popping noise behind them, announcing to the distant villages the great feast of the Christians.

In the meantime a temporary stage had been erected and some of the Bettiah youthful artists gave a long display of their talents—a drama which lasted several hours into the night. We think that



Our Lord received on this occasion a grander reception in Chuhari than ever before, and we trust He will open the Pagan hearts of all those around us and pave the way for the entrance of His Kingdom. Lest some people in foreign parts should imagine that this was too much like a circus parade, I must state that here the elephant is a sacred animal, and is used in all the religious feasts and processions of the Hindus, whenever his services can be secured. He is used to draw their sacred cars, and to carry the gods on his back, etc., etc. Even one of the most famous gods, *Sonpot*, is the proud possessor of an elephant's head. So what might look profane elsewhere, here only added to the religious air of the occasion.

I had feared that the gathering of so many strange elephants might be a little dangerous; for if they were to stampede in narrow places they would have trampled all our children to death. But when I saw them coming up and shaking hands, or rather "trunk" with one another, I saw they were not strangers to one another, and as the little boys and girls cried to get on them, they were made to kneel down, and all the little "kids" piled up on their backs. They could not bear the sight of the camels, and whenever the camels came near they blew a blast of displeasure through their trunks.

At the end of the ceremony each *mahout* received a present of one rupee (32 cents), and as the elephants had been all day without food, they went off in a gallop each towards his own home, 8 to 10 miles away. We would have had many more people, but for the fact that just as these ignorant and simple people are easily led, they are just as easily misled. Such reports as the following scared many away. They said the *Padre Sahib* is going to take a photo of all that go there, and is going to send it in to the Government and tell them that all of these people are against *Swaraj* or "Home Rule." Personally, I have no doubt that they are all against it, but the saying of a thing here is often worse than the doing of it. However, even as it was this religious demonstration had a good effect.

I doubt whether the Behari will ever make a very pious Christian, just as he is not an over-pious Hindu. When one comes from Bombay through the Deccan to Rajputana he finds all over in the villages, temples; sometimes whole forests of them. The prominent hills all have their temples, and even the fields their little shrines, painted red. In Behar you have to go a long way to see this.

Again, these follow the Hindu law of keeping their clothes and persons clean. The rivers, ponds and wells are daily lined with people of all age and condition, going through their ceremonial baths, or washing their clothes which often are brightly colored. The *dhobie*, or washerman, is eternally engaged in pounding the clothes clean on the stones. Hence, Mark Twain remarked on this point: "It's the first time I ever saw a man trying to split a rock with a pair of trousers. Ye *dhobies*, rend your hearts but not *my* garments." The above is woefully lacking in Behar.

When one takes the Calcutta Mail, through the Deccan, or through Rajputana, one is always in sight of a temple; one sees the clean and brightly colored Mahrattas, or else Gujratis, then further on he passes through the still more variegated color of the Bhil costume and arrives at dark in Jubbulpore. Till now the country was dreary to some extent, but the people made up for it by the variety of color. When he wakes up next morning, he is in Behar, a paradise as far as green verdure, lovely groves and farms are concerned. But the people are different. The temples are few and far between. The people



nearly all dress in white, which is mostly dirty, and the amount of ceremonial washing has dwindled down to small proportions. When the Hindu religion has not been caught up and carried out with the enthusiasm as in other parts, it is a sign that the foundation of a natural piety is lacking. Hence, even after their conversion they don't furnish the great example of piety as is shown in so many other places. It is only by exerting all possible force that one can fill his church on Sunday for Holy Mass; and as for Benediction, if one excepts the mission children, who *had* to go—very often I had little more than a "Corporal's Guard" until I brought my Big Stick into action. But "it's an ill wind that blows no one good," hence the fact that they are not so deeply steeped in any other religion, makes them a little more susceptible to the teachings of Our Lord. The example and spirit of the *Doms* has had a great effect. To explain this I must make a few preparatory remarks. The ignorance and credulity of these villagers is absolutely beyond the pale of credence. The ideas they have of the Christian religion, the Sacraments, etc., are so entirely false, and the lies that are spread and multiplied so ridiculous, that no foreigner could ever believe that such things could be said and credited. Thus some said: I was only enrolling them in the army to send them off to Europe as cannon fodder; others said, I was forcing them to eat and drink Christian food and beverages so as to destroy their caste, etc., etc. Besides, the vast majority have perhaps never heard anything at all about our Holy Faith.

Now the *Doms* are scattered all over the country. They live one or two families in each of the many thousands of villages throughout a large district. So when they come to Chuhari and for the first time see this new religion and are instructed in it, and receive the Sacrament of Baptism, they go back and scatter the seed in the most out-of-the-way places. In fact, it has much the effect of broadcasting the Gospel. They talk to all the different castes around them, and many of these in turn come to the Mission. They give at least some correct ideas of our Faith to others, and, most of all, they break down an almost indestructible wall of suspicion that surrounds us.

It is not what you do out here that counts, it is what people think that you do. For example, Father Milet sent me up some European orphan boys, who wore khaki clothes. Khaki! Good gracious, soldiers. The Hindu women were scared out of their wits; on nights when the boys marched around with their drums, mouth-organ and an old bugle, playing "Break the News to Mother" or some other terrible melody, the terror got worse. "What has Father brought these sergeants here for? Is he going to use force against us?"

Thus an innocent act like that was the cause of suspicions that in some case could have ruined a person's good name. Of course, the Christians had to split their sides laughing at their ignorance and construction of a simple fact. Surely ignorance is a most valuable asset for the devil. If we leave out the Christian people in this district, I believe that about 99 per cent. of the remainder are illiterate, and even to the one per cent. education has been administered in small doses. How great an effort, both financial and otherwise, will be required to educate, even a little, some fraction of this huge population, may be easier imagined than put on paper.—H. WESTROPP, S. J., in *Patna Mission Letter*.

*Stamp News*—People still wonder how we can turn old stamps, cards, etc., into money, so we take this occasion to explain the matter once more. One must bear in mind that the stamps common in our



country may be rare in another. The American stamp is just as rare here as Indian stamps are in America. Going on this principle, it is our object to tap up all the countries of the world, for the greatest variety we have, the easier can we sell.

The stamps are sold to collectors only and usually at retail. Thus 25 stamps, all different, are put on a sheet. These sheets are eagerly bought by collectors in all parts of the world and this work employs here thirty poor girls and women and furnishes them with a living. Our gross receipts in July were \$200, which means three times as much out here as in U. S. The net gain was enough to pay all our fifteen catechists and some other workers. Of course, this income could be increased tenfold were we able to get more people interested.

Strange to say, the most ardent promoters are those that are farthest away. What is farthest away from the "hub" of civilization than Dunedin, New Zealand, the last city this side of the South Pole, and yet it is there that Bessiel Gallien, her brother, Bert, and friends are producing the greatest results. If we had a few more New Zealanders scattered throughout the globe, then we could do wonders.

As for the Xmas cards (folding), we take out the greeting slip, if written on, and put another in its stead and then next Xmas the card is sold anew, perhaps for more than the original cost. The picture cards, of which we have a varied and great collection, though they are nearly all used are sold to people anxious to fill their albums.

Approval sheets are sent to any part of the world at no cost to the prospective buyer, and at prices that are below other philatelic concerns. The Mission sheet of stamps offers a pleasant and remunerative pastime for young people, and at the same time, a good income to the Mission.

Let us suppose any boy or other person took this up, he could with little effort make 10 dollars per month. Now let us again suppose we were to find one hundred promoters like this in various parts of the world, that would mean a steady income of one thousand dollars per month, all made as it were, "While you wait," and only as a pastime.

I have often furnished young people with complete stocks of stamps, and in cases where there were real "Pushers" the result was gratifying to all concerned. Of course, many grow tired and fall by the wayside. Among 100 stamp collectors that start the race, perhaps only one finishes and perseveres to the end, a survival, I suppose, of the fittest.—H. W. in *Patna Mission Letter*.

IRELAND. *Death of Father William Delany, the Great Educational Leader*—"If his worth is measured by his influence on others it must be recognized that Ireland has rarely produced his equal." These words in the *London Universe* refer to the Rev. William Delany, S. J., whose recent death at almost the age of ninety removed one whose name was perhaps seldom heard of late, but who, as the writer says: "Laid the foundations, helped to build the walls and aided in the completion of the whole structure of University education for Catholics in Ireland." To him the Catholics of that country owe it that they can now take their start in life on an equal footing with Protestants. The writer in the *Universe* says:

No agitation for the redress of grievance, no discussion on principles, policy or tactics affecting higher education, was completed without his participation in it. He was the acknowledged expert. His own contributions to the cause of progress were conspicuous and telling. But many a speech, letter or pamphlet of other men owed its



inspiration and effect to writers wise enough to consult him before they published anything.

He was always one of the first men whose views great British statesmen charged with responsibility for Ireland were eager to ascertain. He knew Mr. Arthur Balfour, Lord Randolph Churchill, Mr. John Morley, Mr. Wyndham and Mr. Birrell, as well as a succession of Under-Secretaries. From him they learned the right course, and if they did not follow it the fault lay in their necessary dependence on the sensitiveness of the British Parliamentary opinion, and its ineradicable conviction that Protestant Englishmen really knew best what education most suited Catholic Irishmen, and what, therefore, they ought to want.

As early as 1875 Father Delany started University studies in St. Stanislaus College, of which he was then Rector. In 1881 he came to Dublin and two years later was appointed President of University College, St. Stephen's Green. The Royal University had now been established and Father Delany was one of its Senators. Yet this was recognized to be but a makeshift and again Father Delany was one of the chief promoters of the movement for fair play in educational matters which resulted in bringing about finally the founding in 1909 of the National University. He was Provincial from 1909 to 1912.

JAMAICA. *Kingston. Visit of the U. S. Navy*—Two vessels of the U. S. Navy—the Bridgeport and the Mercy—were in the Kingston Harbor during the first two weeks of March. The officers and men were handsomely entertained by the citizens of Kingston and gave every evidence of enjoying and appreciating the hospitality shown them. On three afternoons they had baseball matches at Winchester Park. A good proportion of the men were Catholics and they attended services at the Cathedral on Sundays.

The following gracious letter was received on the departure of the fleet:

U. S. S. BRIDGEPORT,  
U. S. Scouting Fleet,  
Kingston, Jamaica,  
13th March, 1924.

The Father Superior,  
Winchester Park,  
At the Cathedral,  
Kingston, Jamaica.

Reverend Sir:

I wish to thank you for the many courtesies which you have extended the men of the BRIDGEPORT since our arrival here. It was very gracious of you to allow us to use your grounds for baseball. We appreciated your kindness in sending Father Nevin to hear confessions and Father Cronin to say Mass for our Catholic men on last Sunday. For all these we thank you. With best wishes,

Truly yours,

R. DRACE WHITE,  
Captain, U. S. N., Commanding.

JAPAN. *Tokyo. The University. Father Mark McNeal Writes as Follows in "America"*—The winter through which we have passed has been nothing less than a nightmare, and the fact that we have lived through it without serious damage to health, not to say worse, is a special manifestation of Divine Providence in our behalf. The earthquake of January 15 was about three-fifths as strong as the great



disaster, and would have brought down our school with a crash on the neighboring cottages if the two upper stories had not just been removed before the shock came. The only reason why thousands were not killed in Tokyo and Yokohama was because there was very little left to be thrown down. I was in exactly the same room of our residence in which I had been on September 1, and the swaying and bumping were only a little less violent than on that occasion. They were far more terrifying. I knew that the entire house was in a rickety condition, and that the foundation had been so badly damaged that the architects had found it necessary to support the whole weight on wooden trusses placed to bear the weight instead of the foundation pillars which had cracked and bent under the big shock. A three-story concrete building resting on trestles is not a comfortable place in a violent earthquake; especially for one who has been through the horrors of last September. The impression was heightened by the darkness of early morning illuminated by flashes of electricity due to the rupture of high-power lines in the vicinity. All electric service was stopped for some time.

Before repairs on our residence began, it leaked from top to bottom, streams of water coming in every time it rained and covering the floors or filling buckets placed to receive it. The entire surface of the building being full of cracks, the hollow tiles of which it is built reeked with moisture, rendering it necessary to wear the heaviest outdoor clothing in the house all the time to avoid colds and rheumatism. The electric heating plant which was only intended to take the chill off of the private rooms under normal conditions, failed utterly, and we had recourse to Socony Ideal heaters, ideal for heating a wigwam in the Canal Zone, but sorely overtaxed by our conditions. On these we had to rely for hot water for anything like baths, which were few and far between. This was somewhat embarrassing in a town where everyone takes a hot bath every day, and where our students came to us redolent of soap and water. The corridors of the residence, which are on the north side and entirely unheated, were as damp as a cave and usually colder than the streets.

Repairs on the house were delayed a long time, owing to the immense demand for such work throughout the thirty square miles of desolation in the midst of which we were living. When repairs did begin, in January, great holes had to be torn in the walls of the house, letting in the strong Siberian gales which prevail in this season. To say nothing of cold, everything became covered with dust and fine ashes from the ruined city. This was nothing compared with what happened when the cement workers began, bringing in dusty bags and buckets of concrete all over the house, and digging holes in the floors to pour the new pillars and supports prescribed by the architect and concrete engineer. The noise of smashing walls and mixing concrete made day hideous, and gentle earthquakes at all hours served to test the durability of the work done during the day. Having no other place to live except the house undergoing repairs, it was in the midst of this carnival of cold, wet, dirt and noise that we had to prepare our classes and give our private lessons. Surely not very inspiring surroundings! Yet this was not the worst trial or inconvenience to which we submitted in order to carry on, in spite of every obstacle, the work entrusted to us in this afflicted mission.

The school building being utterly useless, we had to conduct our regular classes in some Japanese dwellings on the premises. These rooms were dark, as Japanese rooms are generally, and the floors not



being covered with the usual mats were thin and cold; charcoal fires were the apology for a heating apparatus. Several families were living in the adjoining rooms and so domestic and scholastic sounds were often strangely intermixed. Besides these rooms, we had some in an old frame house which had somehow stood up in September, but which had not been built for class purposes, and was poorly suited to the work. Heat, light and ventilation were all deficient. The loyalty of our students in returning in large numbers after the wreck and in putting up with such miserable conditions without complaint was a consolation to us and a proof of their devotion to the cause of learning.

If our conditions were trying, the lives being dragged out during the same months by the 75,000 refugees living in plank shacks in all parts of the city were something too sad to think of. Most of these people had had humble, decent homes; many of them had enjoyed all the little comforts and refinements of middle-class life. Now the life they lead is that of a construction gang on a new railroad.

The most trying phase of our experience was the fact that what we are undergoing is not really constructive or productive. When we get all the work done, in about two months from now, we shall be several steps behind the development we had reached last August. Instead of producing anything, visible at least, we are piling up a debt of \$80,000, a sum greater than the original cost of our classroom building in 1913. The reconstruction of the school consists in putting a frame story on top of the remaining first story. This with the incidental removal of useless wreckage will cost \$45,000. Putting a new foundation under the residence and repairing its cracked walls and surface will cost \$25,000. The repairs to other buildings on the place and to the grounds will come to not less than \$10,000. The total, \$80,000, exceeds by about thirty thousand dollars the amount gathered in America between October, 1919, and April, 1922. You can easily see from this what we are facing, and what herculean efforts we shall have to make in order to keep this a going concern.

If we do not keep it going it simply means that the work entrusted to the missionaries by Pope Pius X in 1907 will go undone, and that the Church in Japan will have to look elsewhere for an institution of higher education to complete the work so admirably begun by other organizations here, and to form Catholic leaders and professional men of the type we are forming at Shanghai and Manila. Japan is the center of influence in the Oriental world. To miss our opportunities here, at the present moment, would be a misfortune beyond all estimation. It is most important that the Catholic University of Tokyo should not fail.

*A Japanese Appointment*—For several years the professorship of German literature in the Imperial University at Tokyo has been held by Father Joseph Dahlmann, S. J. Last year he reached the age of sixty, which, according to the statutes of the University, is the age limit for its professors. His tenure of his chair has, however, been prolonged till next April in order to give time for the selection of his successor. The Japanese Government has now named for the professorship another of the Jesuit missionaries, Father Overmans. He is just fifty years of age, having been born near Frefeld, in the Rhineland, on January 26th, 1874. He is a distinguished scholar and master of most of the literary languages of Europe, besides some of those of Asia. He is well known as a writer on literary criticism and the history of literature, chiefly as a regular contributor to the *Stimmen der Zeit*, the monthly review edited by the German Jesuits.



CHICAGO. *Missouri Province. Varia from the "News Letter." Class "A" Dental School for Loyola University*—From a news column dealing with Loyola University, the Jesuit Institution at Chicago, we clip the following interesting item:

"The recent addition of a dental department to the University brings the faculties of the Institution to five: Medicine, law, sociology, extension and dentistry, and has added over 600 students to the roll. The Chicago College of Dental Surgery recently acquired is the largest class-A dental school in the United States. It was founded forty-two years ago and was the pioneer dental school in the State of Illinois. It has maintained during this period a commanding position among the dental schools of the world. Six deans of dental colleges and numerous educators and instructors in various institutions throughout the country are alumni of this college. Over 4,000 dentists have received their training under its auspices."

For the present the school will retain its old name. It is stipulated that a certain percentage of its annual gross revenues shall be devoted in perpetuity to a fund for the advancement of dental education and research.

*Three Marquette Anniversaries*—In its special Marquette and Jolliet number, making accessible in permanent form the firmly established historical facts of the discovery of the Illinois country, the *Illinois Catholic Historical Review* remarks:

"It may be noted here that until John Gilmary Shea, in the first instance, and Reuben Gold Thwaites, latterly, published the text of letters written by the early Jesuit missionaries who labored in this region, very little was known even by scholars of the discovery, exploration and early settlement of the Mississippi Valley. Indeed, up to the time Thwaites succeeded in bringing out the monumental work entitled 'Jesuit Relations and Allied Documents,' it is believed that even the main incidents of the discovery, exploration and settlement of this region were not known to more than a score of the residents of the State of Illinois."

It is interesting to learn that while last year the two hundred and fiftieth anniversary of the discovery of the Mississippi River by Marquette and Jolliet was celebrated, this year is marked by the two hundred and fiftieth anniversary of Marquette's residence in what is now known as Chicago, while next year will be the two hundred and fiftieth anniversary of his "establishment of the Church in Mid-America." These great anniversaries should certainly receive a fitting commemoration.

CINCINNATI. *Father F. J. Finn*—A check for \$5,000 was presented to Father Francis J. Finn, S. J., at a public mass-meeting on October 4th, to commemorate his 25th anniversary in St. Xavier's Parish, Cincinnati, which is in charge of the Jesuits. A reception, in which representative men and women of the city took part, preceded the presentation of the check. Among the callers was Mayor George Carrel, of Cincinnati, who said he voiced the sentiment of the entire city when he said that the community had no more admirable citizen than Father Finn.

DENVER. *The Exiled Archbishop of Guatemala Giving Missions in Denver Diocese*—The Most Rev. Ruiz Javier Munoz y Capuron, exiled Archbishop of Guatemala, is conducting missions in the diocese of Denver, Col., for Spanish-speaking Catholics. His Grace was a popular missionary before he was raised to the Archiepiscopal dignity, and



word that he was named Archbishop came when he was traveling on horseback on a mission journey. Guatemala is overwhelmingly Catholic, but like Mexico, is at present in the hands of the enemies of the Church. His Grace and his secretary were given one-half hour to leave. The Archbishop, who is a Jesuit, took refuge with Ours in New Orleans, where he remained six months. Then he went to El Paso, where he lives with Our Fathers. From his place of exile in the United States, Archbishop Munoz directs his clergy in Guatemala by letters, exhorting them to defend their flocks against insidious propaganda by preaching the Gospel and teaching Christian doctrine.

OMAHA. *Creighton University. Organized Effort Wins Dental Controversy for Creighton*—The following paragraph of a despatch dated at Des Moines on March 19, was carried in the Omaha papers of the next day:

“Creighton University of Omaha and Dental Schools in several other States were upheld in their protest against a proposed change in the Iowa Health Laws under which no dentists who are graduates of Schools of different requirements than the Iowa State University would be eligible to practice in the State, when the Iowa House of Representatives today voted down the proposal.”

This item gives the final result of a little controversy between Creighton and someone connected with the Iowa University College of Dentistry. Some months ago we heard that a bill had been introduced in the Iowa Legislature which would exclude from examinations for a State license graduates of Colleges which did not maintain the same standards as the State University.

At present the standardizing agency for Dental Colleges throughout the country is the Dental Educational Council of America. This agency rates the four Dental Colleges of the Missouri Province in Class A. According to the regulations of the Council a pre-Dental College year will be introduced beginning with the year 1926. Meanwhile Iowa University has already put in force the pre-dental year. Hence, if the proposed legislation had been enacted, students who are at present in the Jesuit Colleges as well as in numerous others, would have been excluded from practicing dentistry in Iowa at least until 1926, if not longer.

The proposed bill carried other possible evil consequences, inasmuch as Iowa dental regulations would have differed from national standards and made conditions so uncertain that Iowa students would have feared to matriculate in any outside College. Creighton would have been hit hardest of all the Colleges, as about twenty per cent. of its dental students come from Iowa, the number enrolled at present being forty-six.

During January one of the Creighton Fathers spent a day at the Des Moines State Capitol. He was cordially received by Governor Kendall and other persons of influence, and he left with the assurance that the proposed bill would be eliminated or amended so as not to work unnecessary hardship on Colleges outside the State.

Apparently one of our opponents also heard of the result of this visit, for a few weeks later information reached us that petitions were flooding the Legislature from Iowa dentists, asking that the Iowa University students be “protected” from the graduates of other Colleges. The petitions were traced to a common source.

To counteract this propaganda, the Creighton Iowa students formed an Iowa Club. The Club decided that each student should write a personal letter to his Senator and Representative. As the stereotyped



nature of petitions does not give them much weight with law-making bodies, it was deemed better to write individual and personal letters, no matter how short.

The Iowa Club was active in many ways. It secured the influence of prominent citizens of Iowa, including the Governor and the Bishop of Des Moines, it mailed a forcible editorial of the *Nonpareil*, a paper of Council Bluffs, to each member of the Legislature, and asked and received the co-operation of Iowa students in the three other Jesuit Dental Colleges. General Tinley, of Council Bluffs, and two energetic young lawyers, Creighton graduates, visited Des Moines and had personal interviews with influential persons.

By the final vote in the Lower House, which took place on the feast of St. Joseph, the objectionable measure was buried after a brief discussion. The incident affords another instance that organized effort can do much to secure fair play. One lamentable fact we discovered early in our work was that out of the 159 members in the Legislature only four were Catholics. A proportional number of Legislators to the population should give the Catholics between 20 and 30 members.—

F. B. CASSILLY, S. J.

ST. LOUIS. *Rev. Joseph Murphy, s. j., Made Bishop of British Honduras*—Rev. Joseph A. Murphy, s. j., Dean of Men at St. Louis University and director of the student publications, received an official notification Monday, January 14, from Rome of his appointment by the Pope to the vicariate of British Honduras, Central America. The selection of Father Murphy as Bishop to succeed the late Rev. Frederick Hopkins was made at a consistory at Rome on December 21, but the public announcement was not made until the above-given date.

The appointment, which came as a surprise to Father Murphy, is attributed by him to the fact that he spent five years, from 1905 to 1910, on the Honduras mission.

Born in Dundalk, Ireland, on December 24, 1857, Father Murphy came to this country at the age of nine. He received his grade schooling in the public schools of New York and the Parochial schools of Chicago. On October 8, 1871, the day before the great Chicago fire, he began his studies at St. Ignatius' College, and four years later entered the Jesuit novitiate at Florissant, Mo. After two years of philosophical study at Woodstock, Md., and one year of teaching at Detroit University, he came to St. Louis University and remained there for three years. He was ordained to the Priesthood when he had completed his philosophy and theology at Woodstock, Md., by Cardinal Gibbons, in 1888.

From 1889 until 1891 Father Murphy was stationed at St. Mary's College, Kansas, as Vice-President. Later he taught at St. Xavier's College, Cincinnati, at the University of Detroit, and at St. Louis University, where he assisted in the revival of the Alumni Association. In 1905 he was sent to British Honduras, where he taught at St. John's College, and exercised pastoral work at the Cathedral at Belize, to which he is now returning as Bishop. He was recalled from Honduras five years later and assigned as Vice-President to Marquette University, Milwaukee. In 1919 he came to St. Louis University, where he has since been stationed.

Father Murphy was consecrated Bishop in St. Francis Xavier's Church, St. Louis, by Archbishop Glennon, the assisting Bishops being the Right Reverend Joseph C. Chartrand, D. D., Bishop of Indianapolis, and the Right Reverend Anthony J. Schuler, s. j., D. D., Bishop of El Paso. The sermon was preached by the Rev. Michael J.



O'Connor, s. J., of St. Louis University. There were present in the sanctuary Bishop Henry Althoff, of Belleville; Bishop James A. Griffin, of Springfield; Bishop Francis Gilfillan, of St. Joseph; Bishop F. J. Tief, of Concordia; Bishop Joseph Chartrand, of Indianapolis; Bishop-elect Alphonse Smith, of Nashville, and Bishop-elect E. D. Howard of Davenport, Iowa. He was assisted by his two nephews, Father Thomas A. McCourt, s. J., St. Louis University, and Father Ignatius Hamill, s. J., of Chicago. Brother Thomas Murphy, the brother of the new Bishop, was among those who came to be present at the ceremony of consecration.

*The Parkman Centenary. Missouri Province Represented by Father G. J. Garraghan*—The centenary of the birth of Francis Parkman, the historian, was celebrated at Montreal on November 13, with addresses by His Excellency, Jules Jusserand, French Ambassador at Washington; Bliss Perry, and other notabilities. Mr. Jusserand's estimate of Parkman's work did full justice to its strong points, while bringing out certain of its weak ones. In particular he expressed disagreement with the American historian in the latter's treatment of the expulsion of the Arcadians. "That," he said, "was the chief place where Parkman's desire to be impartial failed." Another speaker on the occasion, Dr. Charles Colby, late Professor of History at McGill University, brought out, in extenuation of the historian's lack of severity in treating of the topic in question, that he had been misled by certain documents, issued by the Government of Nova Scotia, and had accepted their trustworthiness in good faith. The Montreal celebration seems to have been planned and carried out under the auspices of McGill University of Montreal. The French Canadians, by a sort of tacit agreement, held aloof from it entirely, except for the address of Mr. Aegidius Fauteux, librarian of St. Sulpice, their only representative on the program. The leading Catholic historian of Canada, Mr. Thomas Chapais, though invited to address the gathering, did not attend, nor was Mr. Pierre-Georges Roy, the well-known scholarly archivist of the Province of Quebec, among those present. The whole affair is significant as showing the prevailing opinion among French Canadians, regarding Parkman's historical work. While ready to credit him with good faith and a sincere purpose to deal fairly with the Catholic Church, they feel that Puritan prejudices or his peculiarly unreligious cast of mind or something else, whatever it was, got the better of him, with the result that the work of the Church and her ministers is often travestied in his eloquent pages. Parkman, indeed, had no conception of the supernatural and was an agnostic rather than a believing Protestant. The refusal of the French-Canadians to participate in the Parkman celebration was accordingly motivated by their unwillingness to lend any sort of public endorsement or approval to the historian's work.

On the other hand, it may be mentioned here that certain leading French-Canadian scholars, e. g. Sir James Lemoyne and Abbé Casgrain, the latter a warm personal friend of Parkman, had written in the past appreciatively of the New England historian. The Abbé Casgrain declared that on the whole, Canada owes him a debt of gratitude.

As an interesting sidelight on the Parkman centenary, it may be recorded here that two of the historian's granddaughters, a Miss Coffin and a Miss Coolidge, were recently received into the Church in Boston by Father Martin Scott, s. J. Miss Coolidge, since her conver-



sion, has married Professor Sargent, of Harvard University, another convert of Father Scott's. One of these young ladies remarked to Father Scott that her conversion to the Catholic Church was surely quite enough to make her bigoted grandfather turn in his grave.

*The "Dreamer Awakes."* *Father Lord's Mission Pageant in St. Louis*—Most of us have had the memorable delight of witnessing at least one of Father Lord's musical masques—the *Centennial Pageant* of St. Louis University in 1920, the *Pageant of Youth*, originally written for St. Mary's College and presented under the auspices of Loyola University last fall, or *The Dreamer Awakes*. The last, an allegory of the Catholic Students' Mission Crusade, has had large-scale production in Cincinnati, Pittsburgh, and Washington, besides smaller performances elsewhere, including that at the St. Louis Armory in 1922. Without prejudice to the notable success in Cincinnati, we may record a climax of achievement in the St. Louis performance of 1924, at the Odeon. This comprised five appearances, on February 22, 23, 26, with matinees on the latter dates.

NOTES—Very Rev. Father General has cordially approved the suggestion made from the Missouri Province to have prepared from the materials to be gathered at Rome in 1925 for the Mission Exhibit a volume de luxe with copious illustrations showing the work of our Jesuit Missions throughout the world. When such a book has been made ready with appropriate plates it can be reproduced in various languages.

Writing from the University of California, Father J. B. Macelwane says: "I see quite a bit of the historians at Berkeley: Bolton, Lucas, Palm, Chapman and others. They are all very friendly. Bolton says he wishes the Jesuits would commission him to get out Jesuit Relations for Mexico. He has enough for forty volumes."

NEW YORK. *Fordham University. Mission Works*—The Day Students' Sodality has shown rapid progress in their mission in Chinatown. The students, under the leadership of Mr. John Basso have fitted out a small gymnasium and organized a physical culture class. The main purpose, however, is religious, and the members of the Sodality conduct classes in Catechism and English in addition to the recreational establishment.

*Students as Boy Scout Leaders*—The Bellarmine Club of Fordham University, which is comprised of student scoutmasters and those interested in work for the young boys of New York City, has met with its first success in so far as two troops of Boy Scouts under the leadership of two Fordham students, who completed the course of instruction in this work in the Bellarmine Club, have passed the tenderfoot tests and are now registered at national headquarters as Troops 209 and 210. About fifteen other troops under the guidance of Fordham University students are now prepared for this test by the officials of the Boy Scouts. Several troops are being formed throughout the city, and it is expected that within the next month there will be about fifty troops with members of the Bellarmine Club as scoutmasters.

Other members of the Club are forming social clubs on the lower east side and in other parts of the city. Arrangements are now under way for the formation of a club for Chinese boys in the lower part of the city. For some months the Club has been instructing the Chinese in American customs.

*Lecture Groups*—In response to a need for wider instruction on topics of current interest, the School of Social Service at Fordham University, 2866 Woolworth Building, has inaugurated a lecture



bureau. This bureau is composed of groups of Catholic young men gathered almost entirely from the Graduate School and the Law School of the University.

The call was sent out a few weeks back and the reply on the part of the young lawyers and graduate students was most encouraging. Each of these groups is composed of four lectures, each of whom will develop one aspect of the subject presented for discussion. In this way by a pleasing change of speakers, a rather comprehensive view of a subject can be had without taxing the audience. Live topics only are to be on the schedule.

Some of the topics to be treated are: "The Social Mission of the Church," "Censorship," "What Are Catholics?" "Federal Interference," "Business, Right and Wrong," "The Young Criminal," "Legislation as a Remedial Agency in Social Problems," "Have We Any Rights?"

*The Knights of the Blessed Sacrament*—The magnificent rally, at the London Coliseum, of the Knights and Handmaids of the Blessed Sacrament, at which Cardinal Bourne presided and G. K. Chesterton spoke on "The Revival of Chivalry," should naturally arouse new interest in our own development of this splendid organization. The first public announcement of the inception of the Knights of the Blessed Sacrament in the United States was made by their Knight Director, the Rev. Ignatius Cox, S.J., K.B.S., at New York City, on February 1, 1922. Since that day the organization has spread to forty-four States, and beyond our borders into Canada. It includes within its ranks both sexes, the women and girls being known as Handmaids of the Blessed Sacrament. Boys under thirteen years of age are enrolled as Pages of the Blessed Sacrament. Sisters of Religious Orders bear the title of Maids of Honor and the clergy, as Priest Knights, stimulate by their example the lay members in honoring Our Lord in His Sacrament of Love. The organization has received the highest ecclesiastical approval and is now established in seventy of our American dioceses. Its rapid growth is doubtless in large measure attributable to the Apostolic prayers of its members, who are eager to aid in making effective the Holy Father's recommendation of Frequent and Daily Communion. Information regarding this crusade can be obtained by addressing its Knight Director, the Rev. Ignatius Cox, S.J., K.B.S., Fordham University, New York, N. Y.

*Mount Manresa*—Mount Manresa has now entered upon a new phase of existence by the placing there of a resident community. This renders it possible to conduct week-end retreats, not only as heretofore, from April to November, but also throughout the entire winter. Moreover, it will now be possible to give individual retreats at any time, while bands desiring retreats of four or five days can also be accommodated.

In order to make the house comfortable during the wintry weather, it was necessary to make extensive changes, both in the heating and in the lighting systems. These improvements make the house very cozy and lightsome, so that no one need fear a chilly building. All friends of the members of the Province, who may desire to spend a few days in prayer and seclusion, will be comfortably housed, well-taken care of and cordially welcomed. The Community at present consists of the Rev. Thomas I. Gasson, S. J., Superior; the Rev. Herman I. Storck, S. J., Minister, and the Rev. John A. Cotter, S. J., and the Rev. W. J. Stanton, S. J. The numbers are keeping up remarkably well, a clear proof of the solid foundations laid by the



Apostolic Father Shealy. During 1923 there were thirty-five retreats and one thousand nine hundred and eighty-eight retreatants.

The development of the wharves on the Island has led to many fundamental and unexpected changes in our neighborhood. Thus cottages have been erected right up to our line on both sides, while a large and hitherto unoccupied tract in the rear of Mount Manresa has been sold in great part to Jews for small homes, thus robbing us of the seclusion formerly enjoyed. This seclusion will be still further destroyed, should the city cut through our property the streets that have been planned by those who have charge of the avenues of communication in the Borough of Richmond.

*The Universal Knowledge Foundation*—The Universal Knowledge Foundation is a development of the Catholic Encyclopedia. Its object is to do for all knowledge what the Encyclopedia did for the knowledge that came within its scope. The list of subscribers already exceeds one thousand, and is increasing every week. Father Wynne writes: "Since April 19 we have added one hundred and fifty subscribers. They are coming in at this rate steadily, and they average one hundred and fifty dollars."

PHILADELPHIA. *The Golden Jubilee of Father Michael Hill*—The close of fifty golden years devoted "to the greater glory of God" in the Society of Jesus, was marked by the Rev. Father Michael P. Hill, of St. Joseph's College, on Sunday, January 13.

Father Hill was celebrant of the community Mass in the faculty chapel at 6.30 o'clock. In the afternoon, at 1 o'clock, a quiet celebration was held in the form of a dinner in the rectory, at which the reverend jubilarian was guest of honor.

Members of the College faculty and the Priests attached to the Church of the Gesu, as well as a number of the laity, former pupils of Father Hill, were present and tendered hearty greetings to the venerable Jesuit.

Father Hill was born on December 4, 1855, in Philadelphia, of Irish Catholic parents from the west of Ireland. His mother, as a girl, had the privilege of receiving her education at the Carmelite Convent of Loughrea, County Galway. His uncle, Michael Hill, sometimes in partnership with his father, did much of the building of Catholic structures in the western part of the city of Philadelphia, St. Teresa's and Old St. Patrick's bearing witness to his building activities.

Father Hill owes the greater part of his elementary training to the Christian Brothers, chiefly at old St. Patrick's, in the time of the late Rev. William O'Hara, who later became the first Bishop of Scranton.

The future Jesuit completed his earlier training in the Diocesan Seminary at Overbrook and in the Juniorate of the Society, at Frederick, Md.

Father Hill was ordained in 1887, and after his theological studies, was Professor of Rhetoric to the Juniors of the Province.

In 1911 he was Spiritual Father in Woodstock College, Maryland, where he passed some of the busiest years of his life, his leisure time being employed in finishing a book which appeared under the title of "The Catholic's Ready Answer," a work well known in Catholic book circles.

During the years 1914-16, Father Hill was Tertian Master.

The second and latest work from his pen is "Marie de l'Agnes Dei," a translation from a French original of the life of Marie Anne Herve-



Bazin, a saintly Nun of the Order of the Reparatrice, who had inherited the staunch Catholic spirit and the literary proclivities of a family immortalized by the writings of Rene Bazin, the uncle of the subject of the biography.

*New High School Building. Solemn Blessing and Laying of the Corner Stone* — The first floor of the new building was opened for occupation on Monday, October 23, 1923. The solemn blessing of the School and laying of the corner stone, space for which was left in the otherwise completed building, took place on Sunday afternoon, November 18. The ceremony was performed by the Rt. Rev. Daniel J. Gercka, D. D., recently appointed Bishop of Tucson, Arizona, and an alumnus of the College. Addresses were made by the Bishop and Father Albert Brown, President of the College. The dedicatory ode was composed and read by Clare Gerald Finerty.

The procession from the College to the scene of the exercises was composed of the Papal dignitaries of Philadelphia, members of the Catholic Alumni Sodality of Philadelphia, the Alumni of St. Joseph's College and the drill corps of the Fourth Degree of the Knights of Columbus.

The new High School when fully equipped will cost approximately half a million dollars, and from an architectural standpoint is an ornate addition to the city's educational institutions. It is three stories high, with basement and basement wing. Emile G. Perrot is the architect.

The first floor contains nine classrooms, president's office, treasurer's office, professors' rooms and locker rooms. The second floor has ten classrooms, professors' rooms and locker rooms. Each of the classrooms on both floors has facilities for forty or more students. The third floor will be devoted entirely to the Science Department, the chemical, biological and physics laboratories, radio room and lecture rooms.

Two fireproof stairways are located at each extremity of the building, and there is a fire tower which extends from the basement to the roof. Fireproof material has been employed wherever possible. The construction is known as a "reindeer concrete cage," with exterior walls of brick, granite base and stone trimmings.

The new High School has a frontage of 196 feet on Thompson Street, and is the last unit in the group of buildings forming the quadrangle. It is three stories and a basement. The general arrangement of the floor plan consists of a series of rooms on the north and south sides of the building, with a ten-foot corridor between, which connects with the main building of St. Joseph's College.

As the building occupies a large part of the athletic ground formerly used by the students, the roof of the new High School has been utilized as an out-door gymnasium. The full area is surrounded by a parapet wall 12 feet high, and covered with a wire netting so arranged as to give a clear height of 16 feet in the middle half of the area for a basketball cage. The other main features of the roof gymnasium are a running track and a handball court.

The basement of the building has a swimming pool 25 feet wide, 60 feet long, with a maximum depth of 8 feet 6 inches and a minimum of 3 feet 6 inches. It has been constructed in conformity to the regulations of the Amateur Athletic Association, and will be available for official meets.

Water used in the pool will be filtered and sterilized at all times,



and in winter heated to the requisite temperature. An electrically driven circulating pump will keep the water constantly running through the pool. The pool, floor and walls will be lined with ceramic tile. The rest of the basement is taken up with shower and locker rooms and pool and billiard rooms.

PHILIPPINE ISLANDS. *Manila Notes*—The awakening of faith now taking place everywhere is showing clear and convincing signs also here in the Philippine Islands. For the bold front of rampant Aglipayanism of 20 years ago we have its obsequies. For the million and half—according to the census—torn away from the Church, we have the return from the Babylonian captivity. From all points of the compass come the favorable reports of the spiritual weather. From the northeastern coast of Mindanao the Sacred Heart missionaries tell us of the reunion of a great multitude with the faithful Christian majority. The Mill Hill missionaries in the Western Visayas report nearly 100,000 annual Holy Communions. The Redemptorist Mission band on the eastern side of those Middle Islands announce almost the same number of confessions in one year's missions, and three times as many Holy Communions; while the immense number of revalidated marriages, and their 5,000 converts show into what disorder the poor people have been thrown. Surely such results are worth laboring for; and instead of one mission band, we need a dozen or two. The mass of people are sound; their fidelity to their historic faith has excited the wonder, and, perhaps, the disappointment of American Protestants; for the efforts of these to detach the people from the Catholic Church have been and still are universal in the Islands, very costly and very vigorous.

The Bishops in their administration of Confirmation have thousands for the hundreds of a short time ago. In the present abandoned condition of the poor, simple-hearted people, professional men present themselves amongst the adults to be confirmed.

Bishop Clos, of Zamboanga, has just spent seven months in one uninterrupted visitation in his large Island of Mindanao, which contains one-third of the area of the Archipelago. Everywhere the Bishop went along the thickly populated north of the Island, the converts kept coming in great numbers, asking for Priests.

A short time ago the Apostolic Delegate visited the intensely Catholic city of Cebu, in the Diocese of the very popular and distinguished native Bishop, Monsenor Gorordo. The reception of the Delegate was a popular triumph, so vast that the description of it would fill a volume. Here, immediately after the condemnation of the Legionaries of Labor, the Knights of Columbus were reinforced by the enthusiastic organization of the Patriotic Sons, which is rapidly spreading through the neighboring Islands. Lately the flower of Cebuano womanhood has been enrolled in the Society of Catholic Ladies.

And so there is gradually extending through these Catholic Islands a net of various Catholic Societies, by the federation of which will be set a barrier against evil; and from which, we trust, will arise an array of true and influential leaders. On the contrary, the hostile movements and associations, lately large and menacing, tend to decompose and disappear; while those in responsible posts will have to see that they must deal with an awakening Catholic population on which the future of the country must depend.



Naturally enough, the great lack of religious knowledge and practice in a generation brought up without Priests or Sacraments, is most keenly felt. But here, too, the remedy is being applied. The movement of Catechetical instruction is being pushed forward. Catechism classes in private houses, as well as in the Churches, taught by women and men, are urged by the zeal of the Bishops; nor is there any other means just yet to remedy a great public evil and a great and growing danger. One of the worst of present dangers is the profanation of marriage. Civil marriage being allowed, the ill-taught youth, gathered in great numbers in schools of co-education, are led away by passion, instead of reason and religion, to make rash and ill-assorted unions. The result is sure to be an easier system of divorce.

Kind Heaven is sending us more helpers, men and women. We have received lately a community of Carmelite Nuns, and a community of Sisters of the Holy Ghost, who will have in their convent the perpetual adoration of the Blessed Sacrament. Some of the religious congregations already here are receiving substantial re-inforcements. The missionaries of the Divine Word are entering the large and needy Province of Zambales, and some are expected in Mindanao. We have a number of Benedictine Fathers, who, amongst their other works, hope to begin an important agricultural school, just what we need for our over-schooled youth. Half a dozen Benedictines are on their way from Europe; and others will follow as the mission field widens. An excellent sign of the times is the fact that new parishes are being formed in Manila; where, in the growing quarters *extra muros*, there are multitudes to be fed with the Bread of Life.

Our Ateneo, we are assured, is making an impression on the city. Its teaching staff is very active in Apostolic work; several Fathers and Scholastics are engaged in forming catechetical centers. Father McNulty has charge of the American congregation worshiping in the Cathedral, and filling it on Sunday with their Filipino brethren. The Association of American Catholic Ladies, under the direction of Father Schmitt, edify greatly by their fidelity to their general Holy Communion. Father Schmitt says Mass on one of the warships for a large number of Catholic seamen. There is much devotion in favorite Churches of Manila, and numerous Holy Communions. Passing through one region after another of the city, especially amongst the poorer people, one feels himself in the atmosphere of faith and Catholic devotion. One sees processions of really extraordinary length, and nothing seems easier than to arouse spectacular manifestations of faith in this Catholic city. We have just had the Novena of Our Lady of Lourdes in her Church of the Capuchins. Each evening the Church was crowded with the representative families; and everywhere through the city one sees grown girls and young women dressed in white and blue in honor of the Heavenly Queen. From various parts of the Islands comes the story of extraordinary numbers receiving the Sacraments on the more solemn festivals. Who would say that, with all this, the faith is dead in the Philippines? And who would not urge bountiful Heaven to send us more laborers into the whitening harvest?

D. LYNCH, S. J.

ROME. *Father Emile Mattern, the New American Assistant* — Father Mattern, the new American Assistant, was born at Andlau in the Diocese of Strasburg, Alsace-Lorraine, on October 2, 1865. He entered the Society for the New Orleans Mission at Florissant on September 3, 1884. There he made his novitiate and one year of Junior-



ate. After four years of teaching he made his philosophy at Grand Coteau, 1893-1896; theology at Woodstock, 1896-1900; tertianship at Tronchiennes, 1901.

On his return to America Father Mattern served as Rector of Grand Coteau, 1901-1907; Rector of the College of the Immaculate Conception of New Orleans, 1907-1911; Rector and Master of Novices at St. Stanislaus College at Macon, 1911-1918. On March 4, 1918, he was made Provincial of the New Orleans Province, which office he held up to the time of his recent election as American Assistant.

*Special Honor to the Relics of Bl. Bobola*—The body of the Blessed Andrea Bobola, recently surrendered to the Holy See by the Bolshevik Government of Russia, was transported from the Vatican to the Church of the Gesu recently.

The casket, draped in red, was carried to the Church in a Vatican automobile without any formal demonstration.

At the entrance to the Church, however, it was received by Cardinals Vico, Billot and Ehrle; Archbishop Cepliak—himself just released from a Bolshevist Prison—by prelates of the Congregation of Rites, the Father General of the Jesuits and many members of that order, and by numerous Bishops, Monsignori and students in the various ecclesiastical Colleges.

Archbishop Palica, the Vice-Regent, officiated at the ceremonies. The casket was carried by eight members of the Society of Jesus, wearing dalmatics. As the procession advanced toward the center of the Church, small boys scattered flowers before it. Following a brief address by Father Anzuini, S. J., the body was placed under the canopy at the Altar of St. Francis Xavier. Benediction was imparted by the Very Reverend Father Ledochowski, the General of the Jesuits.

The Ministers of Poland accredited to the Vatican and to the Quirinal attended the ceremonies, as did many members of the Roman aristocracy. A solemn triduum, ending with a Pontifical High Mass, with Archbishop Cepliak pontificating, was held to mark the event.

*The "Acies Ordinata"*—Father Banga, of the Province of Hungary, has already entered upon his duties as Secretary-General for all the Sodalities of our Blessed Mother. He has started a review, published in Latin, for the direction of the Sodalities. The title is, *Acies Ordinata*.

*"Civiltà Cattolica" Reaches Third Quarter-Century*—On April 5 the famous Italian review, *Civiltà Cattolica*, known throughout the world for its exposition and defense of the Catholic Faith, entered upon the seventy-fifth year of its publication. With the enthusiastic approval of Pope Pius IX it was founded in 1850 by the Jesuit writer, Father Carlo Curci. From the first it proved to be an almost startling success for its time. It began with a circulation of over 6,000, and its first numbers, we are told, had to be reprinted three times to satisfy the numerous new subscribers who desired to possess a complete set of this magazine. Its success and influence have never waned. Commenting on its service to the cause of the Church, the *Liverpool Catholic Times and Catholic Opinion* says:

"It has always produced work of a very high standard. It has now a world-wide circulation. Its articles cover a wide range of subjects, and are largely the work of specialists in the matters with which they deal. It frequently gives its readers the first-hand results of original research, and many important works have made their first



appearance in its pages. It has a well-preserved influence as an exponent of Catholic ideals on social, religious and scientific questions. Its survey of current events is well informed and written with a tactful avoidance of mere partisan political argument. Its literary notices are a helpful guide to contemporary Catholic literature. It is doing splendid service to the Catholic cause."

The *Civiltà Cattolica* has outlived every other Italian periodical existing at the time its first issue came from the press. May it continue its valuable work in the cause of Christ for many years to come!

*The Pontifical Biblical Institute. The "Verbum Domini"*—We received the following note from the Editor:

The Pontifical Biblical Institute, as you are doubtless well aware, notwithstanding considerable difficulties that had and still have to be faced, decided to publish this new Biblical Review in order to satisfy the wishes of many, among the clergy in particular, who desiderated a popular Biblical Review, that would supply them with information and assistance in the study and use of the Sacred Scriptures, and yet be free from the drawbacks of an educational and pecuniary character, which the technical reviews on the subject generally present.

To meet this demand *Verbum Domini* addresses itself to all educated persons who desire to study and familiarize themselves with the Word of God, and in a particular manner to Priests, especially Sacred Orators and Seminary Professors and Theological students. To the latter, indeed, His Eminence, the Cardinal Prefect of the Sacred Congregation of Studies, has very specially recommended it.

With a view to general utility it presents the most assured conclusions of Biblical and auxiliary sciences in an easy style, and without elaborate scientific apparatus. The Latin, in which it is written for the same reason, is correct and clear, and though by no means inelegant, never difficult or *recherché*.

The articles, as may be judged from the volume recently completed, correspond with the programme of the review and traverse the whole field of Biblical studies, embracing, as they do, not only exegesis strictly so called of difficult and important texts, but also homiletic studies on the Gospels and Epistles of the liturgy, questions of Biblical history, archaeology, assyriology, etc., useful and interesting to many if not all the various classes of readers for whom the review is intended.

NOTES—The cause of Father Ginhac was introduced before the Congregation of Rites on February 26; it was approved by our Holy Father, Pius XI, February 27.

The inauguration of the new hall of consultations was held at the Gregorian University on March 9. There were several Cardinals present. Cardinal Ehrle, S. J., gave an important address on St. Thomas' and the History of Thomism. We hope to give more details of this celebration in a future issue of the LETTERS.

The Bishop of Udine (near Venice) offered to the Pope a casket of relics (chiefly vestments). The Holy Father had them sent to our Very Rev. Father General.

They are restoring again the chapel in which St. Ignatius, on his arrival in Rome, had the vision wherein our Lord said to him: "I will be with you." This Chapel had been restored once before in 1700 by Very Rev. Father General, Thyrsus Gonzalez. At present it serves as the Parish Church, but it is entirely too small for this pur-



pose. Father Fonck, of the Biblical Institute, has charge of the work of restoration.

SPAIN. *Barcelona. Museum of the Sacred Heart*—At the College of St. Ignatius, Sarrià, Barcelona, Spain, a collection is being made of all sorts of objects having to do with the devotion to the Sacred Heart, and contributions of Holy pictures, medals, engraved metal plates, pamphlets, books, magazines, photographs of churches and monuments, and other articles are pouring in from all parts of the world.

WASHINGTON. *Gonzaga College*—The beautiful College Chapel, which so many Gonzaga boys love to frequent and where so many fervent prayers are daily offered, was rendered particularly attractive during the month of May by the lavish and loving gifts of flowers and other adornments for Our Lady's Altar. Each day pious exercises were held, and as the manly voices of hundreds of students were blended in a grand outpouring of hymn and Litany and May-prayer, countless graces and blessings must surely have descended upon the soul of each student through the immaculate hands of the Virgin Queen. The honor of adorning Mary's Altar was bestowed in turn upon each class and, needless to say, all displayed a spirit of holy emulation to excel in the beauty and abundance of their tributes of love. To the members of the Fourth Year class was allotted a special privilege of composing and delivering a short address of eulogy explanatory of the beautiful titles of Our Blessed Mother so familiar to Catholics in Her Litany. On Wednesday, May 28th, the May Devotions were brought to a close by Holy Mass and the reception of Sodalists.

WESTON. *The New Building*—We are building at Weston. On the First Friday of April the first load of lumber arrived for the new edifice. It is consoling to feel that the work was thus begun under the auspices of the Most Sacred Heart. During the next few days surveyors carefully measured the ground and set up the "pattern-boards." And on Wednesday, April the ninth, the breaking of the ground took place during noon recreation. Rev. Patrick F. O'Gorman, S. J., Provincial of the New England Vice-Province, officiated, and was assisted by the Rev. Francis J. McNiff, S. J., Superior of the Scholasticate at Weston. After the customary prayers and blessing, Rev. Father Provincial turned the first sod. Rev. Charles E. Lyons, S. J., who is in charge of the new building; Rev. William Devlin, S. J., and Rev. John J. Geoghan, S. J., were present, together with the architects and contractor. The Scholastics attended the function, and at its termination a half-holiday was declared.

Two days later the much-heralded steam shovel made its debut at Fairview. Drawn by two high-powered trucks it slowly made the ascent of the steep and winding road that climbs up the hill, upon whose crest our Scholasticate is situated. Then it just ate its way through the stone wall bounding our property, and dug a new and wide roadway straight on between two rows of trees in our apple orchard. This new road swings off towards Bapst Hall to join with the roadway next to Bapst and the Recreation Halls, thus forming a detour for the heavy traffic of the building operations. This task occupied the steam shovel during the day of the Spring "Disputations." And in between the "atquis" and "ergos," we heard the intermittent shrill of "our new neighbor."

On Monday of the following week the steam shovel began the work



of the excavations proper. Perhaps you are aware that we are constructing only one-third of the building. The complete structure would have a frontage of some 360 feet, extending approximately from a point 20 feet distant from the rear veranda of the "Mansion" to the place occupied now by our small ice-house, and entailing eventually the removal of Bapst Hall and the Recreation Hall. In the building there will be four stories besides cellar and sub-cellar. On either end two wings would extend about 165 feet off towards the east. The southern wing will contain a physics laboratory, a chemistry laboratory and other features. The northern wing, which we are building, will contain the engineroom and heating systems, together with more private rooms than in any other section of the house. Precisely for these reasons this wing is being erected; it should accommodate 130 or 140 scholastics. Then in the center of the building a huge cross-piece or double wing will be located, one wing extending away from the front of the building off towards the west, and constituting the Chapel, the other stretching away from the rear of the building off toward the east in a direction parallel to the two end wings already described. This section will contain the refectory and kitchen, the library and other features. From all this you may gather that the third part of the building to be erected consists of the northern wing, together with the front of the building, extending approximately to a point which will form the center of the complete structure. A spacious room will be selected as a temporary Chapel. Our present refectory in the cellar of the "Mansion" will be enlarged to accommodate larger numbers, and our present kitchen will continue its service until the future years witness the completion of the entire building. An underground passage, "the Weston Subway," will lead from the new building into the refectory in the "Mansion."

This description will help to visualize also the excavations. These began just on the crest of the hill between the "Mansion" and Bapst Hall. They extend to the very foundations of the veranda of the "Mansion," and caused the removal of the entire southern end of the esplanade, as well as a goodly portion of the hill directly beyond. Besides, the sloping hill between the two houses was gouged out to form a cellar and sub-cellar. Here the excavations reach a point about 35 feet distant from Bapst Hall. The excavated earth is being used to construct terraces immediately behind the site of the house.

In these days of modern engineering contractors will no longer run the hazard of striking ledges of rock during the process of excavation. If ledges appear, added expense must follow. And that has been our fate in abundance. Two extensive shelves of the toughest kind of rock were unearthed by the steam shovel, in addition to lesser ledges and great boulders. For weeks we listened to the steady drone of rock drills and to the sharp report of healthy blasts. But we have the consolation of feeling that our house will "be founded upon a rock." And may that be a symbol of the promise of its future greatness.

It will form a worthy conclusion to these few lines about our new building if we pay a word of tribute to a familiar figure at Weston during these days. And, indeed, we would feel ourselves guilty of great remissness were we to omit this token of our appreciation of the zealous labors of Father Lyons, to whom more than to any other, is due that promise of future greatness for the Weston Scholasticate of the Society. Little do we realize all the labor that his direction



of the new building has entailed and will still entail. The plans and specifications drawn up under his guidance have been deemed perfect and amazingly exact to the finest detail.

*Lectures.* Rev. Father Superior arranged a number of very pleasant and instructive lectures for the community during the past few months. The first speaker to address us was Mr. Frank Hayes, who is well known for his years of service at Boston College High School. He had been chosen by the Knights of Columbus as their national representative at the Eucharistic Congress recently held at Rome. His travels and observations on this mission formed the main subject of his lecture on February 21. During his stay in Rome he enjoyed the extreme privilege of audiences with His Holiness the Pope and our Very Rev. Father General. Through him the Roman Pontiff sent us his Apostolic blessing, and our Father General blessed and autographed an inspiring picture of St. Ignatius, to be presented to our community. Both pictures are now gracing the walls of the Fathers' recreation room.

The next lecturer to favor us was Rev. William M. Stinson, S. J., of Boston College. Despite his many duties, he generously set aside the evening of March 3rd to tell us the story of Joan of Arc. His lecture was illustrated by excellent slides, the most perfect of which were a number of masterly paintings depicting the salient events in the life of the warrior-maid. His enthusiasm so inspired us that he easily carried us back with him through the five intervening centuries to the days of the saintly Joan. And since his service as Army Chaplain in France brought him close to the scenes of Joan's youth, his words were more brightly colored by his personal contact with the spirit of Joan.

The eve of the Feast of St. Francis Girolamo was the occasion of a most inspiring lecture. Rev. Edmund A. Walsh, S. J., graciously responded to Rev. Father Superior's invitation, and for two hours thrilled us with the narration of his experiences in Russia. Perhaps we should say that he told us the message of "the sombre tragedy of Russia," while he kept in the background his own tremendous part in solving that tragedy.

On May 15 we enjoyed the privilege of another fine lecture on travel by Rev. Francis R. Donovan, S. J. The lecturer who, during the course of his life in the Society, had spent some time in Belgium, gave us the benefit of his very interesting observations on Belgian life and customs, its art and industries, and its Catholicity. The lecture was illustrated from a set of splendid slides which Father Donovan brought with him.

*St. Joseph*—Those who have visited Weston know that our community is so large that we cannot set aside rooms for an infirmary. But good St. Joseph, together with our Lady and the Holy Angels, saw to it that we would not have need of one during the severe weather of the past winter. For no real illness crept in among the members of our community. In deep gratitude for this great gift of good health, a votive lamp was burned before St. Joseph's statue during March, and prayers of thanksgiving were recited in common at the visit before the noon recreation.

*Cataloguing the Library*—With the gradual expansion of our library Rev. Father Superior saw the necessity for the immediate introduction of an adequate cataloguing system, before the number of books grew to such proportions that the difficulties of indexing them



would be greatly multiplied. Thus the cataloguing was started, and the work has been growing ever larger under our librarian, Father Rockwell.

The Dewey Decimal Classification System is being installed on a rather elaborate scale. Every book is accounted for in the card cabinet by a title card, an author card and a subject-matter card. Also cross-title and cross-reference cards have been introduced wherever necessary. The backs of the books have been numbered and lettered in white ink; this part of the work has been very exacting and has been admirably executed.

The Dewey System of classification by decimals is capable of indefinite expansion, and can easily catalogue hundreds of thousands of books. Under proper direction judicious changes have been inserted in the system wherever necessity demanded it. And the entire section of philosophy and theology is being carefully revised and adapted to our needs.

The generosity of about fifteen of the philosophers, who have undertaken this work when occasion would allow, has resulted in the completion of almost half the books in our library. The scholastic librarians of the ensuing year plan to complete the work under the direction of Father Librarian during the next twelve-month. Then it is our cherished hope that the cataloguing will go hand in hand with the growth of the library, and that the system thus begun will be followed exactly.

*Visit of the Cardinal*—On the afternoon of May 19th, His Eminence, William Cardinal O'Connell, favored us with an informal visit. Rev. Father Superior and some of the Fathers spent a very pleasant hour with His Eminence in inspecting the site of the future building.

*A Conversion at Weston*—Our Lord has been pleased to allow Fairview to figure in what is said to be the first conversion ever recorded in Weston. A young man of twenty years, by the name of Winfred Scott, born and reared in the town, but not one of its millionaires, has undergone instruction at Fairview and was baptized in the Domestic Chapel on February 19th and received his First Communion here on February 22nd. These events were the finishing touch of a process which had its origin in edification given by a Boston College Freshman, a friend of the young man, but grace, with its ramifications, made the Jesuits at Weston a link in the chain of circumstances. The details may prove of interest.

At the Weston Railroad Station one day early in August one of the Fairview Fathers met a wonderful young man, whose cordial salute caused the Father to remark that this young man was surely not a resident. The response was: "No! I'm a Boston boy and attend the College at Newton." On the train a friendly chat ensued, in which he told that his name was Joseph Walsh, and that he often spent a week-end at Weston at the home of a Protestant friend—a considerate fellow who always called him for Sunday Mass and often accompanied him to the Church. He asked if he might hunt up Fairview on some future visit and make the Jesuit acquainted with his excellent young friend. The answer was: "Of course"; and so they parted, wishing one another an early resumption of the much enjoyed Apostolic conversation.

Nothing more was heard of this meeting until early September, when several scholastics were approached by a young man, who happened like themselves, to be assisting at checking a brush-wood fire



in the neighborhood of Fairview. His first inquiry was whether a certain Father was still at Fairview, naming the one who had met the Boston College boy. When assured that he was, he said: "Well, tell him that Joe Walsh is dead." They wondered whether the Father would know who Joe Walsh was, but further inquiry brought out the facts that the speaker was the young Protestant of Weston whom Joseph Walsh had visited, and that the two had tried several times during August to arrange a visit to this Father. Unfortunately attempts had failed, for the Father was away making and giving a retreat.

The brief message was, indeed, a shock to the Father, and after much scurrying about for an address, a belated letter of sympathy went forth to the bereaved parents. The sad answer came that Joseph had returned from a week-end at Weston early in September, in which he had tried in vain, as on previous occasions, to reach the Scholasticate. On Monday night at supper he had spoken of his disappointment, for the object of that visit to Fairview was constantly on his mind. At the end of the repast he asked his mother to get him a Priest and a Doctor. Naturally mother was horrified at the request, but since he had been doctoring lately, they complied with the demand, as odd as it appeared. The Priest came and his visit left the boy in smiling comfort. Then a Doctor came, and after a hasty diagnosis, announced that the boy had been suffering for ten days from walking pneumonia, the symptoms of which had been missed entirely by another physician, and that the case was already beyond the shadow of hope. Joseph was ordered to bed, but passed an hour or so in conversation with his mother and sister. These decided after a while to let him try to sleep, and sister went out, leaving mother caressing her boy. Suddenly a shriek was heard, the shriek of the mother who, as she stooped to kiss her boy good-night, found him dead. The letter went on to say that Joseph had started a work of zeal in Weston which he had planned that his Fairview Jesuit acquaintance should finish, and asked that the Father should hunt up the young Protestant and see that he got the instruction he desired.

This was done immediately, and Mr. Scott appeared shortly anxious to begin without delay his study of the Church's doctrines. This catechesis he has followed to the happy end. Only a few of his neighbors knew of his actual submission to the Church, not even his parents and sisters, but all have been more than aware of his Rome-ward tendencies, and, perhaps, even practices. An interesting indication of earnest intention appeared in his choice of a godfather, for he was very prompt in naming an old gentleman of Weston, Cornelius Kellaher, who had been his inspiration from early boyhood, incidentally, too, a pillar of St. Julia's Parish and one of the two delegates by Weston Catholics a few years ago to negotiate with His Eminence the Cardinal for a Priest and Church for the town. Judging from the congratulatory remarks on the occasion of the Baptism, his godfather is going to prove a valuable aid to the convert, for he voiced some excellent counsel on perseverance and arranged for a supper to celebrate the event.

We feel sure that our little College Apostle witnessed from Heaven the harvest that his zeal had planted and so faithfully watered. He had met Mr. Scott first as a fellow Boy Scout officer, and the meeting ripened quickly into a wholesome friendship, which led to the frequent exchange of visits. Joseph Walsh was a young man whose



character promised a very useful and zealous career. His early death is a disappointment to even those casually acquainted with him, but his life has been fruitful, and we trust he has planted the faith in a young friend who will lead others, as Joseph did, by the example of a noble Catholic life.

WORCESTER. *Holy Cross College Lecture*—The lecture team of the Philosophical Academy made its début before a large audience in Alhambra Hall, Sunday afternoon, March 16th. "American Education" was the subject discussed. Edward A. Conway spoke on "Fanaticism in Education," being a consideration of education from the political viewpoint. Clement J. Handron's lecture was entitled, "Ethical Fallacies in Education," and Alfred L. Hetzelt's, "Godlessness in Education."

The three lectures were directed principally against the Sterling-Reed bill for the nationalization of education, which is now before Congress, and is, therefore, of immediate interest.

HOME NEWS. *St. Thomas' Academy*—An instructive and interesting survey of the rise and influence of St. Thomas Aquinas was presented in three papers read at the annual Academy, held by the Theologians in honor of their Patron on March 7. The program for the day:

Morning—*Solemn High Mass*. Rev. Father Rector, celebrant; Father M. A. Mudd, Deacon; Mr. G. M. Murphy, sub-Deacon. Choir: *Messa Davidica, Perosi*.

Evening—*Solemn Benediction*. Father E. C. Phillips, celebrant; Father H. J. McLaughlin, Deacon; Mr. J. J. Mohan, sub-Deacon.—*Academy*. Orchestra, *Hungarian Overture, Keler-Bela*. *Albertus Magnus*, Mr. W. J. McGarry. Glee Club, *To Arms, Maunder*. *St. Thomas Aquinas*, Mr. T. J. Murray. Glee Club *The Viking Song, Taylor-Coleridge*. *The Influence of St. Thomas*, Mr. J. V. Matthews. Orchestra, *The Golden Crown, Bennett*.

*Twenty-Five Years of Professorship*—Father Joseph M. Woods, Professor of Ecclesiastical History and Editor of the LETTERS and TEACHERS' REVIEW, along with Father Hector Papi, Professor of Canon Law and Rites, celebrated the passing of twenty-five years of service on the faculty of Woodstock, April 3, 1924. Father Papi was appointed Professor here in 1897, but was absent for a year in 1906, when he left Woodstock to make his tertianship at Lintz, Austria. This is interesting to note from an historical standpoint, since it gives to Father Woods the honor of having equaled Father Sabetti's record of twenty-five consecutive years as a Woodstock Professor. Both Father Woods and Father Papi are associated with the best traditions of scholarship in their respective branches, Father Papi having received several degrees from the Gregorian University and having been attached to the Apostolic Delegation, while Father Woods studied at Louvain and later under the Bollandists. As a token of appreciation for the long service of these Fathers the community presented them with a spiritual bouquet and expressed their congratulations in the following program:

Orchestra, *Society March, Frantzen*. Poem: *April Memories*, Mr. Henry T. Martin. Duet, *Still as the Night, Göetze*, Mr. J. J. Smith and Mr. C. W. Mahan. *A Silver Page*, Mr. P. X. Walsh. Orchestra, *The Crusader, Rollinson*. Glee Club, *Cavalier Song, Avery*. *Soldiers of God*, Father A. J. Mulry. Orchestra, *La Voix Sylvestre, Losey*.



*April Disputations*—The April disputations were held on the 7th and 8th of the month. Those taking part were:

In Theology: *De Fontibus Christianis*, Mr. F. J. Dolan, defender, and Messrs. T. J. Phelan and G. J. Shiple, objectors; *De Ecclesia*, Mr. W. J. Hoar, defender, and Messrs. L. H. O'Hare and W. R. Stearns, objectors.

In Philosophy: *Ex Ethica*, Mr. J. J. McEleny, defender, and Messrs. G. A. Codaire and F. J. Toolin, objectors. *Ex Psychologia*, Mr. P. X. Walsh, defender, and Messrs. H. J. Anderson and J. J. Connolly, objectors. History of Philosophy: *St. Augustine and the Early Scholastics*, Mr. J. M. Marique. *Biology: Some of the Higher Fungi*, Mr. G. J. Kirchgessner.



## The Novena of Grace in Our Churches and Other Churches

Our Churches	Number of services daily	Number of people present each day	Number of Confessions	Number of Communion
1 Loyola, Baltimore, Md.....	16 <sup>1</sup>	15,000	10,737	10,000
2 St. Peter's, Jersey City, N. J.....	10	14,000	8,000	10,000
3 St. Mary's, Boston, Mass.....	6	14,000	8,500	13,500
4 Gesu, Philadelphia, Pa.....	6	9,000	4,000	16,400
5 St. Joseph's Church, Philadelphia	6	9,000	8,000	3,000
6 Immaculate Conception, Boston....	5	9,000	7,800	9,000
7 St. Aloysius, Washington, D. C....	9	7,800	6,000	6,000
8 St. Ignatius, Brooklyn, N. Y.....	6	5,500	.....	.....
9 St. Ann's, Buffalo, N. Y.....	2	5,000	5,000	15,000
10 St. Michael's, Buffalo, N. Y.....	5	5,000	2,500	4,500
11 St. Ignatius, New York, N. Y.....	4	4,600	.....	12,000
13 Holy Trinity, Georgetown, D. C....	3	3,000	2,700	5,300
14 Our Lady of Loretto and Mission, Chaptico, Md. ....	5	2,100	1,170	900 <sup>2</sup>
15 Jamaica, Kingston .....	3	1,000	.....	2,000
16 St. Michael's, Ridge, Md.....	3	560	740	825
17 St. Aloysius', Leonardtown, Md....	2	150	150	150
18 St. Thomas', Bel Alton, Md.....	1	.....	.....	.....
19 Ascension Church, Bowie, Md.....	1	20	40	40
20 Nativity, New York.....	1	.....	.....	.....
Totals.....	99	107,730	69,337 <sup>3</sup>	119,615

1 Eighteen services were held on the last day. The crowds were so great that two extra services had to be held after the ordinary night service. Every night special police were at the church every service to handle the crowds; at night special traffic police were stationed at Madison and Calvert streets. After the night services about ten special cars awaited to take the crowds home.

2 The weather was bad some days in the country.

3 Many houses did not hand in the number of confessions heard; besides, many people making the Novena went to confession in their own parishes.

Other churches than Ours where the Novena was held:

In Washington, D. C.....	Sacred Heart .....	3
	St. Anthony's.....	1
	St. Martin's .....	3
	St. Patrick's.....	2
	St. Vincent de P.....	1
	St. Peter's .....	1
	Holy Name.....	4
	St. Stephen's .....	1
	St. Gabriel's.....	1
	St. Matthew's .....	1
	Blessed Sacrament.....	1
	Holy Comforter.....	1
In Baltimore .....	The Cathedral	
	St. Paul's	
	St. Martin's	
	St. Peter's	
	St. Ann's	
	Also 15 other churches	
In New York.....	St. Gregory's.....	1
	Our Lady of Mercy.....	1
	St. Cecilia's .....	1
	One other church	
In Boston.....	Five churches	
In Philadelphia.....	St. Francis Xavier's	
In Waterbury, Conn.....	St. Francis Xavier's.....	2
In Stamford, Conn.....	St. John's	
In Hartford, Conn.....	One church	
In Jersey City.....	St. Michael's .....	2
	Three other churches	
In Worcester, Mass.....	St. John's .....	2*

\* People present, 3,000; confessions, 2,000; communions, 4,000.