SECOND PERIOD: "After the Restoration of the Society" (1859–1927)

1814

Restoration of the Society of Jesus by Pope Pius VII.

1815

The Jesuits of the Spanish Province opened negotiations with the Spanish Government with regard to their possible return to the Philippine Islands.

1852

The Spanish Government in 1852 gave a house in Spain for the formation of the missionaries for the Islands.

1859

The first Jesuit missionaries to arrive in Manila after the restoration of the Society, were: Frs. José Fernández Cuevas, Superior, José Guerrico, Juan Bautista Vidal, Ignacio Serra, Pascual Barrado, Ramon Barua and Bros. Pedro Inunciaga, Joaquin Coma, Venancio Belzunce and José Larrañaga. They landed in Manila on June 13, 1859. Since there was no house prepared for them, the Augustinians received and lodged the Fathers until a small house on Arzobispo Street was given to them by the Government.

Ateneo Municipal. The people's first request to the Fathers was that they should be in charge of the education of the youth and for this reason the Municipal School was handed over to them. Eventually this school became the present Ateneo de Manila.

1860

Missions in Mindanao. Before taking over the Missions of Mindanao, the Superior visited the new field of labor, interviewed the Bishop and Civil Authorities of Cebu to whom the administration of Mindanao was entrusted.

1862

Upon the return of the Superior to Manila he found awaiting him urgent orders to send the first missionary to Rio Grande (Mindanao) immediately, where military action was being carried on to subjugate the whole region. Father Guerrico, with another priest and two lay-brothers, came to the plains of Tamontaca in January 1862. It was here that the Government wanted them to open a mission, to evangelize the Tirurays and through Christian patience gradually win over the Moros of the surrounding villages.

In the Official Guide for the year 1861 there were fifty-four parishes with a Christian population of 52,588 in all the districts assigned to the Society.

1863

By a decree of Very Rev. Fr. General Peter Beckx, the Spanish Jesuit Province was divided into the Provinces of Castile and Aragon. The Philippine Mission was attached to the latter.

1864

Sudden Death of the first Superior. The sudden death of Father Cuevas occurred on April 30, 1864. He was preparing to sail to Spain to report on our missions and to urge the approval of the plan to reform the Primary Studies in the Islands, when he contracted cholera of which he died in a few hours. He had drawn up and presented a complete plan of Primary Instruction, which was accepted in Manila, and he recommended that the
Fathers of Pious Schools (Vincentians) should carry it out. But when the Government of Madrid sent its approval it was ordered that the Jesuits should undertake the task.

1865

Ateneo Observatory. Its beginning was due to the efforts of the Professors of Science at the Ateneo Municipal. Father Francisco Colina was the first private director. The little available apparatus of the incipient Jesuit observatory was placed in the little tower of the Mission House adjoining the schoolbuilding until its permanent transfer to the well equipped building in Ermita in the year 1886. From the very start the observatory won the praise of the people by its timely and precise warnings of approaching typhoons, especially of the one that devastated a great part of the Islands in 1882.

Our Normal School. As a first and absolutely necessary step towards an adequate reform of Primary Studies, the Society started the Normal School, the only one of its kind in the Islands at the time; all public school teachers were educated by the Society from 1865 until 1901. The classes were begun in a rented building on the present site of St. Paul's Hospital, Manila. But the building having suffered greatly during the earthquakes of 1880, the students temporarily resumed their classes in our villa-house of Sta. Ana on the outskirts of the city. In 1886 they permanently occupied the newly built house in Ermita.

Mission of Zamboanga. On February 1, 1865 Fathers Luengo and Bové took charge of the town of Zamboanga. A few years before Father Barua had gone to Tetuan and Father Ceballos to Isabela de Basilan. These three towns composed the mission of Zamboanga. The faith among the people who lived in the various scattered towns of the district revived again and the number of Christians increased daily as the missionaries visited them and patiently instructed the Subanuns who were only waiting for a missionary to bring them to the feet of the Redeemer.

Isabela de Basilan. The beginning of the spread of Christianity in the Island of Basilan was due to a Tagalog prisoner by the name of Pedro Cuevas. Having escaped from the prison he wandered to this Island where
he became a Dato (chief) of the Moros. He gave complete freedom and all sorts of facilities to our missionaries and by his good example induced many of his fanatical subjects to embrace the Christian faith.

1868

Davao. The permanent Spanish occupation of the gulf of Davao was not effected until 1847. In 1868 three Fathers and one Brother were sent thither to replace a Recoledo (discalced Augustinian) who was in charge of the conquered district. Many were the privations endured by our missionaries at the beginning of the Mission owing to the seclusion and lack of communication with the rest of the Island.

Father Mateo Gisbert was among the most zealous missionaries of Davao. His many years of labor there had given him great experience with the various tribes who lived at the foot of Mount Apo. "A great number", he said, "of these people would certainly embrace the Faith if we could only talk to them in their own language."

1870

Dapitan was one of the old missions left by the Jesuits in 1768. The Society took charge of it once more in 1870. When we received it there were only 8,000 Christians attended by two priests. In 1895 the number was doubled and five priests and three brothers were laboring in the town of the district.

Dr. Jose Rizal, the Filipino patriot, an alumnus of the Ateneo, was exiled to the town of Dapitan before the Philippine Revolution of 1896 on account of his supposedly subversive ideas. Although during his studies in Europe he had given up the practise of the Faith and become a rationalist, he always kept his love and respect for his old teachers. In his exile he endeavored to help the people of Dapitan in many ways, and backed the work of our missionaries. A huge structure built by Rizal and his old teacher Father Francisco Sanchez revealing a beautiful relief-map of the Island of Mindanao may still be seen in the plaza of Dapitan.

1871

Surigao. When the Society took charge of this Mission in 1871 it included also the Agusan Valley with a
total of eleven parishes and forty secondary villages. The principal pagan group of the Mission was the tribe of Mamanuas or Negritos. The memory of Father Jaime Planas will never be forgotten by these people to whom he was deeply devoted.

Rev. Fr. José M. Lluch came to Manila in 1871, as Visitor of the Mission. After completing his visitation he remained as Superior of the Mission and Rector of the Ateneo. He returned to Spain in 1874 on account of his shattered health and was succeeded by Father Juan B. Heras.

1872

Orphanage of Tamontaca (Mindanao). After the smallpox epidemic which in 1872 ravaged the regions of Tamontaca, a terrible famine followed. The missionaries felt that the occasion had come to carry out their most cherished plan of building an orphanage. They asked financial support from the government and trusting in the unbounded charity of the people of Manila prepared a little dwelling to receive children. Their petition found a generous response and a special committee was formed in Manila to collect funds for the support of the institution. The Moros and Tirurays having neglected their plantations during the epidemic began to sell to the missionaries not only their slaves but also their children. The average number of boys and girls in the institution was 160. They were carefully instructed in the faith and the boys were taught how to till the soil on the land belonging to the Mission.

There were two houses, one for boys under the care of the Missionaries and the other under the care of the Sisters of Beaterio, for the girls.

The Sisters belong to a Native Religious Congregation called Beaterio de la Compania founded by one of our Fathers. In almost all the important missions of Mindanao there are two or three Sisters of this Congregation supported by the missionary.

1874

Agusan Valley. The Agusan valley mission was handed over to the Society by the Recoletos in 1874. The princi-
pal town, Butuan, was situated in an unhealthy spot at the mouth of the Agusan River and lacked fertile fields for cultivation. For this reason the missionaries transferred it farther up the river in 1876.

The Apostle of Agusan, Father Saturnino Urios, lived and toiled for many years in this mission bringing peace and happiness to the warlike people of the valley. He was the father, counsellor and staunch defender of the Bagobos and Mandayás who composed the great majority of the people. Their inconstancy and their deeply rooted tendency to idolatry was a continual source of sorrow and suffering to their missionary. The life of Father Urios is full of discouraging incidents. Often on his return to the towns and villages which he had visited only a few days previously he would find but ashes and complete desolation, his beloved Bagobos and Mandayás having gone to the mountains again to live their wretched life of paganism. Yet, he never lost heart, and he would set out again to seek them in their hiding places, bring them back once more to the valley, help them to rebuild their small houses and see that they started tilling the soil and planting for the coming year.

Cotabato. Before the town of Cotabato became the capital of the province of the same name it was attended from Tamontaca and there was but a small population, most of the inhabitants being soldiers, banished Chinese and Moros. There was a military hospital where the missionary acted as chaplain. At the retirement of the Spanish garrisons in 1899 the Moros perpetrated a horrible massacre of the Christians, very few of whom were left when Father Bennázar visited the town in 1900.

1875

Father Marcelino Vivero perished in the waters of Caraga on one of his apostolic excursions to the eastern shores of the Island of Mindanao.

1876

Island of Jolo. The Island of Jolo was a den of pirates who harrassed the shores of the Bisayan Islands with their frequent attacks. In 1876 the Spanish Government determined to put an end to their incursions and sent a
military expedition to subjugate the whole Island of Jolo. Father Baranera acted as Chaplain of the expedition and was present at the assault of the town of Jolo and later was decorated with the cross of Charles III and with the Naval Medal in recognition of his bravery in the assistance of the wounded soldiers.

Caraga. This Mission included half of the eastern shores of Mindanao. It was permanently transferred to the Society in Oct. 1876. The wild Mandayas of the Agusan Valley oftentimes attacked these shores killing or enslaving the Christians. Owing to the lack of communication with the other towns in the interior it was almost impossible to defend the people from their enemies. Our missionaries started to build roads but had to give it up because of insuperable difficulties.

1877

Misamis. The eastern side of the Province of Misamis was given to the Society in 1877. Until then it had been administered to by the Recoletos. The principal work of the first missionaries was accomplished among the people of the coastal towns. They did not begin to evangelize the interior of Bukidnon until a few years after their arrival in Misamis. Tagoloan, Jasaán and Balingasag were the principal towns of the Mission. The town of Balingasag has an excellent water-supply brought from the mountains through the energy of Bro. Costa, who being a good potter, modelled and baked all the clay-piping from the dam to the town. He also embellished the public plaza with beautiful fountains and Fr. Ferrer designed the monumental fountain in the main square.

The capital of Misamis, Cagayan, is the residence of the Superior of the Northern section of the Island of Mindanao. There are at present nine missionaries attending the whole Mission of Misamis and Bukidnon, a number utterly insufficient to minister to the spiritual needs of 100,000 souls.

Mission of Jolo. A year after the surrender of Jolo, the Governor of the Islands requested the Society to send missionaries there. Father Batlló and Brother Figuerola arrived in their new post in April 1877. The hardships of the first months injured their health and both retired for
a short period to Zamboanga. Father Carreras joined them shortly after their return to Jolo.

One of the first missionaries to go to Jolo after the change of regime in the Philippine Islands was Father William M. McDonough. In 1919, he prepared and published a translation of the Catechism of Pious X into the Moro dialect. The book was printed in Zamboanga in Arabic and Latin characters with many illustrations on the life of Our Lord.

1879

Frs. Isidoro Batlló and Juan Carreras were attacked by two Juramentados (Moro fanatics) near the palisades of the town of Jolo. Thanks to the timely help of the workmen who saw the assassins the two priests escaped certain death, but they were so badly wounded that both were crippled for the rest of their lives. Father Carreras died at Zamboanga in 1887 and in the same year Father Batlló at Veruela, Spain.

1884

Manila Observatory. The Spanish Government recognized the Observatory of the Ateneo as a Public Institution and appropriated a yearly allowance for its support.

Father Federico Faura, then acting private director, was recognized officially as such. The street fronting the present building of the Observatory is named after Father Faura.

The Manila Observatory enjoys great prestige in the Far East and its observations are sought and trusted by the commercial houses of the Philippines, Japan, Oriental China and Cochin-China.

The Barocyclonometer of Father José Algue is of worldwide fame. It is based on the Barometer invented by Father Faura and can be used in the whole Orient. It is of indispensable assistance to all vessels on the Pacific.

1885

The Caroline Islands Mission was offered to the Fathers of Manila by Gen. Jovellar in the name of the
Madrid Government. The great work still to be done in the Philippines made it impossible for our Fathers to accept the offer.

1886

Father Quintana, who was transferred to Jolo in 1886, baptized the secretary of the New Sultan of Jolo in the hospital of the town. The governor, fearing some disagreeable political consequences rebuked Fr. Quintana and forbade him and his companions to exercise the ministry in the hospital.

1888

Japan. The Spanish Ambassador to Japan asked the Superior of Manila to send some of the Fathers to Tokyo and offered to build a residence and public chapel attached to the embassy. But since this offer seemed to have been made on the assumption that there were not many Catholics churches in the capital of Japan, no action was taken in the matter.

1889

Father Pablo Ramon, superior of the Caraga Mission, died heroically in the wreck of the inter-island steamer Remus in January 1889. He was on his way back to his mission when his tragic death occurred. He preferred to remain on the sinking boat to attend to the many passengers who could not get to the life-boat, instead of saving his life.

1890

Bukidnon. Our Fathers can justly be accounted the builders of the new province of Bukidnon. Before their permanent establishment in this province they had come several times to evangelize the mountain tribes and had formed the first towns. The Moros of Lake Lanao and Cottabato invaded the towns frequently during the year and murdered defenseless people. To repel them and prevent more pillaging the missionaries secured arms and ammunition from the Government, instructed the natives in their use and formed a militia of their own. On many occasions Father Barrado was forced to lead his men against the Moros.
San Ignacio Church (Manila). This beautiful church was planned and built entirely by Filipino architects. It is of Graeco-Roman style and is famous for its carvings made on the best Philippine woods. Bro. Francisco Riera, one of the pioneers of the Philippine Mission, was responsible for its construction.

1891

First Explorers of the Pulangui River (Mindanao). Frs. Jacinto Juanmarti and Eusebio Barrado, after obtaining all sorts of information from the natives, undertook and finished the exploration of the Pulangui River. Starting from Cottabato and Linabo (Bukidnon) respectively, following the course of the river, they finally met on May 26, 1891 in the midst of the mountains. Again Father Barrado undertook another trip from Cottabato across the mountains to Davao where he arrived in the beginning of the month of March of 1892.

1892

Consecration of the whole province of Zamboanga to the Sacred Heart of Jesus.

Father Saturnino Urios joined Father Gisbert in the mission of Davao and both these great missionaries devoted themselves entirely to the conversion of the infidels and Moros. After careful instruction frequently they baptised from 200 to 300 converts in one day. In 1894, 6,284 neophytes were baptized in the whole district of Davao, Samal and Sigaboy, and in 1895, 3,500; 2,000 of these were Moros.

1896

The Mission of Surigao was handed over to the Benedictines of Manila. The total number of Christians was 18,000.

Philippine Revolution. Dr. José Rizal was executed on December 30, 1896. Before his death he was reconciled to the Church. Our Fathers assisted him until his last moments.
1898

Treaty of Paris. By the treaty of Paris the Philippine Islands became a Colony of the United States of America.

Ateneo de Manila. After the fall of the Spanish regime in the Islands in 1898, the Ateneo Municipal ceased to receive financial support from the Government. Then it began to operate privately at the expense of the Society of Jesus and this explains the change of its legal title to Ateneo de Manila.

The great number of men who were educated in this school and who later became leaders in all walks of life speaks highly for the standard of studies and the efficiency of its faculty. The average number of students was 1,200. About 1,500 obtained the A. B. degree, while more than 1,200 graduated from the commercial and engineering courses.

The School possesses the best Museum of Natural History in the Islands, while the Faculty Library to which the students had easy access contains a rich store of historical works pertaining to the Philippine Islands.

In the Monroe Commission Report (1926) entitled "A Survey of the Educational System of the Philippine Islands" we read: "The Ateneo has been transformed into one of the most successful institutions visited by the Commission. It is admirably equipped for its work in every respect. It has one of the finest working libraries in the Islands which is admirably administered. Its laboratories and apparatus are so modern and adequate as to make the visiting educator rejoice to see them. The representative of the Commission listened to some of the best conducted recitations that he had heard in the Archipelago. A remarkable spirit of alertness pervaded the institution. It ought to receive all the support necessary to maintain and expand its work."

1899

The Missionaries of Mindanao retired for a short period to Manila on account of the dangers of the Revolution. During the absence of the missionaries many towns evacuated by the Spanish garrisons were completely destroyed by the Moros and the Christians who were not massacred fled to the mountains.
1900

The American Government gave public recognition to the Manila Observatory in 1900 and began to set aside an annual allowance for its support. The Observatory has a net-work of secondary stations throughout the Islands which facilitates immensely the gathering of accurate observations and weather forecasts.

At present there are four Fathers attached to the observatory each receiving a government salary that is small compared with that of other government employees of the same rank.

1901

Closing of the Normal School. The American Government wished the Society to continue directing the Normal School, but only on condition that Religion be dropped from the curriculum. The direction of the school was allowed to pass into other hands.

Since its inception there were graduated from the Normal School 1,600 Public Teachers and some 500 Assistant Teachers. The building of the Normal School housed the diocesan Seminary of San Javier until 1913 when Archbishop Harty transferred the Seminarians to the care of the Vincentian Fathers in Mandaloyon, Manila.

1905

Seminary College of Vigan. Cardinal Dougherty of Philadelphia, then bishop of the diocese of Nueva Segovia (Vigan) called the Jesuits in 1905 to take charge of this diocesan Seminary College. Many vocations to the Society sprang up among the students. About ninety secular priests were ordained during the period of our administration and they are now laboring zealously in the vineyard of the Lord. The number of students in the entire institution was 300 to 400 yearly.

In 1925 the Society gave the School over to the bishop who asked the Fathers of the Society of The Divine Word to continue the work.

1907

Culion Leper Colony. When the Philippine Government established this Colony, the Society was asked to at-
tend to the spiritual needs of the unhappy inhabitants of the Isle of Sorrow. There are at present 5,000 lepers with two priests to attend to them. The Society has built two private hospitals supported by alms received from Spain and America. There are also in the Colony nine Sisters of St. Paul de Chartres who are in charge of the Government Hospitals.

Great efforts have been made in recent years to alleviate the sufferings of these outcasts of society and special treatment is being given to all who are not too far advanced in the malady and the results seem very encouraging. Many have been declared cured during these last three years, and sent back to San LázarO Hospital, Manila, for observation, and eventually to their long forgotten relatives.

Mirador Observatory, Bauigo, Mt. Province. The house was built as a First Class Station of the Observatory of Manila in 1907. Some years later improvements were made for the convenience of the Professors of the Ateneo, San Jose and Vigan who since its foundation had gone there during the summer vacations. The place is beautiful and the climate agreeable, especially during the summer when the lowlands are burning in the heat of the tropical sun. The house is built on top of a hill at an elevation of 5,000 feet above sea level.

1910

Magnetic Station at Antipolo. Property was acquired at Antipolo Town in 1910 for the purpose of transferring to it the Magnetic Station of the Manila observatory. The Magnetic instruments were continually disturbed by the street-cars of the city, and hence it became impossible to record exactly the seismic phenomena which are so continuous in the Philippines.

New Diocese of Zamboanga. On April 10, 1910, His Holiness Pope Pius X erected the diocese of Zamboanga with its See in the city of Zamboanga. The first bishop of this new diocese was the present Archbishop of Manila Right Rev. Michael O'Doherty.

1913

Novitiate of San Jose. The Novitiate was founded and sufficiently endowed by a benefactress in 1913. It was
inaugurated on April 13, 1913 with five Novices three of whom had previously begun their Noviceship in December 1912 under the direction of the former Superior of the Mission Father Pio Pi. Father Mariano Juan was appointed Novice-Master. Shortly after the Novices were transferred to the villa-house of Sta. Ana in the outskirts of the city and lived there until the month of April of the next year when they were permanently housed in San José.

Since its foundation, forty-eight have entered the Society. Of these thirty-seven are pursuing their studies at home and abroad; four died and seven left the Society.

Nine other Filipinos made their Noviceship at Gandia, Spain.

1914

Apostolic School of San Jose. After the transfer of San Javier Seminary to the Vincentians our Fathers began an Apostolic School for boys who intended to be secular priests or religious. Before it was converted into the present San Jose Seminary, eight of the students entered the Society and two of them died in it.

1918

San José Seminary. This Seminary may well be called a continuation of the Royal and Pontifical College of San José of the suppressed Society. The endowment was given back to the Society in 1910 with all its properties and lands by order of the Holy See. The Dominican Fathers had administered it until then and used part of the foundation for the support of the Medical School of Sto. Tomás University.

Since 1918 seventeen of the seminarians have joined the Society. At present the Society cannot confer ecclesiastical degrees on the students. The University of Sto. Tomás has the exclusive right and power to do so.

1920

First Jesuit Bishop in the Philippines. From the year 1581 until 1920 not a single Jesuit had ever been put in charge of any of the dioceses in the Philippines. The nomination of Right Rev. Jose Clos, S. J., to the diocese of Zamboanga can be easily explained. All the priests work-
ing in the Island of Mindanao, if we except two or three, are of the Society of Jesus. It is therefore entirely a missionary diocese receiving its entire support from alms and donations coming from outside. Bishop Clos was consecrated on October 17, 1920 and succeeded the Right Rev. Michael O'Doherty present Archbishop of Manila.

1921

First American Missionary Expedition to the Philippines. The eventual separation of the Philippine Mission from the Spanish Province of Aragón was proposed by Very Rev. Father General in his letter of March 4, 1921. The Spanish Jesuits were to go to India and the American Fathers were to take over the Philippine Mission. The latter were barred from the British Indian Possessions.

The American Jesuits who composed this Expedition arrived in Manila in July 1921. Father Francis X. Byrne was appointed rector of the Ateneo de Manila while Father John J. Thompkins directed the Seminary College of Vigan where prior to his rectorship he had worked and taught for almost sixteen years.

1926

Ten American Fathers to Mindanao. Their field of activities is the Mission of Misamis and Bukidnon.

1927

Decree of Separation. On April 17, 1927, the final decree of separation from the Aragón Province and annexation to the Maryland-New York Province was read in the houses of both Provinces.

With regard to the personnel of the Mission we read in the decree:

"The members of the Society at present working in the Philippine Mission are assigned to the Mission and cannot be removed by any Superior unless with the approval of the Very Rev. Father General. Those who were born in the Islands (ipso facto) belong to the Mission".

At the time of the annexation to the Maryland-New York Province, the Philippine Mission had a total of 176 members. Of those 46 were Filipinos (20 abroad) 53 were Americans and 77 were Spaniards. The Mission
had 2 colleges and 24 residences. The Observatory of Manila is attached to the house of San José.

Rev. Father James J. Carlin was appointed first American Superior of the Mission.

In conclusion it will be informative to compare the statistics of the Catholic population in 1861, when the Society took over most of the work, which, since the Suppression had been carried on by the Secular Clergy and the Recoletos, with the statistics of 1900.

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Reverend and dear Father Provincial:

P. C.

Your Reverence's letter of November 9th reached me yesterday. The letter of October 16 reached me in Cagayan, Mindanao. I have but just returned from a three-weeks trip to practically all our houses in northern Mindanao. I shall visit Zamboanga, the Pacific Coast, Davao and Jolo when the weather will be more favorable, in April and May. It is impossible to visit some stations now, as the boats do not run regularly on account of dangerous seas, but pick occasions when they judge that there is likely to be an interval of calmer weather. As it was, I did not choose the best season to visit Northern Mindanao. It is true that they have no typhoons in Misamis, but they have what are called the "Nortes" or northern winds, that make the seas exceedingly rough, especially for the small boats that we have to use and, moreover there is much rain at this season. But I thought it best to make a flying visit before Christmas and make a slower visitation during the pleasanter season.

Traveling in the Philippines is quite an experience for Americans who have been accustomed to Fall River Liners or Great Lakes' Boats. The boats going south from Cebu, which is the port of departure for most of the Mindanao boats, are boats of 300 or 400 tons and so old that their names have been household words in Philippine families for generations back. Many of these boats are owned by Chinese and Philippine Corporations whose purpose is to make as much money as possible by visiting the different ports and collecting copra, hemp, etc., to bring their cargoes to Cebu and Manila. Passengers, as may be supposed, receive only secondary consideration. All live together, while on board, on one small deck, which serves as
social-room, smoking-room, dining-room and bed-room. No one uses the small cabins, of which a half-dozen are found on some boats, except to store his baggage and wash up. Everybody sleeps on deck at night on cots arranged close together. "First class" passengers are separated from "third class" merely by gates on some boats while on other boats the third class is restricted to a lower deck with the chickens, pigs and general freight.

At night when the boat comes to a port where it is scheduled to stop, there is a general commotion caused by dropping the anchor, letting down of small boats, disembarking of passengers for that port, the rattling of chains and noise of engines as the unloading and loading of the vessel begins. This may go on for two or three hours while the patient passenger in his little cot on deck tries to ignore it all.

When day begins to break about five A.M. "muchacho" comes to your cot with a cup of hot coffee. This is serving notice that it is time to get up and permit the deck to be cleared off for action, which action is the preparation for breakfast. The boy with the coffee did not quite understand why Brother McKenna and I always refused the coffee. I was able to say Mass every morning either on the boat or in port. Twice I said Mass in Recoletto Churches at Dumaguet and Larena. Twice I said it in "third class" for the poor Filipinos.

Landing is not such an easy process as walking off the boat on to the dock. Very few places enjoy the luxury of a dock. Cagayan is one of the few. The usual procedure is for the boat to drop anchor about a quarter of a mile from shore, to crowd the passengers into small boats, which is a risky business if the sea is rough, and you have to step from a rope ladder on to a bobbing boat. After knocking about in the midst of the bags and baggage in the small boat you are rowed towards the shore, or towed by a small launch. But the boat cannot reach "terra firma". The water is too shallow, though up to the chests of Filipino "cargadores" who carry freight and passengers to shore. The passengers men and women, mount the shoulders of these "cargadores" who wade to shore with their human freight. This they can easily do with
their fellow Filipino, but when it is a question of heavy Americans or Europeans, two of these “cargadores” form a seat by crossing arms on which you sit, holding up as best you can your feet and cassock from the water. Boarding the boat is by the reverse process, but somewhat more difficult on account of having to ascend the large boat from the small one by means of a rope ladder in a rolling sea.

And on land there are very few automobile roads or in fact roads of any kind that merit the name. There is a fairly good automobile road for about twenty miles in either direction from Cagayan, to Tagoloan and even Jasaän in one direction and to El Salvador in the other. But from Jasaän to Balinasag the road is very bad and narrow. And a great part of the road to Sumilao is abominable and really dangerous, down and up steep canyons, only a few inches from the edge of a ravine, over rough stones from which the daily rains have washed all vestige of gravel or dirt. While Father McGowan was dilating on the wonderful scenery in all directions, we were holding our breath and wondering how long the Ford truck would keep the road.

I beg Your Reverence’s pardon for going into this seemingly useless description, especially as there is much important business to be attended to. However, I thought it well to give your Reverence some idea of the primitive methods of travel in the Mindanao Mission, as you may not have an opportunity to learn by actual experience.

This rapid visitation of our houses was very encouraging. All the Fathers seemed to be well, happy and doing good work. Brother McKenna was my companion on this my first trip. The Brother has charge of the central supply house in Manila, which means he fills the orders of the different mission stations and attends to all the shipping. We took up our headquarters at Cagayan, where we found FF. Hayes, Rafferty and Bolster. There is a good church here and the convento (Father’s House) is undergoing some repairs, which should make it quite satisfactory. Fr. Rafferty is continually at his desk working on Visayan. He has now ready for publication for Ours a dictionary of 5,000 words. Father Bolster has not entered the fray yet but is studying Visayan. There is no
school here. Father Hayes has his eye on a municipal building which is about to be vacated.

The day of our arrival Father Sullivan came over in his splendid Ford for these parts and drove us out to Tagoloan. He has a very good plant and has made many improvements. His convento is the best furnished on the Mission and has all the conveniences of "home" except electric light. An automatic electric light apparatus is on the way. The church is respectable, but needs repairs and improvements. There is a school for boys in the basement of the convento and a school for girls in a separate building.

The next day Father Hayes joined us with an automobile from Cagayan and his own Ford truck. We went from Tagoloan to Jasaán, Father Lucas' Parish. We found Father Lucas looking well and very much interested in his work, especially his schools. His schools, boys', and girls', are in separate buildings. The church and convento have seen better days and will require much repair.

Father Lucas joined our party and we went on to Balingasag where we had planned to have dinner with Father Corliss. The scenery along the road which skirted the sea was exquisite, but the road itself was abominable. We found here at Balingasag Father Corliss and Father James Daly. Father Hofmann had been sent to his mission temporarily, but he was at the time on a missionary excursion into the hills where one can travel only on horse back.

Father Corliss has a ramshackle convento with little that is modern. He contemplates building a new one, starting from the ground up, as it would be useless to try to repair the old one. He has a school in the convento.

After dinner we started back for Tagoloan where we were to be the guests of Father Sullivan for supper. When we were yet some distance from Jasaán, a tire was punctured on our automobile. The chauffeur did not have a good spare tire, but he had everything necessary to repair the leaking tube except paste. There was no chance to get any except from a passing automobile; but as it was well known that there were only three auto-
mobiles in that region and one had just passed us on the way to Balingasag, there was little hope that any assistance would come in the near future. Unfortunately our own truck had gone before us. So we decided to tramp it to the next barrio four or five kilometers distance. As darkness was coming on we arrived at one of Father Lucas' mission stations. There lives a family that has two sons at the Ateneo and, what was important for us just then, an automobile. After waiting some time during which, as I conjectured after seeing the machine, the automobile was being assembled, we were told that all was ready for the journey to Tagoloan. We were glad to find some means of transportation, so we did not scrutinize our conveyance very critically. But when we got started, I noticed that our headlights were ordinary lanterns tied on by cord. I had to hold the door closed, as I was bumped from side to side over the stony road and the whole machine rattled as if all the parts were loose or only loosely tied together. But it could go and that was the "unum necessarium" for us. After we had dropped Father Lucas off at Jasaán and proceeded a few kilometers toward Tagoloan, Father Sullivan met us in his splendid Ford and took us the rest of the way. He had supper prepared for us and as it was already late, we accepted his invitation to stay over night and go to Cagayan in his automobile in the morning.

The next evening at nine o'clock we took the regular boat for Talisayan. We slept on deck as usual and arrived at Talisayan about five-thirty in the morning. We had to take to the small boat and the arms of the Filipino freight-carriers to land. Father David Daly was on the beach to welcome us. Father O'Hara was saying Mass. The Church and convento are only a few steps from where we landed. After saying Mass I joined the others at breakfast, which was prepared by the missionaries. There is no lay brother here, so the Fathers prepare their own meals. I had no sooner finished breakfast than a committee of a dozen or fifteen of the principal men of the town waited on me and presented a petition signed by the chief citizens of Talisayan and read by a brother of the Governor of the Province of Misamis, asking that Father Hayes be
returned to Talisayan and giving the reasons therefore. Your Reverence can imagine what my answer had to be. I told them that our Superiors, also had realized Father Hayes capabilities and for that reason had chosen him for the more important work of being superior of all the missions of Misamis, that they regretted to have to take him from Talisayan and that they would send him back just as soon as they could find another to take his place in Cagayan. I promised to write to your Reverence to see what can be done about returning Father Hayes. The Church here is fairly good. The convento needs some modern improvements. There is a school for boys in the basement of the convento and a girls' school in a separate building.

That afternoon we started for our missions in the Agusan valley. To get there we had first to cross from Talisayan to Mambajao on Camiguin Island, in a small launch. At Mambajao we caught the regular boat for the Agusan River. We traveled as usual by night and said Mass on the boat. We arrived at Cababaran at about eight-thirty Sunday morning. The parish priest, Father Costa, S. J. was absent on retreat. Father Mir from Butuan was saying the parish Mass. There is a good church here, a poor convento and a school.

As the boat was to spend only two hours here to unload and load, we had to hurry away for Butuan where we arrived at about three P. M. Here we found the parish priest, Father Buxo. He has a fairly good church into which the annual inundations come, sometimes as high as the predella. The convento could be improved by making some alterations. There is a school about which the Father is much concerned, because the Commissioner of Private Education threatens to take away government recognition on account of certain defects in the school. This is a difficulty all along the line.

The fathers acknowledge that they are not able to cope with the situation and beg that an American Father or even Scholastic be sent to manage the schools. Of course, when recognition is withdrawn, the pupils go to the public schools.

As the boat remained here only about three hours, our
stay was necessarily short but we promised to return in April.

There is another mission farther up the Agusan River, Talacogon, which we could not visit without taking another boat and spending another week. We had to leave it for the next time.

The boat spent that night in taking us back to Mambajao on Camiquin Island, where we arrived about eight A. M. and said Mass in the parish church. Such an abandoned church I never saw before. If we hadn't brought the Mass-kit, I doubt if I would have been able to say Mass. This is the place where Bishop Clos has had so much trouble. It was formerly held by the Recoleto Fathers, but about twelve years ago the people, instigated by a few or perhaps one wealthy family drove them out. Ever since then the place has been neglected. The Bishop visited the Island a few months ago and installed an old retired Filipino priest as pastor. He is too old to do anything. They invite our Spanish Fathers of Mindanao, who speak Visayan well, to give novenas and attend their fiestas. Fathers Font and Morey are quite acceptable. They would willingly accept American Fathers, I was told, and I think they will make a proposal to me when I come again. It is a large and flourishing town and already supports a Catholic High School.

From Mambajao we went to Cagayan, our headquarters. The following day Father Sullivan drove us to El Salvador (Tagnipa) where Father Prendergast is now parish priest. He is in good health and enthusiastically planning for his new school and convent for the Sisters. He has some funds, and more "in spe" and has a promise of Sisters from the States.

We planned to go the following day to Sumilao, where Father McGowan is in charge with Father Henfling as assistant. Father McGowan was already in Cagayan, as he had come down a few days before to have a festering foot treated in the Cagayan Hospital. This sore was caused by a tramp of some fourteen kilometers from one of his missions, when he was unable to find a conveyance of any kind. The foot was well enough to permit him to accompany us to Sumilao. So the party was made up of
Fathers Hayes, McGowan, Lucas, Hofmann, Sullivan and James Daly; also Brothers McKenna and Tan. Your humble servant also joined the party. We started in a hired automobile and Father McGowan's truck. We had one of our usual experiences. The Chauffeur had four bad tires on the machine and a spare one in good condition. Before we had gone two kilometers one tire blew up and we put on the spare. When we were about two thirds of the way two others blew up simultaneously and it began to rain in torrents, as it is the custom to do every afternoon. As the chauffeur said that he would not be able to repair the tires until it had stopped raining, and as Father McGowan said that it would in all likelihood rain the rest of the day, we all piled into the truck. Then the most difficult part of our journey began. To get to Sumilao we had to leave the Provincial Road, which is nothing to boast of, and cross two canyons. Such roads! down one side of a precipice and up a corresponding one on the opposite side of the canyon. Some of us preferred to walk. When we reached the convento about two P. M. after traveling about seven hours there was a general reconnoitre for dry clothes and all were soon ready for the dinner that Father Henfling had prepared for us. The convento is in good condition, but lacking some modern conveniences such as electric lights, etc. The church is poor. There is a school in the basement of the convento. We remained one day in Sumilao, a day of rain, so that we were prevented from seeing the farm where the Brother grows coffee, oranges, peanuts etc.

As the hired automobile never appeared again we started our return trip in the old reliable Ford truck. Three, however, preferred to walk through the two canyons and meet us on the Provincial Road. Their reason was that they wished to get a better view of the wonderful mountain scenery. Thank God, we got safely through the most dangerous part of the road and when we came to the ranch of a gentleman, who has two boys at the Ateneo, we were offered the use of an automobile, which we gladly accepted. We arrived at Cagayan in time for dinner and left that evening on the boat for Iligan. I said Mass
next morning on the third class-deck. Several Moros, traveling to Lanao, were present at the Mass.

At Iligan we stayed about two hours; Father Vila and a Brother are here. The convento and a church are serviceable and no more. There is a parochial school.

From Iligan we went to the town of Misamis in the western part of the province of Misamis. This is a thriving territory that was once cared for by the Recoletos, but for many years has been the prey of Aglipayans and Protestants. Our Father Font makes excursions into this territory with most consoling results. For example, after spending two or three days in one barrio he reported 228 baptism, forty-six marriages and many confessions.

There are churches and conventos in most of these towns and barrios, but abandoned and in bad condition. As it was already evening when we arrived at Misamis Father Font who met us, secured an automobile and conducted us over a very good road to the town of Jimenez, where there is a wealthy Spanish family that looks after the church there. We took supper with this family and Brother McKenna and I lodged there, while Father Font went to the convento where he has a room, which he occupies while in this town. The next day being Sunday I said Mass in the church to which the people were summoned by much ringing of bells. The morning was wet and the people had not been advised of our coming, so that there was not a very large congregation, probably one hundred. The church is the best that I have seen in Mindanao. The convento is used for a public school. Father Hayes and I agreed that we should place two Fathers here, who can visit the other large towns along this west-coast. All of these towns are clamoring for priests. The town of Orquieta sent a petition to Father Hayes. A delegation met me at Jimenez. When, after dinner, we were riding back to Misamis to get the boat, the parishioners with a brass band met me at the town of Tudela where Father Font had said Mass that morning and begged me to send a priest, if only to visit them regularly. The same happened at Clerin, a little farther on. If FF. J. Daly and Hofman are stationed at Jimenez, they will be able to do something for these poor people until more laborers arrive.
At Misamis we took the boat that evening for Dapitan. We arrived at Dapitan the next morning about nine. I said Mass on the boat. Dapitan is not a large place. FF. Gil and Roure are there. The church, convento and schools are in good condition. After a survey of these we started by automobile for Dipolog. The road was fair and everything went well until we came to a river with no bridge. We had to cross in a "barato", a trunk of a tree carved and hollowed to serve as a boat. Our Charon could only take two heavy Caucasians at a time, so Father Gil had to wait for the next trip. On the opposite side we found a Ford truck about to start for Dipolog, where we arrived in time for dinner.

At Dipolog we met the parish priest, Father Morey. The other Father, Father Valles, was on a missionary trip. The church, the convento and schools are only fair. We had to remain at Dipolog two days to await our boat. We visited two outlying barrios with the usual experience. We came to a river without a bridge. The automobile tried to ford the river, but stuck in the sand. We took the "barato" and continued our journey in a Ford truck, while we left the automobile to be salvaged with the aid of caraboas; when we returned, the automobile was safely across. We boarded it and once more made the attempt to ford. But half way across we had to send S. O. S. for the caraboas, which pulled us to "terra firma".

At Dipolog we boarded the boat for our homeward trip by way of Cebu. The boarding was perhaps, the most difficult yet encountered. The wind was strong and rolling heavy waves upon the beach. The small boat to which we had to be carried was some distance out. It seemed impossible to be carried in the ordinary way by the Filipino freight handlers without getting wet. But our friends came to our rescue with a chair, in which each in turn sat and was carried above the heads of three Filipinoses until we reached the small boat. A launch towed us to the big boat, which was some distance off shore. By taking advantage of the opportune moment as the boats bobbed up and down, we were able to grasp and pull ourselves into the large boat.

The next morning we touched at Larena on the Island
of Sisquijor. A delay of an hour here gave me time to say Mass in the parish church which is in charge of Recoleto Fathers. We came next to Dumaguet on the Island of Nogros. Here we remained all the afternoon and left for Cebu in the evening. We arrived at Cebu early the next morning, but as all the dock space was already occupied by three ocean liners and many smaller boats, we had to resort to the small boat for landing. But the added difficulty was that there was no landing space even for a small boat, so we had to climb on a large boat that was moored to another large boat that was moored to the dock. To get from one boat to another we had to walk about fifteen feet over a twelve-inch plank that connected the two boats. The water underneath looked very uninviting as I walked that plank with my baggage in my hands.

We went to the Seminary of the Vincentian Fathers where I said Mass. This seminary belonged to the Society before the suppression. A special room is reserved for Ours passing through Cebu. I called on the Bishop, Mons. Gorordo. He received us graciously and, as he does not speak English, he said that he would send Father Cuenco to the Seminary to speak to me about a certain matter. Father Cuenco, who is a very energetic Filipino priest who spent some time at Georgetown before studying for the priesthood and has a brother a senator, called on me and explained that the Bishop was interested in getting the American Jesuits in Cebu and especially to take charge of a dormitory of high school boys attending the public high school from out of town. The Bishop was to lay the corner stone of the dormitory the following week. We could teach one or two classes in the dormitory to prevent taxation. It will be at least a year before the dormitory is ready. Father Cuenco would like to have an answer from us by April. We already have two pieces of land in Cebu, that were bequeathed to us by our friends, always with the hope that we would eventually come to Cebu. There are houses of little value on the land. We get very little rent. Cebu is an excellent center, as Your Reverence can see on the map. It is a large, growing port. It has long been under consideration to start a college here to counteract the influence of Silliman Institute, the Protestant college at Dumaguete. This College un-
doubtlessly does more harm to the Catholic youth of the Visayas than any other influence hostile to the church. Boys and girls are educated for almost nothing. They are obliged to conform to all the practices of Protestantism, even going to barrios to preach Protestantism; but worst of all, the graduates of their normal school easily find positions in the public schools. Good Catholics have often asked why the Jesuits have not a college in the Visayas to counteract this pernicious influence. Of course the answer is, lack of men. The Vincentians have a high school in Cebu, San Carlos College, but, as one of the professors admitted to me, it is not a success except financially.

We visited the Irish-Australian Redemptorists at Opón, a town opposite Cebu on the small Island of Mactun. They intended to give up this parish and take residence in Cebu, they intended also to give up their parish in Manila. They wish to limit their work to giving parish missions at which they are very successful. They preach in Visayan, which they speak fluently, better than the natives, a Filipino gentleman told me.

Finally, we set out for Manila at eight A. M. Sunday and reached Manila about noon the next day. Mass was said in the cabin of the boat.

I have written Your Reverence this long, detailed account in order that you may get some idea of what a visitation of the mission is like.

Wishing Your Reverence all the blessings of the season.

Yours sincerely in Christ,

JAMES J. CARLIN, S. J.
ANTI-CATHOLIC INFLUENCES IN HUNGARY.*
by Eugene Zsámár, S. J.

I. ATTACK ON CHURCH PROPERTY.

Desiderius Balthasar, a well-known Protestant Bishop, and leader, is chiefly responsible for the recent anti-religious spirit in Hungary. During three years (1924 to 1927) Balthasar was busy delivering violent invectives against the Catholics, and especially against the members of the Society of Jesus. At a convention of Hungarian Calvinist ministers held on September 10th, 1925, he took the following stand: "We manifest our proven contention that the spirit of reaction is endeavoring with the aid of the Jesuits to thrust us more and more from our legitimate position in the state." On the 15th of Oct., 1925, Balthasar submitted a memorial to the Minister of Public Instruction and Worship, in which he complains that "The Roman Catholic Church has been very active not for the alleviation of a prostrate nation by fostering union and friendship, but, disregarding the country entirely, and even directing its attacks against the country, it seeks the complete destruction and annihilation of Protestantism. At no time did the Catholics persecute Protestants more than they do to-day, and never before were their attempts to destroy an influence that is necessary to the life of the nation, so pronounced as they are at the present time."

What was Balthasar's aim in making these serious charges? No other than to extort financial assistance from the government. His contention is always the same; namely that the Hungarian government does not show Protestants the same favor it shows the Catholics in the matter of property grants. The fact is, that for some time past certain Protestants have been agitating for the secularization of church property, and nothing would please them more than to be given official government of Catholic Church property in Hungary. The plea is based on the theory that the property of the Catholic

*Freely rendered from the Latin by Gerard Murphy, S. J.
Church is the property of the Hungarian government. The claim is openly made, while class hatred and discontent is being madly enkindled in the people.

Stephan Haller, however, in his book, "Church Property and Protestant Subsidy", ably overruled the petition to confiscate Church property, defending his thesis entirely on a legal basis leaving no other alternative but robbery and plunder for the state to resort to, if it cared to be so ill-advised. Mr. Haller held that the property of the Church was originally, at least partly, acquired by royal grant, and partly through the munificence of benefactors and through rightful purchase from the legitimate owners. The property of the Church is therefore rightly owned in its entirety as it has been from the first moment of possession, and the right to it, is and shall be irrevocable and immutable. Our Protestant adversaries often hark back to Louis the Great of Hungary, in whose reign they claim the grants came to an end. The Bishops were under obligation, according to the Protestant assertion, to maintain troops and, in time of war, to lead them in the army of the king; and with the cessation of this obligation, the grants should also have been automatically revoked. But against this position are the actual words in the draft of the grant. In this grant Louis the Great thus expresses himself: "We solemnly confer, deed and bestow this property to be held possessed in irrevocable right and ownership."

Mr. Haller's brilliant defense bore immediate fruit, for the Protestants in this quarter at least could offer no rebuttal. But from another quarter and in other words, they still complain of the Church as "flowing with wealth", and on the other hand of their own dire poverty. Mr. Haller easily disposed of the charge, and indicated the insincerity of the complaint. He proved, and this from solid facts, that as a consequence of the occupation and spoliation of the kingdom after Trianon, the Catholic Church had lost one-half of its immovable property and all of its movable property. The "wealthy" Catholic Church was then reduced to utter want. Of all the churches, the Catholic suffered the greatest losses. He pointed out that state subsidies for the Protestants exceed state sub-
sidies for Catholics. To place Catholics on an equal footing with Protestants in this respect, the government should add another million pengo to the sums the Catholic Church receives at present. Hence, concluded Mr. Haller, a discreet silence was more becoming on the part of the Protestants than to assail the Church with unjust and utterly false accusations.

With God's help, Stephen Haller's work has borne good fruit. The Protestants have at least become more moderate in their demands, and no longer dare, certainly not openly, to disrupt religious peace by their determined and repeated attacks.

II. GROSS CALUMNIES AGAINST CATHOLICISM.

In spite of Balthasar's recent attack upon the Catholic Church and his disruption of peace among the people, this hater of Catholics and of true culture was honored and welcomed as a guest by the Prime Minister and the Minister of Public Instruction and Worship. In view of the fact that this country is two-thirds Catholic the two Public Officials have offered the Catholic religion an affront which Catholics alone could have tolerated.

The Catholic cause was not, however, neglected. At a Catholic mass meeting held at Kalocsa on Sept. 7th and 8th, Father Adelbert Bangha of the Society, Editor of "Hungarian Culture", effectively hurled back the false charges made against the Catholic Church. The force of his answer, and the dismay it caused in Protestant circles, will appear from the following quotations from one of the newspapers. "If we were to look to Debreczin for culture in the past," quotes the newspaper from Father Bangha's address, "We should even now be little more than savages, and wanting in real mental and moral culture. Hungary has a culture but a culture, that seeks its origin not in Calvinism, but in Catholicism and all that Catholics hold sacred." The enemy's report in the papers was not unexpected: "The history of Hungary, reveals that these poisoners (i.e. Jesuits) were guilty of such shameless deeds, of such violent attempts against the kingdom of Hungary, that the Hungarians and
Protestants joined forces and by an enactment banished the disturbers from the realm.”

“This poisoner (Father Bangha),” continues the same newspaper, “by sowing discord among the Hungarians has caused so many evils and such dissent in our country, that conditions are no longer bearable. It is no painful task for these Jesuits, devoid of patriotism as they are, to cast a stone of disturbance into the calm sea of the Hungarian peace; the distracted condition of our country consequent upon our national disaster causes them no loss of sleep. To day they establish themselves in one land, in another tomorrow. Their fatherland is any place in which they chance to be. From the testimony of history we know, that because of their notorious principle “the end justifies the means”, that the Jesuits merit no credence whatsoever.—Now men that are a peril to their own and the public welfare should be banished from the land.”

This and a more personal kind of invective appeared in the press. Catholics, however, cannot say a word in their own defense, because of a prohibitory injunction issued by the Minister of Public Instuction and Worship.

The Calvinist preacher reechoes at short intervals his attacks upon the Catholic Church, and he does not overlook a nice word for the men he chooses to style “black-souled and poisoning Jesuits”. But he calls himself “constant” and “faithful”. How well this cap of fidelity and constancy befits him will soon be made evident.

III. FLATTERER AND SOCIALIST.

In 1913 this leader of Calvinist fanatics was seized by a serious illness. When Elias Adler, Jewish Rabbi of Debreczin, learned of Balthasar’s condition, he prescribed prayers in his synagogue in behalf of “Israel’s true and mighty friend”. This fact appeared in one of the newspapers, and Mr. Adler’s patron was effusive in his thanks and surprisingly pious in his manner.

But this gentleman’s idea of morality cannot be very high if we may judge from his literary preferences. He
expressed unqualified approval of a newspaper that was unblushingly salacious in its tone.

At the time when Balthasar was thus implicitly giving his sanction to literature of an unsavory character, the unhappy communistic régime was carrying destruction everywhere. Two months previously, on Oct. 23, 1918, Balthasar had made an address in the Calvinistic Church of Debreczin, wherein he delivered himself of the following protestations of loyalty to Charles Hapsburg: "Your imperial and royal Majesty, our most gracious Sovereign: through me the Reformed Church of Hungary gives itself wholly to Your Majesty and pledges its undying loyalty. Our homage is not that of slaves but of free men, inspired by purely rational motives, and rendered to an authority which has its origin in God. Our loyalty is not the outcropping of egotism; it is a constant, conscious and due adherence to the lawful king, prompted and motivated by reverence and love. Love of country and God is among us, begotten of one soul, one heart, one altar. And this love is the unfailing inspiration of sacrifice; a truth attested by the glorious lives of our soldiers in the World War and by the blood they shed therein.

"Your majesty can count firmly in peace and in war on this our loyalty, as though upon a rock of adamant strength. We beg your Majesty, that as yours are the consecrated hands of royalty—and may God Almighty, King of kings, make them revered and powerful, bless them in war with the standard of victory, in peace with the prosperity of your people, at all times with the light of His throne—that your Majesty will found your hopes upon our loyalty".

These fair words, however, were not worth more than the breath it took to say them, for Balthasar's speeches soon rang in a far different note. There are two sides to the texture of his cloth. And no one knows which side of Balthasar is to be presented to the public. Some six months later, when the Communist Directory of Bela Kan was deporting the leading citizens of Debreczin as hostages, this devoted Court Preacher made the following profession.
Protocol written and taken at eleven o'clock on April 20, 1919, regarding Desiderius Balthasar, forty-eight years of age, resident of Debreczin, married:

"I have been informed of the accusation; I simply deny that I ever in word, sign or writing propagated doctrines opposed to the republican form of government, or in any way stirred up the people against that form of government. I have always been an exponent of liberal, democratic and socialistic principles. I rejoice that I was the first Reformed Protestant to enter the Social Party; I was a member of the Socialistic organization directed by Mezofi. It was I who advocated the secularization of Church property, and suggested that policy to the public attention. This fact alone refutes the charge that I was a more ardent partisan of the king than other Hungarians were.

"Church property was the strongest bulwark of the monarchy. This bulwark I strove to shake, regardless of the hatred I called down upon my own head; and therefore I cannot be charged with royalist sympathies. In 1918 I told Charles Hapsburg to his face that we were not his slaves, but his equals. When the Republic was being established, I was present as delegate at the convention, and in my newspaper I exhorted other Reformed Ministers to accept the new form of government in a joyful spirit.

I was always a friend to the poor and the oppressed, and have bowed my head to no earthly power; I have not known fear. On my own risk and authority I promise that never hereafter will I either by word or writing make any attempts against this new form of government."

IV. THE REFORMED BISHOP REVESZ.

Doctor Colomanus Revész, Reformed Bishop, writes in the Liberal Jewish newspaper "Pesti Hirlap":

"In Hungary as everywhere else most of the strife and dissension between Protestants and Catholics is excited, fostered and encouraged by the Jesuits. These men, to say nothing of the confessions they hear in the Cathedral and the religious gatherings they hold, by their policy in
general and in particular their organs, "Magyar Kultura" and "Szív", continue month after month and week after week, to pour out with impunity their insults and vituperations upon Protestants, and to spread far and wide the spirit of hatred against the Protestant Faith."

The Bishop then proceeds to show from a peculiar brand of "history", how the Jesuits have been hated in every age and clime, so much so, that France, the most faithful daughter of the Church, decreed the abolition of the Society in Parliament on August 6th, 1672, as Godless in its teaching, in its undertakings dangerous to the State, and pernicious and destructive to the Church."

Then follows an account of the Jesuits in Hungary, in which the author gloats over the plight of the Jesuit Priests who "were often compelled to seek refuge in secret and hasty flight beyond our borders, for, whenever they fell into the hands of the victorious Calvinists, there could be no escape for them save that of death."

The pretense is of course, reverence for historical truth. How else could the charges gain credence among the masses? The case is made strong: "Through the course of three and one half centuries", insists this mitred prelate of Calvinism, "in our own Hungary as well as in foreign lands the Jesuits have almost constantly been guilty of inciting and fostering strife and dissension among Christians."

V. CATHOLIC ACTION

We find a welcome counterpart to the bigotry and fanaticism of a Balthasar or a Revesz in the strong and vigorous Catholic sentiment everywhere manifest throughout Hungary. Although the land of St. Stephen was once worthy to be called the "Realm of Mary", it had during the last few decades, fallen so far as to adore the Golden Calf of Liberalism. Present indications, however lead us to believe that, taught in the school of suffering and wiser by sad experience, Hungary has turned from her false prophets, and will once more find true life in Catholicism, the only source of life.

This belief is grounded on events similar in character and import to those we now undertake to describe. In
October of last year, a large concourse of the laity, representative of every section of the country and of all classes of Society, assembled at Budapest in the most spirited mass-meeting of generations. The meeting proper was followed by a procession of the Blessed Sacrament in which approximately 100,000 took part, and an almost equal number reverently looked on.

Count Albert Apponyi, well known and venerable Catholic leader, whose fame has even gone overseas, delivered an inspiring address before the assembly. Count Apponyi described the strong current of Catholic feeling that had set in, throughout Hungary. He maintained that the very tyranny of the Communists and the unrest and upheaval they had brought about during the last seven months, had contributed much to the great Catholic awakening. He said that he could not pass over in silence the merits of the clergy, who for the last twenty years had devoted themselves to good works of every description, and can now look upon the sweet and manifold fruits of their labor.

The Minister of Public Worship and Instruction gave a sane and interesting exposition of the relations of Church and State. These two perfect organizations can, he strongly averred, exist in peace and harmony and mutually contribute to the country's advancement. In Hungary this principle of harmony and cooperation is at least partly realized, as the state has the practise of contributing large sums for the building of churches and founding of institutions.

Among the topics discussed, the following important question received prominent treatment: What reason can there be, outside of considerations of greater efficiency and merit, to explain the fact that in Catholic Hungary, the Protestants who are fewer in number, benefit by an unequal distribution of the best positions?

As nearly all the laboring class are unfortunately Socialistic and anti-clerical, it was a source of no little comfort to the zealous promoters of this mass-meeting to see at least 2,000 laborers from the mines present at the assembly.
The vast assembly of the various Catholic Societies and the people that they attracted was itself a matter of great encouragement for the future. We may hope that the day is not far distant when the sceptre of Mary, Queen of Heaven, shall once more be extended over Hungary, that through her mediation and intercession the spirit of Christ will fill the hearts of the people and that His law will be better known.
MILFORD NOVITIATE OF THE SACRED HEART.

By Murel R. Vogel, S. J.

In the Spring of 1925 it became evident to Superiors that some relief would have to be brought to the over-crowded conditions at Florissant, and a search was at once begun for a suitable site for a new house of probation. Several sites were considered, and the final choice fell upon the Irwin Estate at Milford Ohio, situated about fifteen miles from the square in Cincinnati.

This estate of beautifully wooded land lies along the bank of the Little Miami River, some fifteen miles from the point at which it empties into the Ohio. The grounds are rolling and are divided into three well-defined plateaus. The first of these plateaus extends back from the gateway for about two thousand feet, and then makes a drop of about fifteen feet to the second plateau, upon which are located the buildings of the estate—a spacious two story summer-home with servants’ quarters attached, an enclosed dance pavilion, whose sides are made of a series of glass doors that open on a grass terrace of about ten feet. There is a large greenhouse for the cultivation of rare plants and winter vegetables. A well-built outdoor swimming pool about sixty feet long and twenty-five feet wide stands near the highest plateau, not far from the dance pavilion. On a somewhat lower level, which in the rainy season is only lucky enough to stay a few feet above the water’s edge, are two large wooden barns for storing hay and sheltering horses and cattle. Behind these barns and stretching along the river are several acres of fertile farm land.

Beautiful beds of peonies and roses, clumps of ornamental shrubs and grasses of various kinds have been planted by the former owners who spent a fortune in beautifying still more grounds which were already attractive. At no time of the Spring or Summer are the grounds destitute of blossoms. Such a place perfectly secluded from the public, and enjoying strict privacy, although within the city limits of Milford, was admirably
adapted to the needs of those whose time is devoted to prayer, meditation and study. It was like another Eden which lifted the mind, naturally, to thoughts of God, of His Love and His Beauty.

As soon as the estate was secured, work was begun on a temporary two story structure which would house the novices until a permanent building could be constructed. This temporary building was situated on the second plateau close to the old residence. It was built of wood and the sides were covered with green asphalt shingles. Work was begun with no loss of time, and by the middle of August our new home was ready for occupation.

On August the sixteenth, Father Neenan, the Superior of the new Novitiate accompanied by Brother Hoffman and Brother Schwakenberg, took possession and began to get things in order for the future community. On August twentieth, Fathers Mitchell, Master of Novices and O'Hern, Socius, arrived to open the new Novitiate dedicated to the Sacred Heart of Jesus. With them, twenty-five novices, who were to spend the second year of their novitiate at Milford, had journeyed from Florissant to prepare for the reception of new candidates on the second of September. In a few days the estate was converted into a religious establishment. The old residence provided rooms for the priests, and the servants' quarters were converted into an infirmary and rooms for the Brothers. The dance pavilion became the community refectory, and the basement of it was made into a kitchen. The small frame structure at the entrance to the greenhouse was turned into the novices' lavatory with room enough for a carpenter shop, and the greenhouse proper provided flowers for the altar and winter vegetables for the table. All was ready for the reception of the twenty-three postulants, who arrived on September the second. The community, about fifty in number, soon settled down to the regular order of our life.

For the next two years while the new building was being planned and erected, the community lived in these temporary quarters. The first winter at Milford proved to be the most severe of any that had been experienced in that section of the country for several years, but the little hardships it occasioned were cheerfully borne, and
they seemed only to cement together the more closely the pioneer members of the new establishment. The small size of the community, the common life and common trials, the fact that all were in the same stage of their religious training, and especially the love and harmony which existed between Superiors and the other members of the community and among the novices themselves, all combined to make life at Milford like that of a large family rather than of an organization of men who had come from all parts of the country, and who were still only imperfectly known to one another. All looked forward eagerly, however, to the time when they would be in the new home on the hill.

Several changes were made about the grounds of the estate during these two years. The large field, south-east of the refectory was levelled off and turned into an athletic field. Here a wooden handball court was built by the novices, parallel bars were set up, two clay tennis courts with backstops of wire netting were measured off and worked into good condition, and two excellent diamonds, one for base ball, and the other for indoor, were laid out. This field will be the permanent athletic field for the Juniors.

A beautiful shrine to the Blessed Virgin was also built by the novices. It was made of rock, and was located near the rock wall, not far from the site of the new building. The shrine is open, but the statue is protected against the weather by a wooden canopy. It is approached from the road by means of a narrow path of crushed stone. This path divides shortly before reaching the oratory of the shrine, to enclose a circular flower-bed. Fir trees, shrubs and flowers have been planted around and near the shrine, thus giving it an attractive setting. The statue has an interesting history. It is of wood and of very superior workmanship. Some eighty years ago it was brought from Europe, possibly Belgium, and placed in St. Francis Xavier’s Church in Cincinnati. In the fire which destroyed the church in 1883, the statue alone remained uninjured. When the church was rebuilt, the destroyed altars were replaced in marble. The wooden statue was then placed elsewhere in the church, and
finally, on the opening of the novitiate at Milford, found welcome and hospitality among the novices.

On the first of August, 1926, ground was broken for the building and from that time until its completion, work on the structure went on constantly. Serious obstacles had to be met and overcome continually. It was difficult to secure a sufficient number of laborers without incurring extra expense for their transportation from Cincinnati: materials were hard to obtain on account of the distance from the railroad, and finally winter came to add new difficulties. But in spite of them all, the work went on. Reverend Father Superior was on the scene of action constantly, to hurry on the work and to see that the specifications were carried out in every detail.

The building was ready for occupation by the middle of August and the community moved in immediately. The first community Mass was said in it Sunday, Aug. 14th, 1927. There was still much to be done, however, especially on the exterior of the building and on the grounds. The brickwork had to be pointed, the ground levelled, roadways constructed, and the finishing touches added to other departments of the work.

While this was going on, the community was establishing itself in the new home, and a new Juniorate was being formed. Rev. Father Neenan remained Superior and Minister; Father William A. Mitchell, had been replaced as Master of Novices by Father Francis P. Kemper, and Father William J. Young came from Florissant to begin the new Juniorate, of which he was the first dean. Father Francis J. Haggeney was appointed Spiritual Father of the house. The size of the community was greatly increased by the arrival of a large number of new candidates, by the addition of thirteen Juniors and nine Novices from the Maryland-New York Province, and finally by Father Joseph R. Roubik destined to teach in the Juniorate, and Mr. Henry Linn destined for the same position in the Novitiate.

The new building stands on the highest elevation, about a hundred yards from the rock wall which bounds the grounds on the west. It faces the Little Miami River which first flows directly toward the house, bends
westward at the foot of the cliff, and sweeps swiftly along the edge of the rest of the estate. The rock road runs almost parallel with the building at a distance of about eighty yards. A new driveway now approaches from this road to the front entrance of the building. The intervening plot of ground will be converted into a well shaded lawn.

The new Novitiate is an imposing and majestic structure, and quantities of brick and stone trimmings lend a medieval and monastic appearance to it. The general shape at present is that of the letter H. The main wing being the cross bar. The brick is dark red in color and was chosen for the fine contrast it makes with the Bedford stone trimming. This latter is plentifully used and gives a highly artistic effect. In the center of the main wing a beautiful square tower crowned by a Gothic cross rises to a height of 120 feet. The central part of the face of the tower is built entirely of stone with enough brick on each side to set it off by contrast. Adjoining it on each side are small towers about eight feet wide and fifty feet high, built of brick with white stone facing. Broad white stone steps lead from the driveway to a spacious open porch. Over the main entrance the words *Ad Majorem Dei Gloriam* stand out in bold relief. Above these words two long slender Gothic windows reach beyond the the top of the third floor. Still higher, appear artistic patterns in the stone work, and then two smaller windows between which is a long narrow niche. In the upper part of the tower there are two open windows on each side, ornamented with beautiful stone tracery. A white stone ledge protected with a balustrade runs around the entire tower. The main wing extends for about eighty feet on each side of the tower, and then meets the two side wings at right angles. About midway between the tower and wings, dormer windows break the roof line. In the front of each wing there are two windows in a high pediment. All the windows are faced with white stone, and the entire space between some of the windows of the second and third floors are ornamented in stone. Four lines of white stone run around the entire building. Three of these are about a foot wide, one just above the basement windows, another immediately over the windows
of the first floor, and the third just below the eaves. The fourth is narrower, being about two inches wide, and runs just below the windows of the first floor.

The two extreme wings of the building, forming the ends of the letter H, are entirely symmetrical, except that the kitchen has been added to the rear of the Juniors’ wing. The same pleasing contrast in brick and stone is evident here. In the center of each wing there is a large pediment, and three dormer windows break the roof line. There is an arched doorway to each side of each of the wings, and over the doorway an open book presenting the letters Alpha and Omega.

Three driveways have been constructed near the building. The first leads from the main roadway to the steps of the main entrance, and then sweeps around in a graceful curve to join the road at the front entrance. A service road, intended chiefly for the use of delivery trucks leads in from the public highway to the rear of the building. There is a third driveway near the Juniors’ wing, which connects the main road and the service road. The bed of the roads is of loamy gravel with a covering of finely screened crushed rock.

To pass to the interior of the building we will ascend the white stone steps of the main entrance. We find ourselves in a small reception hall some eighteen feet long and ten or twelve feet wide. Running to the right and to the left at right angles to this hall are two corridors which lead to the parlors, four on the Juniors’ side that is, on the right as we enter the building, and three on the Novices’ side. Two of these parlors—one on either side—may be entered directly from the vestibule or reception hall. On the Novices’ side, the last of these parlors, which is the largest, is used as a guests’ dining room. The floors of the corridor and rooms are covered with linolite, laid in alternate squares of black and gray. The walls have been adorned with pictures and the rooms tastily furnished. It should be noticed that the corridor which joins all these rooms is isolated from the main corridor of the building, thus securing perfect seclusion for the community.

Immediately inside the cloister is a long corridor about eight feet wide which runs the entire length of the building. At each end is a staircase leading to the basement.
Midway to the basement on each of these stairways is a high arched doorway leading to the grounds. At the right end of the corridor is a large assembly room, seventy by thirty feet, for the Juniors, occupying the entire floor in the forward part of the wing. At present this assembly room serves as a temporary Domestic Chapel.

Leaving the chapel and crossing the first corridor we enter the refectory just opposite the chapel. It occupies the rear part of the Juniors’ wing on the first floor, and is seventy feet long and fifty-six feet wide. The floor is covered with brown battleship linoleum. At present only about one-half of the refectory is required for the needs of the community. Immediately behind the refectory are the kitchen and scullery, both spacious, well lighted and conveniently arranged. The cooking is done chiefly on coal ranges.

The basement is provided with a large fruit cellar, refrigerator, refrigerating room, and a dispensing room. The entire space below the refectory is divided into two long halls, which have been made into recreation rooms. One of these is marked off into two single courts, and one double court, for handball.

Underneath the temporary chapel and somewhat under the refectory are the Juniors’ washrooms, showers and shoe room. The wash rooms are well equipped with durable and sanitary appointments. The second of these rooms is the shower room. There are sixteen showers and two tubs. The walls and floor of each shower are made of terrazzo. Each shower is closed with a door of enameled steel. Opposite the lavatory is a shoe room of about the same proportions.

As we walk towards the Novices’ end of the building, directly below the main corridor, we pass by service rooms, clothes-rooms, carpenter shop, root-cellar, and store rooms of various kinds. The basement of the Novices’ wing is identical with the Juniors’ basement.

There are six stairways leading from the basement to the third floor, two of which continue on to the attic. There is a stairway at each end of both Novices’ and Juniors’ wings and two in the main wing dividing that wing
into three almost equal parts. From each of these six stairways there is a door leading to the grounds.

If we ascend to the second floor by the Juniors’ stairway we shall find that rooms for Very Rev. Fr. Provincial, Rev. Father Rector and Father Minister are located on this side of the building. The Novice Master’s suite of rooms is at the other end of the building on the same floor consisting of a bed-room, a study, and an ante-room, which serves as a waiting room. The Novices are thus relieved of the necessity of waiting in the corridor. There are fourteen rooms on each floor. The remaining rooms on this floor are for guests. The Fathers’ library and recreation room are immediately above the main entrance. There are in addition two toilets, equipped with hot and cold showers in this part of the building.

The front part of the Juniors’ wing has been set aside for the professors of the Juniorate. A small corridor, about five feet wide, divides the wing, giving five private rooms on each side. At the end of one of these sides, and jutting into the main corridor are the office and private room of the Prefect of Studies. These rooms vary slightly in size, but are on an average about fifteen or sixteen feet square. Each room has hot and cold running water, and a small built-in closet about three and a half feet square.

The rear portion of this wing is much wider, and is divided by a much wider corridor. A large room on the inner side of the building, seventy by twenty-four feet, is devoted entirely to library purposes. The library has been named in honor of St. Thomas, the Apostle. The room is divided by a folding door, thus enabling the reading room to be cut off from the stack room proper. The library relies almost entirely on the good-will offerings of a few colleges and parish houses. The largest number of books came from our sister Novitiate at Florissant. Early in the autumn our poverty of books came to the notice of a generous benefactor. It is in recognition of his generosity that the library bears the name of the Apostle St. Thomas.

Opposite the library are two dormitories, each accommodating six Juniors. The Juniors study here as well as sleep. Two doors open into each dormitory. The desks
are placed near the windows. The lighting problem was very carefully studied. Instead of individual desk lamps, a semi-direct lighting system was adopted. The lamps are suspended from the ceiling and are so arranged as to secure an equal diffusion of light over the whole area where the desks are placed.

Ascending the stairs at the rear of this wing to the third floor, we step into a wide corridor which runs the whole length of the wing. In the rear of this wing the dormitories are on both sides of the corridor; but in the front part of the wing the corridor runs along the inner side of the building, leaving the entire outside for the dormitories.

On the main corridor of this floor there are two more dormitories for the use of the Juniors, and two at the other end of the corridor for the Novices. The Infirmary occupies the central part of the main wing. It is entirely shut off from the rest of the building by a double corridor. There is an office for the infirmarian, and three rooms on either side of this office for the use of Juniors and Novices respectively. Two additional rooms, which can be isolated from the rest of the infirmary, have been designated for contagious cases. A complete signal system of lights and bells has been set up. The entire floor of the infirmary is covered with linoleum.

Above the infirmary is the attic. It extends over the entire building. As the roof has a high pitch there is plenty of space in the attic for emergency use, should we ever become so crowded as to need it. The attic is being used at present as a trunk room and general store room.

From the attic let us ascend to the tower. A balcony about two and a half feet wide runs about the tower, and from here we can get some idea of the surrounding country. We find that we are in the midst of a deep valley walled in on all sides by high and beautifully wooded hills. Looking northward we see the little Miami winding its way through the valley like a roadway of silver. A short distance from us, it divides to form an island, and after uniting again flows over a small rapids, thus forming the "Ripples" after which the estate was formerly named. Farther on beyond the remnants of the bridge which was swept away by the Dayton flood, is
the new bridge spanning the river, and connecting Milford with Terrace Park. Here and there through the trees some of the houses of Milford are just visible. Behind the town rise pleasant hills dotted with beautiful homes.

Looking to the west we see at our feet the beautiful grounds of the estate running down to the river which curves around them in its southward course to the Ohio.

Across the river is the town of Terrace Park and beyond this the hills again with their splendid homes standing out against the pale blue sky like sentinels stationed there to observe all that takes place in the valley below.

Turning to the south we see the old Catholic Cemetery adjoining the Novitiate grounds and beyond, the green fields, bounded by a public highway, which, after running parallel to the building for a hundred yards or more, turns sharply to the south and leads across the east fork of the Miami to the distant hills. On the other side of the highway are great fields of grain lying considerably lower than the level of the ground on which our building stands, and running right down to the bank of the East Fork.

Eastward at our feet is the Novices' athletic field. Slightly to the left and not far from the building, just beyond the field, is a high mound which shuts off the view of the grounds from the public highway, thus adding not a little to our privacy. At the foot of the southern slope of this mound, the cemetery has been laid out. Brother Huhn was the first to be buried there, and he was followed within a few weeks by Brother Berclaz.

The Novices' wing is arranged symmetrically with the Juniors'. All the available space for dormitories is not yet required, and one large room on the third floor of this wing has been converted into a chapel, in which the Blessed Sacrament is reserved for the private devotions of the Novices. Being on the same floor and within easy reach of the infirmary, it proves a real blessing for the sick who are able to get up for Mass. The chapel is dedicated to St. Stanislaus.

On the second floor of the Novices' wing toward the front, corresponding to the part occupied by the Junior-
ate faculty, are fourteen rooms for the use of the Brothers. Father Socius' room is on the first floor.

On the Novices' side of the main corridor is located the elevator, which has proven a great convenience to the sick and convalescent. At the end of this corridor on both Novices' and Juniors' sides niches are set in the walls for statues of the patron saints of each grade. The niches are as yet unoccupied.

In all there are twelve dormitories for the Juniors and thirteen for the Novices. When the new chapel is erected the rooms now used for the refectory and St. Stanislaus Chapel will be turned into dormitories.

The building is fireproof throughout. All the floors are of cement, and the walls of gypsum block covered with sand-finished plaster. The ceilings are finished in the same way. Recesses in the wall on the landing of each stairway on all floors contain hose for use in case of fire. Fire alarms have been installed and can be sounded from any one of a number of boxes set up throughout the building.

The building is heated by steam from a central heating house containing three large boilers equipped for either oil or coal. The heating plant is located about 120 feet back of the main building, and contains a water softener.

The chapel remains to be built. It is proposed to build it as an extension, reaching from the center of the main building to the heating plant. The refectory and kitchen will be located under the proposed chapel. The chapel will be dedicated to the Sacred Heart. All that is now needed is a generous benefactor who will furnish the funds to carry out the complete plan.
Fasti Breviores of Father Michael Pro.*

Father Michael Augustine Pro was born in Conception del Oro, Zacatecas, Mexico, on the 18th of January, 1891. He entered the Society of Jesus on the 10th of August, 1911. The salvation of souls was constantly before his mind.

Ordained to the priesthood in Belgium in August 1922, on his return to Mexico in July of the following year, he devoted himself entirely to the salvation of souls and to the practice of every manner of charitable work. He spared himself no labor or effort that tended to the spiritual or temporal needs of his beloved Mexican brethren. He completely forgot himself, very often curtailing the most necessary rest, and deprived himself time and time again of needed nourishment.

As a priest he administered to all kinds of people, from every rank of society, yet his preference was ever to work for the poor and for the day-laborer.

He was hunted down by the emissaries of Calles, but thanks to his courage and remarkable ingenuity, he repeatedly slipped from their grasp. On one occasion an officer who had caught him was converted, and instead of leading his captive off to prison, he led Father Pro to his own house to administer the last Sacraments to his dying mother.

Father Pro's confidence in God was remarkable. This stood him in good stead so that he was never arrested while on his way to assist the needy. "God my Father" was his most frequent ejaculation. He inspired the souls with whom he came in contact with the same filial trust in God.

He ardently longed to die a martyr, and begged every one to pray that he might obtain the grace of martyrdom,

He himself begged the grace not only of dying for God, but of dying dishonored in the eyes of the world.

God heard his prayer, for he was falsely charged with complicity in a counterplot against one of the most de-

*Translated from the Spanish by Edmund T. Brennan, S. J.
praved persecutors of the Church in Mexico. The very people who had calumniated him testified to his innocence after his death.

Though ignorant of his destination, he was hurried off to the place of execution, and when he was informed of the death sentence he asked a few moments for prayer. Kneeling down, he made an offering of his life to God, begging pardon also for those who were putting him to death. He then arose, advanced with great calmness and sincerity, stretched out his arms in the form of a cross, and the fatal volley of the executioners was let loose upon him.

He was, from that moment looked upon and venerated as a martyr. An immense concourse of people lost no time in venerating the body, touching it with objects of devotion and trying to secure some relic.

Father Pro's burial was a veritable triumph. Immediately after his interment pilgrimages to his grave were organized.
THE CATHOLIC INSTRUCTION LEAGUE

By Father John P. Noonan, S. J.

I.—THE ORIGIN OF THE IDEA

The plan of the Catholic Instruction League was the outgrowth of long consideration of the problem of securing religious instruction for Catholic children who do not attend the parochial schools—perhaps the greatest problem which confronts the church in this country.

Seven years of observation and experience on Chicago’s West Side, where the incursion of a mixed foreign population had profoundly altered the character of many a strong old parish, as well as seven years of ministering to the cosmopolitan tide of humanity which surges through the County Hospital—the city’s great public hospital—had impressed upon Father Lyons the sad truth that very great numbers of the children of Catholic parents in this country grow up with little or no knowledge of religion and so are lost to the church.

With the Catholic schools provided where means were forthcoming and crowded to the doors, with the resources of the clergy and of the teaching orders already taxed to the limit, half or more than half of our Catholic children were left outside the pale of steady, systematic religious education and dependent upon what irregular crumbs of instruction might come their way. The problem of providing for these was an immense one; material resources were far from adequate to produce necessary school buildings and equipment. But the greatest difficulty of all lay in the fact that those to whom Catholics look to care for their schools, were, even employing every effort, physically unable to cope with the vast numbers of Catholic children to be educated religiously. The situation was depressing, and difficult, but not hopeless. It called for the employment of some new force.

If the clergy and the sisters were not enough to care for so many, to whom must recourse be had? Obviously to zealous lay Catholics who should gather these children when and where they could teach them the catechism
and prepare them to receive the sacraments. While schools were being built and teachers being procured, a whole generation was growing up with little religious training and passing almost wholly from the influence of the Church. This would be an emergency measure, not an ideal system, indeed, a half loaf, a makeshift, if you will, but some beginning, some point of attack upon the problem. It was to be a guerilla warfare, or better still, mobilized light armed forces were to be formed to precede the solid ranks of the well established parish and the fully equipped parochial school.

The employment of lay catechists was no new thing, but the potentialities of their use had never been fully tested. There were those who questioned whether lay Catholics would respond to a call for their services and whether work carried on so informally would be productive of solid and lasting good. The Catholic Instruction League, looking back upon an experience of fifteen years, does not hesitate to answer both questions with an emphatic "yes."

About one-half of our Catholic children, two million approximately, are not attending parochial schools and numbers are not reached and given religious instructions. There is even a type of pastor who practically does not believe in giving religious instructions to our public school children. That this is altogether at variance with the expressed mind of the church, on this point, is shown from these pronouncements. In an instruction of the Holy Office to the Bishops of Switzerland in 1886, the Holy See declares that "pastors, by virtue of their office, must put forth every effort to have such children instructed in the truths of faith and the practice of religion and that no excuse,—neither the lack of success, nor the hope of keeping others from non-religious schools by abandoning to eternal death those children that frequent them, nor the fear that the faithful might conclude that it was lawful to attend such schools,—would justify either Bishop or pastors in neglecting these children."

And more recently our illustrious Pius X. of happy memory, in his encyclical on "The Teaching of Christian Doctrine," declares "We do decree and strictly command that in all dioceses throughout the world the following
regulations be observed and enforced: Where there are public academies and colleges, doctrine classes be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to youths who attend such public institutions wherein no mention whatsoever is made of religion.”

The mind of our present illustrious Pontiff Pius XI., in regard to the religious instruction of such children and others is impressively set forth in the following Brief in favor of the work of the Catholic Instruction League.

TRANSLATION OF PAPAL BRIEF

“PIUS XI, POPE, FOR A PERPETUAL REMEMBRANCE

In the city of Chicago, at the Loyola University of the Society of Jesus, exists the principal center of a certain pious Society for Catholic instruction named ‘The Catholic Instruction League.’ In the year 1912, John Lyons, a priest of the aforesaid Society of Jesus, with the approbation of the Archbishop of that Archdiocese founded this society, the principal object of which was the religious instruction of Catholic boys and girls, who attend the public schools. But other ends were also proposed to this fruitful Union: namely, to devote itself to the preparation of children and adults for Confession and the reception of First Holy Communion; to the erection of well-equipped, suitable schools for the Negroes, the Chinese and others whose religious instruction, so many in the United States of North America neglect; to the promotion of the parochial schools; and finally to offering suitable and opportune instruction to Catholics and non-Catholics of good will who desire instruction concerning the Church’s dogmas and morals.

Perceiving the abundant fruits which this praiseworthy Pious Union has, from its beginning, to this present day, garnered in many places, many Bishops and parish priests have desired that centers of this Union be established in their midst. Consequently, it has grown beyond the Archdiocese of Chicago and has been established not only in twenty different dioceses of the United States, but also in other countries.
Wherefore, since the Procurator General of the Society of Jesus has besought us with earnest prayers that We of Our Apostolic liberality deign to raise the center of this same Union, which as noted above, is established at the Loyola University of Chicago, to the dignity of a Primary Union, We, to whom in accordance with the established custom of the Roman Pontiffs, it is pleasing that fruitful sodalities, which as auxiliary cohorts of the church Militant, aid the clergy in the exercise of the sacred ministry, be enriched by titles and privileges, have judged that we should most gladly accede to these entreaties.

Wherefore, after taking counsel with the Cardinal Prefect of the Congregation of the Council, We, of Our Apostolic Authority, by virtue of these present Letters, elevate for all time this Pious Union called 'The Catholic Instruction League' to the dignity of a Primary Union with the accustomed added privileges.

To this Pious Union, thus raised by us to a Primary Union do we grant by the patent of these present Letters a lasting permission to rightly aggregate to themselves any other Unions of the same title and institute, canonically erected in any part of the world, and they can licitly communicate to them all the Indulgences conceded to this Pious Union of Chicago, or any others which may be granted by the Holy See, provided these same can be communicated to others.

Intending to perpetually enrich this Pious Union with special indulgences, after having conferred with the Cardinal Major Penitentiary, We, confiding in the mercy of the Omnipotent God and the authority of his Apostles Blessed Peter and Paul, grant to each and every one of the Faithful, who shall in future enter this Pious Union, on the day of their entrance, provided they have contritely confessed and received the Most Blessed Sacrament of the Eucharist, a plenary indulgence.

And to those members now enrolled in this aforementioned Union, at the moment of their death, provided they have contritely confessed and received Holy Communion, or if they have been unable to do so, that they pronounce the name of Jesus with their lips if possible, or if not, at least that they devoutly invoke Him in their hearts, patiently
accepting death as the wages of sin, a plenary indulgence. Moreover, to those members now or in future enrolled in this Union, after Confession and Holy Communion, on the feast of the Blessed Virgin Mary the Mediatrix of all Graces, of Saint Joseph the Spouse of the Virgin Mother of God, of the Holy Innocents, of Saint Agnes, Virgin and Martyr, provided that once a week and at least for four months they teach catechism, We, mercifully in the Lord, concede under the accustomed conditions, a plenary indulgence and remission of all their sins.

To each and every boy and girl, who attend the classes of this same Union, on the day when they first approach the Holy Table, and to the catechists on the same day, provided they refresh themselves at the Sacred Banquet with the children, We mercifully bestow under the accustomed conditions, a plenary indulgence and the remission of all their sins.

To each and every one of the present and future members of this Pious Primary Union, provided they teach the children the Christian Doctrine at least twice in the month, We grant in the accustomed form of the Church a partial indulgence of seven years, to be gained once in the month.

This We ordain decreeing the present Letters to be of force, valid and efficacious, now and in the future, and to have and obtain their plenary and integral effects, and do most fully approve that Union named 'The Catholic Instruction League,' thus raised by Us to the dignity of a Primary Union; and any attempt against these made by anybody or any authority, either knowingly or unknowingly, shall be judged and defined as null and void.

Lastly, We wish that the same faith be placed in printed copies of these Letters, provided they be subscribed to by a Notary Public or sealed with the seal of a person of ecclesiastical dignity or office, as would be in these present Letters were they exhibited or shown.

Given at Rome at St. Peter's under the ring of the Fisherman, the 9th of August, the year, 1925, the fourth of our Pontificate.

PIUS XI. PONT. MAX.
P. CARDINAL GASPARRI. See'y.\'
We may now justly say that this question is no longer debatable.

BEGINNINGS OF THE C. I. L.

In the spring of 1912 the Catholic Instruction League had its modest beginning. At Father Lyons' suggestion, Mrs. Lillian Kubic influenced ten little girls, who were attending the public schools and were sadly in need of instruction, to come regularly to her home for a sewing class with a catechism lesson added. The class went on for some weeks until on May 20th, six of these children were confirmed at the Church of Our Lady of Pompeii. Archbishop Quigley administered the Sacrament. Father Lyons, as well as the zealous lady who had done the instructing, was present. It was on this occasion that Father Lyons in a private interview with the Archbishop unfolded to him his plan of assisting pastors in catechetical instruction by means of lay catechists. He asked approval of the plan, provided the pastors did not object. Archbishop Quigley thought highly of the idea, and willingly gave his approval. This was the first approval of the work taken up by the yet unnamed and unorganized Catholic Instruction League. These six little girls were the vanguard of an army of several scores of thousands of children who have been instructed by the League in the fifteen years of its existence.

THE FIRST CENTERS.

This slender beginning was followed the next month by the opening of the first regular class, or center, as the classes afterwards came to be called. It was in a store building at 20th and Loomis streets, a building which housed a branch of the parochial school of St. Procopius' (Bohemian) Parish. Seven teachers, who had been interested in the work by individual appeals on the part of Father Lyons, taught in small groups the children who came in response to an announcement of the pastor that catechism classes for children who did not attend the Catholic school were being opened. These classes were held after school hours twice a week. Twenty-nine appeared the first day. Some time later this number had grown to ninety-six. Considerable hostility to the work
CATHOLIC INSTRUCTION LEAGUE

was shown in this neighborhood. Annoyance was experienced from children who would beat upon the door, throw pebbles and shout in at the windows.

This, however was a small matter and the work went on. It presently began to show fruit. On August 7th, seven children, ranging in age from thirteen years to six months, were baptized. The same summer or autumn a class of eleven made their first Confession, and on December 7th twelve children received their First Holy Communion. The following May, about a year after the opening of the Center, a class of thirty-six children prepared by the Catholic Instruction League, received their First Holy Communion. These were not spectacular results, but in the opinion of Father Lyons and his workers they were well worth all the work and effort expended.

The first marked success of the movement was made in another Bohemian parish, that of St. Agnes, 2651 S. Central Park Avenue, where the second center was opened, also in June, 1912. Its beginning was not auspicious. On the day appointed for the opening the teachers assembled, but not a child appeared! This was in spite of the fact that the pastor had given the matter publicity at the Masses of the preceding Sunday. The situation was disconcerting, but after a conference between the teachers and Father Lyons it was decided that, the mountain having failed to put in an appearance, Mahomet should go out and look it up. Accordingly, Father Lyons went about the neighborhood doing a little personal canvassing. He met children in the streets, or went to the houses. After varying introductory remarks, the conversation usually took some such turn as this:

"Are you a Catholic?"
"Yes."
"Where do you go to school?"
"I go to the public school."
"Would you like to come to the Bohemian church next Tuesday after school to a catechism class?"
"I don't know Bohemian."

Upon explanation that the class would be conducted in English and with, perhaps, the parting gift of a medal or a holy picture, the then prospective pupil was left with an
urgent invitation to come and bring others, if possible, to the next class.

Sometimes the question "Are you a Catholic?" brought the reply: "No I am an American," uttered in good faith, for upon explanation of "Catholic" the youngster readily declared he was one.

At the next meeting of the class, sixteen or eighteen Bohemian children attended. A small number, but one which soon grew into eighty. These were carefully instructed all summer by the devoted women who gave their services as teachers, and on October 6, 1912, a class of seventy-six received their First Holy Communion. The parents turned out enthusiastically and the event was made a great occasion in the parish.

Meanwhile more children were being added to the classes at this center. Evening classes had for some time been a feature of the work.

Classes went on in the center under the Catholic Instruction League teachers, with some interruptions until 1920, when the work was taken over by the sisters, who still conduct it. During the time the classes were in charge of the League, about one thousand children in this center were instructed and received First Holy Communion.

The instructions given to promoters and superintendents may be of interest.

HOW TO CARRY ON A C. I. L. CLASS

1. Obtain the permission of the Reverend Pastor in whose parish the "Center" is to be established, and afterwards make no arrangements without consulting him.

2. Arrange for a meeting of the ladies and gentlemen who are to act as teachers for the "Center." At this meeting decide, if possible, upon the days, hours, and place of instruction. A superintendent to direct the classes might be either appointed by the Reverend Director or elected by the catechists themselves. This appointment or election should take place annually.

3. Request the Reverend Pastor to announce on Sunday the opening of the instruction class. It is desirable to so arrange the Sunday class as to secure the attend-
ance of the children at Mass. Wherever possible, conduct a Sunday, in addition to the week-day class.

4. Let the teachers meet the children at the "Catechism Center" at the appointed times. The number at first may be small, but urge those who attend to bring others for the next class. Rewards may be given to those who do so. The teacher too, or the quasi truant officer of the "Center," might, as occasion demands, send out notices, visit homes, etc.

5. Arrange the children in groups of eight or ten in different parts of the church, hall or private residence, and assign a teacher to each class. Classes may, of course, be larger, even twice as large, if necessary.

6. Let each instructor ordinarily begin with a short rehearsal of the common prayers, such as the Our Father, the Hail Mary, the Creed and an Act of Contrition.

7. In the teaching of the regular lesson, effort should be made that the children grasp the meaning of the lesson rather than recite it word for word. Learning by heart, however, is to be commended, and with some classes may be insisted upon. The catechist should as far as possible try to make these religious instructions as concrete and practical as can be. Charts, pictures, appropriate examples and stories may, if circumstances permit, be made use of. Insistence upon daily prayer, Sunday Mass, etc., should find a place in every lesson.

8. A Bible History and Christian Doctrine class should be provided for those who have already made their First Holy Communion, and special efforts made to have them continue their instruction as long as possible, and above all to go frequently to Holy Communion.

9. At the close of the instruction, the children should be reminded by their respective teachers to return for the next lesson, to study at home—to tell others of the class, etc.

10. Before the dismissal of the various classes all the children should be assembled in one place for the singing of hymns and for a short general instruction to be given by the Reverend Pastor or by some one appointed by him. Play, too—games of some sort, when possible, is advisable.

11. The superintendent of the entire "Center" should
take care to carry out the wishes of the local Director—that is, of the priest in whose parish the "Catechism Center" is located.

12. A book containing a record of matters pertaining to the "Center," such as the names and addresses of both teachers and pupils, etc., should be kept by the superintendent or by some one appointed by the superintendent. Each teacher however, should keep a record of his or her own class and take a list each day of the "absentees." Should it be impossible at any time for a teacher to attend, let a substitute be procured, or at least let the superintendent receive timely notification.

13. A few words announcing the opening of a new "Center" and an occasional word concerning its progress should be sent to the Diocesan Director. The officers at the headquarters of the Instruction League, although, of course, not assuming any direction over distant "Centers," would appreciate a similar account. Address this letter to Catholic Instruction League, 1076 W. Roosevelt Road, Chicago, Ill.

14. Catechists are urged to teach the children in their charge proper respect for all lawful authority, insisting that they be obedient to their teachers, to their parents, and to their pastors. They should, too, as opportunity offers, implant in their tender minds and hearts a high esteem and loyal love of their country, its ideals and institutions. Patriotism, love of country, the children should be made to realize, is a noble virtue that is demanded of all.

15. Every "Catechism Center" should, as far as circumstances permit, have its vacation school. Sewing and basket weaving classes, games and occasional outings, as well as special religious instructions, should be provided during the summer for the children and young people of each "Center."

16. Catechists are exhorted often to pray, especially to the Sacred Heart of Our Divine Lord, and to have others pray, for the success of their pupils.
A type of parish often met with in the United States, and one in which the Catholic Instruction League might be of help, is the following: (1) An English-speaking parish, into which a large number of foreign-born Poles, Italians, Lithuanians, Bohemians, or Hungarians have settled. No priest of their own nationality being obtainable, these people are often practically neglected for years, waiting till a priest, church and school can be supplied for them. In the meantime their children are attending the public schools and growing up without instruction. Large numbers of them never receive their First Holy Communion; in a few years they are hopelessly indifferent, or have married out of the Church—are among the ranks of the “Ought to be Catholics”. Is it surprising that it is so? Is it not the logical and only result to be expected?

But suppose a band of zealous Catechists from the nearby English parish had arranged, under the direction of the Pastor, to go to that community to instruct the children once or twice a week—that they had prepared them for Confession and Holy Communion, encouraged them, even brought them to the English church to Mass, etc., how many sad spiritual tragedies would have been averted. They would have been saved, as a body, to their religion, saved from the socialists and proselytizers, or from joining the so-called “Big-Church.”

Another common type of parish is that which is made up almost entirely of some foreign-born race. Their school is large in numbers, but still does not contain more than two-thirds or three-fourths, perhaps, of the children of the parish. The other third, for one reason or another (certainly not on account of any fault of the children), attend the public school. And where and how are they instructed? Sometimes they get a little instruction—very little—often they are not reached at all. The result is, after a few years, a plentiful crop of those who have never made their First Holy Communion, who seldom go to Mass and are quite willing to marry out of the Church: finally they are in the ranks of the “Ought to be Catholics”—they are a part of the “Leakage”.

Suppose the Pastors, in addition to their excellent parochial schools, had a thorough all-year-round Catechism class, taught in English by a select body of Catechists—would not matters have a different standing? My reason for saying that this class should be taught in English is that "no other tongue can be used successfully in teaching public school children."

The third type is the common example of an English-speaking parish whose parochial school reaches only one-half or two-thirds of the children. This unfortunately is a very common type.

Lastly, there is the "No Catholic School Parish" which is to be met with in large cities and in country districts, where the little "red school house" is much in evidence. The League of course is most needed, and has its best field, in this type of parish.

A few words of general appreciation of the League's efforts may not be amiss. It has been established in all the large cities west of Toledo, and from Detroit south to Albuquerque, and in innumerable small towns and villages. To mention but a few, it is doing good work in such diverse places as Chicago, St. Louis, San Francisco, Omaha, Springfield, Ill., Tampa, Pine Bluff, Tulsa, Oklahoma City, Racine, Green Bay, Peoria and St. Augustine. Thousands and even tens of thousands are prepared for the Sacraments every year.

The work of course has its defects. It is only a makeshift as has been said. Besides in a number of cases, after a great burst of enthusiasm, after three or four years, it has gradually died out under pressure of difficulties. Admitting, however, these defects, it must be confessed that immense good is being done, not the least of which is the spiritual growth of the young men and women that carry on the work at great sacrifice of their time and pleasure, and in the face of many difficulties.
YSLETA COLLEGE
By Henry Cardenas, S. J.*

As the House of Studies at Fort Stockton, Texas, was entirely too small and far too inadequate for an ever increasing community, Superiors decided to build a college which might serve as a Novitiate, Juniorate and Philosopher and in addition provide suitable workshops for the training of the Brothers in the various trades and professions which they will utilize on the Missions, at home as well as abroad. A praiseworthy foresight also dictated provision for a haven to which the persecuted Mexicans may resort in days of trouble beyond the border.

Rev. Father Camilo Crivelli, Provincial at the time, selected a site on the most conspicuous hill in the neighborhood of Ysleta. To be somewhat more exact, the new college is situated about nine miles east of El Paso, and about three from Ysleta. It is just a short distance off Sunset Road. In an extremely short time one half of the building was completed. This consisted of a two-story brick structure, facing south. And so, on the eighth of July, 1922, the Novices took up quarters in their new home and were followed fifteen days later by the Juniors. Father Waldner was the first Rector of Ysleta College.

Although the property was almost entirely devoid of vegetation at the time of our arrival there, still this is not to be taken as an indication of its worth. The location is decidedly a healthy one, and the water has the reputation of being the best in the El Paso district. The land, as was learned from the people of the neighborhood, as well as by experimentation, is capable of producing alfalfa, some wheat, corn, sweet potatoes, peanuts and various garden vegetables.

The original arrangement of the house, which has undergone several radical changes since the earlier days, called for a house shaped somewhat like the letter U. At the base of the letter—that is, at the right-hand corner of the first floor—was located the temporary chapel, and im-

*Freely translated by Michael J. Blee, S. J.
mediately adjoining it was the Fathers' Library. The first floor of this wing was intended for the exclusive use of the Novices. But the lack of a permanent refectory forced it into service for that purpose. The large hall or conference room is situated in the rear of the Novices' quarters, the Juniorate is located immediately above the Novice-ship, but directly over the conference room the infirmary is located. As the first arrivals were unusually healthy this adjunct of the new establishment was entirely un-called for, and, in its turn, served as a temporary refec-tory, later yielding that honor to the Novices' conference room.

May, 1926, saw the completion of the left wing and much of the problem of sufficient and adequate housing was solved. The left wing belongs exclusively to the Philosophate. On the first floor—for it is unfair to call it a basement, despite the fact that it is on the same level as the basement of the right wing—the laboratories are placed. Physics and Chemistry are very well cared for here, and in addition there is a Museum of Natural His-tory. In the same part of the building but towards the right wing and at the back of the house, there are work-shops for the Brothers. Some of the Brothers also live here. Like the refectory, the workshops for the Brothers have been moved several times.

The apparent inconsistency of having three floors in the left wing and only two in the right is entirely due to the unevenness of the ground, and not to the whims of the architect.

The building of the new chapel, midway between the two wings, thus changing the general shape of the build-ing from that of the letter U to something like the letter E again necessitated alterations. The original chapel was retained as a domestic chapel for the Novices. The infirmary was given its originally allotted space, and the re-fectory was established, once and for all time, beneath the chapel. It is joined in the rear, to the scullery and kitchen.

Returning to the left wing and ascending to the second floor, or to call it by its proper name — the mezzanine floor—we find that the whole left wing on that floor forms a splendid auditorium. Above it, the Philosophers have
both their living quarters and classrooms. At the front of the house on this floor are the Father's rooms, and directly across the corridor are the various classrooms. The Philosophers' library occupies the extreme left corner on this floor, while the House library is located directly over the front entrance, flanked on the right by the rooms of Rev. Father Rector, Father Minister, etc., and on the left by the rooms assigned to Rev. Father Provincial and guests. There are ten lavatories conveniently placed throughout the house and all are equipped with shower baths.

When the first group of Philosophers came to Ysleta in the Autumn of 1927, the grounds had undergone a complete change since the first days of the college. Flower gardens, shrubbery and lawns had been laid out and seemed quite aged even at that time. Shade and fruit trees have been planted and as the climate of El Paso is quite partial to white mulberries, pears, peaches and plums, there promises to be no dearth of fruit in the days which lie ahead.

The outbuildings have been erected as need demanded and we are very well established now with stables for horses and cattle, a carpenter shop, a forge, a garage, and housing space for many fowl; although at the present time only about one hundred chickens are to be seen in their spacious quarters. The new college will train missionaries for work among the Indians of Tarachumaraas as well as professors for the various colleges of Mexico and Central America. Until recently the Province conducted colleges at Guadalajera, Puebla and Chihuahwa, Mexico. The Province also maintains a college and seminary at the capital of San Salvador and a college in Central America near the shores of Lake Nicaragua.

May the Sacred Heart of Jesus, whose image was recently erected on a beautiful pedestal in front of the college, bless this community who have left home and country to spend themselves in His service.
Dear Father Editor:

Having studied the early history of Mankato, Minnesota, and the foundation of the church of St. Peter and St. Paul, in a former article, we may now proceed to view the scene as a Jesuit residence and dwell upon at least the more important parish activities of Ours in Mankato from the arrival of the Fathers in 1874 to the present time.

In that year the Fathers inherited a plain old church that was niggardly furnished. Simple prints, hung on bare calcimined walls, served as stations of the cross. Through the untiring efforts of Rev. Father Wirth, O. S. B., the original costs amounting to about $47,000 had been reduced to the relatively small sum of $8,000. Attached to the church was a modest parish house.

Father Schnitzler, the first Jesuit Pastor and Superior, set to work improving conditions. Due to his extraordinary initiative the twelve years of his administration saw no small measure of progress. In calling the Jesuits to take charge of the parish, the Rt. Rev. Bishop Grace had made over the deed of the entire property, a whole city block, to the Society with the proviso that it be used exclusively for religious and educational purposes.

Father Schnitzler began his improvements by procuring a splendid organ for the church. Although the instrument was not altogether new, it was a valuable acquisition at the time; its excellent construction and fine tone qualities served the church admirably until last year when a grand new double organ was installed. In 1878 the truly artistic altars exquisitely carved in wood came to the church. The imposing approach of stone steps
leading up to the portals of the church was built in 1881. Three years later brought the then most modern system of gas illumination, and before this zealous priest bade farewell to the parish, in 1886, the contract for the frescoing of the church was signed by a Milwaukee firm, and subsequently masterfully executed.

The first Jesuit Fathers of Mankato dreamt, as might be expected, of establishing a college which would eventually be worthy to take its place with other Jesuit institutions in Europe and America. For Mankato might, they thought, one day prove itself a great gateway to the Northwest. Accordingly, Father Schnitzler set out to accomplish what must have appeared foolhardy to many. With Brother Paul Halfman as architect and constructor, a spacious building, 150 by 65 feet, was constructed. The College of St. Peter and St. Paul, as it was called, was built of brick, and rose three stories over a stone basement. The former parish house was given up and a small residence built next to the College. Room was found for a large chapel and a parish hall in the new “college”. The five classrooms accommodated 189 students. The Rt. Rev. John Ireland, then recently appointed Coadjutor to Bishop Grace of St. Paul, dedicated the building on October 1st 1886.

Perhaps this is the logical place to add a word about the disappointing future of the college of St. Peter and St. Paul. Various reasons have been adduced for the failure of the enterprise: the following, I believe, are more cogent than any. The Fathers built the handsome structure and paid for it out of their own funds. The parish was not taxed, though some of the labor of digging foundations and hauling material was supplied to the Fathers gratis. The expected growth of the town never came about, and the demand for higher education was not great. St. Paul, and later Minneapolis, outstripped Mankato in size and in demand for educational facilities. Again, in view of the rapidly increasing importance of the Diocesan See with its contemplated school, the future St. Thomes’ College, a Jesuit institution of higher education only eighty miles away found neither favor nor sympathy. All that could be done at Mankato was to try to incorporate a Commercial High School. Several
attempts were made between 1872 and 1880. In the Spring of 1880 even this was abandoned. Later on, one of the Fathers conducted, at intervals, a "Latin Class" for such boys as showed signs of a vocation to the priesthood. A number of Jesuit Fathers, natives of the parish, owe their vocations, under God, to this arrangement, fostered by Father Henry Havermann. Fully forty years later, in 1921 during the pastorate of Father John B. Theis, a Classical High School was finally and definitely established and is now in good standing.

The twelve years of Father Schnitzler's incumbency came to an end in 1886. Success and disappointment had alternated under his remarkable rule. A locust plague "ate up" Mankato in 1876; a diphtheria epidemic in 1878-79 carried off 124 school children. In 1880 the roof of the "college" was carried off by a cyclone. In 1884 a separate parish, that of St. John the Baptist, was organized in the growing town and placed under the care of the secular clergy. The last act of this zealous shepherd was to acquire a forty-acre plot for a new cemetery. From Mankato Father Schnitzler was transferred to Toledo, Ohio, where he died not long after. His memory is cherished in Minnesota to this day.

Father Godfrey Friderici became Pastor of the church and Superior of the little Jesuit community at Mankato for the next five years. Prior to his appointment in 1886 he was assistant pastor elsewhere. The new pastor carried on the work of his predecessor with remarkable energy. He undertook and completed the frescoing of the church, and in his last year as pastor installed a very satisfactory system of hot air heating. It was during the pastorate of Father Friderici that Mankato passed from the jurisdiction of the Bishop of St. Paul to the newly organized diocese of Winona. This was in 1889, when the Rt. Rev. Joseph Cotter, D. D., became the first Ordinary of Winona. This marked the definite parting of the Jesuits from the diocese of St. Paul. Upon the resignation of Bishop Grace from that See in 1884, Msgr. John Ireland succeeded to his place, and four years later, in 1888, became first Metropolitan of that district. Hence when in 1891 and 1892, the celebrated "school controversy" of Faribault and Stillwater arose, though Dr. Bouquillon and
our Fathers Hollaind, Conway and Brandi took the lead, Mankato was outside the turbulent storm.

For the next nine years, from 1891 to 1900, Father Aloysius Suter, S. J., was at the head of affairs in Mankato. He continued to adorn the church, and proved himself an exemplary pastor. He began his work by the purchase of three magnificent bells, which still resound over the city and the surrounding valley. The façade of the church was adorned with stone statues of the Blessed Virgin and St. Joseph, and statues of the Apostles, St. Peter and St. Paul were set up in the plaza before the church. A set of artistic Stations of the Cross in relief was purchased from the Munich Art Institute and remains to this day among the finest ornaments of the church. A beautiful mortuary chapel was also erected, and dedicated on All Souls' Day, 1895. An annual Holy Mass in commemoration of the Faithful Departed is offered on the fine marble altar on the anniversary of the dedication of the chapel.

We should record here, in praise of Father Suter, his successful efforts to give Mankato a Catholic Hospital. There was a small hospital, named after its founder Tourtelotte Hospital. Located as it was, out in the prairies a good distance from the city, the institution from the start, had eked out a rather precarious existence. The owners and managers expressed their desire to have a Catholic Sisterhood take over the work. This was Father Suter’s opportunity. After various attempts, he finally succeeded in attracting the Sisters of the Sorrowful Mother, a community of nursing religious founded in Rome, with their American Motherhouse then in Marshfield, Wisconsin, but now in Milwaukee. The first four sisters arrived in Mankato on April 29th, 1897, and immediately won the admiration of the people. In a short time they were able to purchase their own property only two blocks away from our church, and to erect and equip a better hospital. It was greatly enlarged only last year, and is today one of the finest in the state. Towards the end of Father Suter’s pastorate the parish celebrated the silver jubilee of the church. The Rt. Rev. Bishop Cotter sang the Pontifical High Mass, with the Rt. Rev. Bishop Tropec, of St. Cloud, Minnesota, assisting.
When Father Suter was called away from Mankato in September, 1900, he was succeeded by the gentle Father John B. Neustich. The new Pastor and Superior was charity personified. There are those who believe he showed too much kindness in his efforts to spare the people all possible burdens. The grounds were much beautified by Father Neustich, though the expense was borne by the Jesuit community and not by the parishioners. Father Neustich's labor for the welfare of the souls entrusted to his care was truly apostolic, and showed itself in a remarkably zealous interest in the outlying missions attached to the parish.

For the first five or six years after their arrival in Mankato the Jesuit Fathers had charge of practically all of the mission stations between the Minnesota River and the Iowa boundary line. Gradually, as the stations grew in importance, parishes were established and the secular clergy took charge. In 1890 the number of stations under the care of the Society had dwindled to six. The last places outside of Mankato in the care of the Jesuits were Madison Lake and St. Clair. The latter was given over to the secular clergy in 1900; Madison Lake remained in our charge until 1911.

Father Theodore Hegemann was Superior at Mankato from 1905 till 1909. Energetic and farsighted, he set to work improving general conditions about the parish. Under his guidance new systems of steam heating and electric lighting were installed in the church. He was, however, most successful in his efforts for the spiritual welfare of the men of the parish. In December 1906 he reorganized the sodality for the married men, and obtained for it full canonical recognition. It was placed under the patronage of St. Joseph, and bears the title of the Immaculate Conception.

At this point we may say a word or two about the parish societies of Mankato. We are not surprised to learn that shortly after their arrival the Jesuits introduced the Sodality of Our Lady into the parish. As early as 1875 the parish "Ladies Society" was changed into the Married Ladies' Sodality of the Purification, under the patronage of St. Anne. Today this is our most flourishing Sodality in numbers and in efficiency. It numbers
over 400 members. November of the following year saw the establishment of sodalities for the youth of the parish: the sodality for Young Men, under the titles of the Assumption and St. Aloysius, and the Young Ladies’ Sodality, bearing the title of The Immaculate Conception and St. Rose of Lima. In September, 1879, the Society for a Happy Death was established, and a month later the Benevolent Society of St. Peter and St. Paul came into being. The Society of the Holy Childhood was organized in 1881, and in 1895 the Catholic Order of Foresters opened a parish branch at Mankato. In this year, too, was founded the St. Elizabeth Society for the Poor, which today exerts a blessed influence on parish life through its charitable work. Since 1911 the children of the parochial school have had their Sodalities, three in number. The latest addition to our long list of organizations is the Sodality for the students of Loyola High School, which was canonically erected in August, 1924, under the title of the Annunciation and St. John Berchmans. The successful organization of the sodalities and societies of the parish tells most eloquently of Jesuit labors.

In May, 1909, Superiors appointed Father Sebastian Huber to the post of Pastor and Superior at Mankato. But the Father was not destined to guide his flock for any considerable length of time. Soon after the assumption of new duties, he was stricken with a violent stroke of paralysis, which developed into a species of sarcoma and necessitated his resignation after a short reign of two years. During Father Huber’s regime, the question of club facilities, much discussed before that time, was brought vigorously to the fore. At a meeting held in September, 1909, it was definitely decided to build a parish club house, pretentious enough to serve as a Catholic Social Center for the city. On account of the severe illness of Father Huber, the supervision of the work devolved upon the energetic Father Spirig, one of the assistants who had been appointed Assistant Pastor. In March 1910, the corner stone of the new club-house, “Loyola Club”, was laid. In August 1911, Bishop Heffron dedicated the new club-house amid the general rejoicing of the members of the parish. The expectations of the club have been amply fulfilled, for it has proved a real
center of Catholic activity, and notably a haven for the young folk. The facilities of the institution are ample and comprise all the usual club features. There are several large assembly and club rooms, a spacious hall, equipped with an up-to-date stage and moving picture booth, a gymnasium, with lockers and showers, and an array of the finest bowling alleys in the city. The building is very much in demand for conventions, especially as it contains special provisions for the accommodation of ladies, such as parlors, a library, etc. With the various social activities at their disposal, there can scarcely be any excuse for Catholics seeking recreation elsewhere.

Shortly after the opening of the Loyola Club, in 1911, Father Hartmann came to Mankato as Superior and he held the office with great credit until August, 1918. While he was Superior the necessity of providing more class room space became most urgent, on account of the steadily increasing number who sought admission to our parochial school. Father Hartmann's tireless activity devised a rather unique solution to the problem. He constructed the present commodious Fathers' Residence and the old quarters adjoining the so-called college were turned into school rooms and a rather spacious Sodality Chapel. The large auditorium had already been made over into class rooms. This latter step was made possible by the erection of the Loyola Club building. But by far the most gratifying of all Father Hartman's labors was his eminently successful efforts in behalf of devotion to the Sacred Heart and frequent Communion.

In August, 1918, a man of unusual personality and ability, Father John B. Theis succeeded as Rector. His zeal sought new worlds to conquer. Despite the efforts of his devoted predecessor, there were many items about the parish calling loudly for improvement. Father Theis set to work at once beautifying the church. Tile of an exquisite design was soon laid in both sanctuary and vestibule. The artistic stained glass windows were secured from Innsbruck. The parish finances were readjusted by means of a workable budget system. The many improvements had accumulated a debt somewhere in the neighborhood of $57,000. In an amazingly short time this was liquidated by the new incumbent. Unquestionably
the greatest achievement of Father Theis' regime was the beginning of the present Loyola High School for boys. We have already mentioned that in 1883 Father Havermann had established the Latin school for boys who evinced signs of a vocation to the priesthood. But with the death of that good man, this school was discontinued.

The high school education of the girls was ably handled by the Sisters of Notre Dame from Milwaukee. In 1910 and 1911, they erected the Motherhouse of their Order at Mankato. To this is attached Good Council Academy. Here the major portion of the girls graduated from our grammar school have pursued high school courses.

But after finishing grammar school, our boys had no place to which to turn except the public school. But in 1921 Father Theis came to the rescue and started the present Loyola High School. It is in a flourishing condition and shows great promise. In the midst of his multifarious labors and activities this good shepherd was stricken with paralysis towards the end of his second term of office. He was relieved of the burden of superintendence by the advent of the present Superior.

With the example of such predecessors, and the still pressing needs of the parish before him, nothing but optimism marked his incumbency. The Boys' High School, huddled away, as it was, in three small rooms of the already crowded grammar school, immediately called upon his zeal for the development of educational facilities. Besides, extra curricular activities were sorely needed.

In 1925 a band of fifty pieces was organized among the older boys. Other organizations have been established, among them an orchestra of enviable reputation. Diversion for the boys and prestige have been the immediate results of such foundations.

The golden jubilee of the coming of the Jesuits to the parish of SS. Peter and Paul is the next event of importance to be recorded. The celebration took place in the autumn of 1924. The solemnities were inaugurated by the consecration of the church and main altar by the Bishop of the Diocese, Rt. Rev. Patrick R. Heffron, D.D., on Saturday, October 25, 1924. The next day, a Solemn Pontifical High Mass was celebrated at which Rev. Peter
W. Leonard, S. J., of Canisius College, Buffalo, N. Y., preached an eloquent sermon. Sunday evening, a banquet and parish reunion elicited great enthusiasm. On Monday, a Requiem Mass was celebrated for the dead of the parish. The jubilee was graced by the presence of numerous guests from among the clergy. Nineteen young men of the parish have entered the Society, one has joined the Congregation of the Precious Blood and another has become a secular priest. The present Bishop of St. Cloud, though not born in Mankato, attended our parish school for a number of years. Nearly one hundred girls of the parish have become members of various sisterhoods. Two Fathers, three Scholastics and one brother, from the parish have already been called to their eternal reward. Of the eleven Fathers now living, two are in the Maryland-New York Province: Father P. W. Leonard already mentioned, and Father Henry J. Hagen of Gonzaga College, Washington, D. C. Fathers Deglman and Augustin F. Stebauer are respectively Professor of Philosophy and Minister at John Carroll University, Cleveland, Ohio. Father Theodore Schutte has been for many years a very successful Sodality Director at Campion. Another, Father William J. Weis, is at St. Ignatius' Church, Chicago. Father Francis X. Busch, is a member of the faculty of Cardinal Mundelein's seminary at St. Mary-of-the-Lake. Father Francis G. Deglman, is at Creighton University, Omaha, and Father George H. Mahowald, at Loyola University, Chicago. Lastly, Father P. J. Sontag is our honored representative on the Foreign Missions, in the Patna district, India. For the first time in its history, the parish welcomed one of its able sons as its assistant pastor in the person of Father Joseph A. Weis, the popular director of our club activities.

The last stage in our review of Jesuit activities at Mankato is by no means a dull one. A little more than a year ago, negotiations for the purchase of a much needed new organ, resulted in the installation of an extremely high-class instrument, a double main and sanctuary organ. It has two three-manual consoles. The organ is the delight of music lovers who have seen and played it, and it is a veritable asset to the splendid temple which it adorns.
On the night of March 24 1927, the old "College of SS. Peter and Paul, which had become our parochial school, was burned to the ground. The cause of the fire was never learned. Yet the supposed calamity proved to be a blessing in disguise. For not only did we suffer no loss of life, but a fairly reasonable adjustment on the part of the fire insurance companies, resulted in a magnificent compensation. Besides, at any time the old building might have been condemned as a fire-trap. The sympathy shown us on all sides was remarkable and we were enabled to resume classes after only three days of interruption. For the public schools and a nearby Lutheran college came to our aid in the emergency.

"Le roi est mort, vive le roi". It was determined to restore the building on modern lines and also to erect the grade school, large enough to accommodate about 800 children and the high-school, suitable for at least 200 boys. At the present writing, these two structures, with their charming, and—for this locality—unique style of architecture, are two of the most attractive schools in Southern Minnesota. His Lordship, our Ordinary, recently declared our high-school the finest school building in his diocese. It is well equipped in all departments and contains a chapel, a library, a large auditorium and teachers' rest rooms. The new grade-school possesses sixteen spacious classrooms and a kindergarden, in addition to the various offices and teachers' rooms. An up-to-date cafeteria is perhaps its most modern feature. By way of recreational features, there are two large and commodious rooms which are truly a blessing for the children during the long and inclement winters, peculiar to Minnesota. Each classroom has its own receding wardrobe, brackets for flower baskets, bookcase, a modern arrangement of shelves and drawers for miscellaneous articles, such as the numerous trinkets to be found in every classroom; there is a special wall space in each classroom for tapestry. The latest methods of heating and ventilation have been installed.

We can feel justified in seeing a loving disposition of events in God's providence, for these magnificent new schools would never have been possible, had He not per-
mitted the terrible fire which devasted the old buildings.

As there is no longer any hope of establishing a college here, the Jesuit jurisdiction has been transferred to the diocese, by order of Superiors. We are, therefore, at present, a diocesan corporation as is every other parish of the diocese, with this single exception that Jesuits and not secular clergy are the pastors. The change has been most satisfactory for all concerned. The Jesuit Parish then of St. Peter and St. Paul, is the lone establishment of the Society in Minnesota. Commemorating the achievements of the sons of Loyola in the past fifty years, a memorial tablet, in the vestibule of the church, tells of some fifty Fathers who labored here in the capacity of either pastors or assistants, together with a goodly number of Brothers. Under the green turf of God's Acre, in the beautiful local Calvary Cemetery, eight Fathers and five Brothers, lie buried, awaiting the great reveille.

Father William B. Sommerhauser.
THE NAGASAKI MARTYRS

By Don C. Seitz

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There has recently come to light a rare pamphlet, printed at Madrid in 1624, by Andres de Parra, entitled "A Short Account of the Great and Rigorous Martyrdom, which last year (1622) was suffered in Japan by One Hundred and Eighteen Martyrs." The material was taken from letters written by Jesuit Fathers, and first hand narratives of those who fled in time to safety in Manila. The recital has to do with the effacement of the Catholic faith in Nagasaki under orders of the Shogun, who had taken alarm at certain political manifestations which he and his advisers judged might bring on foreign aggrandizement.

The Christian teachers had been ordered to depart and did so, but Father Pedro de Zuniga, an Augustinian, and Father Florez, a Dominican, stole back on a ship from Manila, the captain of which was a Japanese Christian, who had been baptized as Joachim. His vessel was held up and plundered by the Dutch, who betrayed the fact that he had brought in the priests. The captain, his officers and crew, all Christians, were lodged together with the priests in prison at Hirato. To their rescue came another Dominican Father from Manila, who brought about a jail delivery, which naturally made a great stir. All the prisoners were recaptured. These included many other Christians. The pamphlet proceeds to state:

"On the tyrant Emperor being apprised of this, his wrath was kindled against the Christians for having brought monks to Japan to preach the faith and for the breaking of the prisons, and he immediately ordered the Governor of Nagasaki (Nagasaki) to go thither and to burn alive the Captain Joachim and the two friars who came on board his ship and who were in the same prison, besides all the other Christian officers and seamen of the ship, together with all the monks who were imprisoned in several other prisons, both Europeans and Japanese, and
even the wives and children of those who in past years had been martyred—in short, every one who in any way was connected with the Christian faith.

"The governor proceeded to Hirato and examined the prisoners, asking them whether they were Christians, where they were born, and when they were baptized. He urged them to deny their faith, and having been commissioned and authorized to do so, he promised in the name of his Highness that he would grant them the grace of life if only they abandoned the Christian faith. But they answered him constantly that they would not for anything deny the faith of Christ Jesus. So, seeing their firmness, he passed judgement against the Captain Joachim and against Father Fray Pedro de Zuniga, the Augustinian and Father Fray Luis Florez, the Dominican, together with the sailors: that the captain and the fathers be burned alive and the sailors who numbered ten, he beheaded.

"The holy confessors of Christ, on finding themselves thus sentenced, asked the President (for their better relief and assurance of their death being for the sake of Christ), for what reason he had ordered their lives to be taken. To this, answer was given that it was because they had come to Japan to preach the Christian law against the laws of the Emperor; and, as regards the others, because they had brought such people, in despite of the same laws and edicts. Hearing this they all rejoiced, in that they were to suffer death for the sake of Christ.

"When they were brought out to the place assigned for their martyrdom, which was outside the city of Nagasaki, many people followed them. After the three confessors of Christ had been placed against the posts at which they were to be burned, and before the wood with which they were surrounded was kindled, the heads of the twelve officers of the ship were cut off, within the wall of the place of execution. Thus was their blood shed.

"By direction of the Fathers, who were not yet skilled in the language, since it was not long that they had been in Japan, the brave captain Joachim began to preach. Witnesses say that he preached like an apostle, boldly and fervently. The heathen tried to stop him, ordering
him to be silent; but he answered that he owed duty to God rather than to man, and asked what greater pain they could inflict on him than that of burning him alive. Thereupon they put fire to the wood with which they were surrounded but the captain continued his preaching until he died, meeting his death firmly and almost without moving. All this was upon the nineteenth of August, there being present numberless Christians, who hailed the holy martyrs and prayed to encourage them.

"Seeing that the martyrs had breathed their last, the minions of justice placed the heads of the decapitated upon a board as a public warning, and the bodies together with those of the three who were burned, they left inside the execution wall for a few days. Crowds of Christians resorted thither by day and night, worshipping with great veneration, but the guards treated them ill, beating and wounding them, for they had orders that they should allow nobody to come near the bodies to take relics from them. But some persons of distinction, who had influence with the officers of justice, succeeded in obtaining some (relics) of the holy bodies. And particularly they obtained all that remained of the holy martyr Fray Pedro de Zuniga, intending to bring it to this city of Manila and so to Spain, he being the son of the Marquis of Villamanrique, sometime Viceroy of New Spain, it was expected that as he had such illustrious relatives, his body would receive great honour.

"This martyrdom finished, the Governor of Nagasaki sent for the prisoners, who, incarcerated at Omura, were awaiting their happy moment. This was one of the most illustrious martyrdoms that the country has ever witnessed. There were fifty-two who suffered, all on the same day. The happy servants of God started from the prison where they had been imprisoned for many years some longer than others, but all in such distress that in a downstairs room of only twelve mats there were, by day and night, thirty or more persons, three sharing the same mat of eight palms (eighty-four inches) length and three palms (thirty-two inches) width. They could not walk a single step inside the room; this would have finished them before long. Their food consisted of a bowl of black rice
and a roasted sardine, and sometimes a broth made of radish leaves.

"While those holy prisoners came from Omura, the President summoned before him also thirty men and women who were in the prison at Nagasaki to be martyred along with them, and passed sentence of death against them, that they be beheaded next day, and in the meanwhile, taken back to prison. They came out of the court bound hand to hand in pairs like criminals. Such as could, brought crosses in their hands. One brave woman went ahead as captain, with banner and cross, and all the women followed her in procession, singing praises to God and contemning false gods. Some carried their children in their arms, who were to be martyred with them. The men followed, the company forming a procession beautiful in the eyes of God and of the other Christians who were looking with envy, and accompanying them in great number.

"The prisoners of Omura coming to the place of martyrdom numbered among them, twenty-one Monks. A numberless multitude congregated to receive them, and the people named and pointed out to one another the fathers who had made them Christians, crying and wailing because their spiritual fathers and teachers were being taken away from them. The fathers comforted them with the assurance that God would send them other teachers to help them maintain their resolution, and exhorted them to keep their faith till death.

"The minions of justice assigned to each one the stake where he was to be burnt, and each of the holy priests before he was made fast to it, kneeled and embraced his stake and kissed it a thousand times, the Japanese brothers following their example, which increased the devotion of the bystanders and moved them to tears.

"Before the thirty who were to be beheaded came out from Nagasaki, the twenty-five who were to be burned alive were placed at their stakes and bound loosely, in the following order: first four who had entertained priests in their houses, then twenty-five priests, European and Japanese. The first priest was Father Carlos Espinola, Italian, of the Society of Jesus born in Genoa, of the illustrious house of Espinola, very well known and
esteemed by all for his nobility, virtue and other qualities, and a worker long in this Christian flock. Second was F. Fray Angel Ferrer of the order of St. Dominick; third F. Fray Joseph de S. Jacinto of the same order; fourth F. F. Jacinto of the same order; fifth, Father Sebastian Ouimura, of the Society, born in Japan, in the city of Hirado, old in the religion for more than thirty years and the first Japanese ordained priest—twenty years before—a notable worker, of uncommon virtue, and a very good preacher in his language; sixth was F. Fray Pedro de Avila, Franciscan; seventh F. F. Ricardo de S. Ana, Franciscan; eighth, F. Fray Alonso de Mena, Dominican; ninth, F. Fray Francisco de Morales, Dominican; tenth, the Brother Fray Vincente, Franciscan (European); eleventh, the Brother Fray Leon, Japanese; twelfth, the Brother Antonio Fugia of the Society; thirteenth, the Brother Pedro Zampo, of the Society; fourteenth, the Brother Miguel, Japanese, of the Society of Jesus. All of the latter were Japanese. After these were four of the name and profession of St. Dominick. The last two were of this company, Brother Tomo Agascin and Brother Luis Cavarato, Japanese. Another Brother of the Society was beheaded in the same martyrdom, because there was not a stake for him, his name being Iuan Chacoco, a Japanese. Thus in this martyrdom were nine martyrs of the order St. Dominick, five of St. Francis, and nine of the Society of Jesus.

"As soon as the preparations were completed for the burning of the twenty-five, the company of those who were to be beheaded made its appearance, and as they came in sight of the holy priests, both parties began to shout and cry, giving each other their last farewell.

"And as they came near their stakes, the Father Carlos Espinola addressed a holy matron among the newcomers, whose husband had been martyred on a charge of giving harbour to the Father, who asked: "Isabel Fernandez, where is Ignacio your son?" And she taking the child in her arms and lifting him up, answered, "Father, here is my son. I will offer him to God; he will become a mar-
"tyr with me." The child was five years old; and hearing this the Father was greatly comforted.

"Before they lighted the wood, they, with unmerciful ferocity, cut off the heads of the thirty men and women, together with those of twelve children, the eldest of them not ten years old. And as the executioners were asked the reason why they beheaded these before burning the holy ministers of the Gospel, and why they set the freshly severed and still bleeding heads before them, they answered that it was for the purpose of frightening the confessors of Christ, and thus disheartening them for the torture of burning.

"Then they put fire to the wood that surrounded the saints, but they did it from so far that some who noticed it and measured the distance found in some cases a space of eighteen feet between the fire and the holy martyrs—this was in order to make the burning slower, and with the same intent, when the fire waxed high, they deliberately subdued it. All this was done with the intention that those who wished might escape, to which end they tied the hands to the posts loosely, with a bow at the top, in such a manner that, on feeling the fire, they could get loose and escape beyond the execution wall. With the same purpose they left a gate open by which they could run away from the fire, thus failing to obtain the crown of martyrdom.

"But when the faggots took fire the martyrs rejoiced, and, lifting their eyes to heaven, suffered the burning as though they had been of marble, so calm and motionless they stood. For long and with wonderful patience they endured this torture; and witnesses who had with them hour-glasses, noted that the holy priests roasted from an hour and a half to two hours. Such witnesses who were about the holy martyr Sebastian Quimura, of the Company of Jesus, assert that he lasted three hours alive. The heathen were astonished and talked about it with awe.

"The martyrs were much encouraged in their firmness and perseverance by the extraordinary congregation of Christians who were present, the cause of this being that the place, date and hour of the martyrdom were announced many days before. Among the crowd were many
missionary monks, European and Japanese, and many a venerable priest, long-time workers among the Christian congregation, who had worked for twenty, twenty-five and thirty years, and even longer to compass the conversion of Japan. To give an idea of the multitude, we quote from Father Juan Bautista de Baeza, of the Society of Jesus, Rector of Nagasaki, who has been in Japan since 1590. He says that there must be in the city and vicinity about 50,000 Christians, not withstanding that the city is not so firm as it used to be.

"The Saints were passing away. Many of them kneeling down, embracing their stake, were dying.

"The burning ended there was a rush of Christians who intended to gather up and worship the relics, but the guards did not allow it, beating them off with cudgels; but considering this not enough, they sought how to destroy the holy bodies so that no trace or memory should remain for the faithful to worship. The President therefore ordered a large pit to be dug, and the remains of both bodies and stakes were thrown therein and burned to ashes which being put into bags and taken out to sea in boats, were scattered far and wide in the water.

This famous martyrdom finished, the next day (September 11th) was beheaded the Sacristan Gaspar Cotengan Doxico, companion of Father Camillo Constancio, of the Society of Jesus, whom he had helped in the conversion of the heathen. With him they beheaded two children, one seven and the other ten years old, sons of other martyrs. They martyred also another Christian with all his family, because on a night when the holy corpses were still on the execution wall, they found him gathering and worshipping relics, and denounced him to the President, who finding the Christian was from Omura sent him to the Governor of that province, where as soon as he arrived, he was martyred with his whole family.

"On the 12th of September there was another illustrious martyrdom in Omura, at which were burnt alive Father fray Thomas de Sumarrega or del Espiritu Santo, Friar of St. Dominick, for long a worker among that Christian flock, and Father fray Apolinar Franco, of the order of St. Francis a very ancient worker; and with them many Japanese, among them a pious woman who was found
beside the holy bodies, praying and committing herself to
the saints. Asked by the guards what she was doing,
and if she were a Christian, she answered that they could
clearly see, by what she was doing, that she was a Christ-
ian. Her head was cut off and her body thrown among
the other martyrs, who were fifteen in all.

“Other ten were martyred at Iquinotima, together
with the brother Agustin Onda, of the Society of Jesus,
all of them companions of Father Camilo Constancio, of
the same Society. He was, burnt, too at Firando on the
fifteenth of September. His martyrdom was very solemn,
on account of there being at the city thirteen ships,
Dutch and English, with great traffic of goods and people
without number. This Father was an Italian, from the
province of Rome, and he knew Dutch. Thus he preached
in several languages with great eloquence and ardour. And
as he was much advanced in Japanese learning, he summed
up the religions, drawing the conclusion that faith
in Christ is the only certain and true religion. So much
his discourse appealed to the Japanese that they did not
for some time put fire to the faggots; and he ceased not
his preaching until he rendered his soul to God.

“On the second of October there were at Nagasaki nine
more martyrs, among them three children. One of these
Christians was tortured for seven days to oblige him to
denounce the priest; but they could extract nothing from
him but “Jesus! Mary! Receive me, Heaven!” and so forth.
His tormentors at last slit his back and poured molten
lead into the wound. But finding him steadfast, they
burned him alive with all his family and scattered his
ashes over the sea

“At Nagasaki there was a martyrdom of five farmers,
on September twenty-third, because at the house of one
of them was discovered, the holy martyr Iacinto Dominico.
Three were burnt alive—husband, wife and son, owners
of the house; the two others were beheaded.

“Four leagues away from Hirato on the 27th of May
were martyred two Christians: one, the host, of Father
Camilo and the other a man who carried him in his boat
to several places for the service of the faith. An old man of
eighty-five was thrown into the sea with two big stones
tied to his feet, each of a greater weight than four men
could carry. After he had been thrown into the sea and sunk, the holy man emerged again and said thrice, "Jesus! Mary!" and then disappeared and was no more seen. This was witnessed by many Christians and happened on the 2nd of June.

"On the 3rd of June was martyred another companion in his pilgrimages of Father Camilo Constancio, of the Society of Jesus, on a charge of helping him in his ministry. Another they martyred on the 8th of June on the same charge. On the 26th of July were martyred two more because they were not willing to lend their horses for transporting the holy martyrs, the Christians there thinking it a sin to lend horses for such an injustice. These were three, and together with them two more, on a charge of assisting some of the martyrs in their martyrdom. Another was martyred because, like those already mentioned he would not lend his horse for the martyrs, and there was another martyr in a small farmers' village.

"The glorious end of all these martyrdoms was the last, suffered by Father Pedro Paulo Navarro, of the Society of Jesus, on the first of November, All Saints Day. He had been in Japan preaching the faith for thirty-six years, and was burnt alive like the others, on account of having come to Japan to preach, and doing so for long against the imperial laws. Tied to the stake, he preached like an apostle. Thus he died in the company of two Brothers of the Society of Jesus, Brother Dionysio and Brother Pedro Sandayo, and also the guide who accompanied the Father.

"Of all this company of 118, forty-six were burned alive and the rest beheaded."

In this fashion the persecution was continued, until in all it is estimated that 75,000 persons perished. The Christian Catholic religion was believed to be entirely stamped out. Then, to make sure, Japan, closed her ports save for one small trading station on a little Island in Nagasaki harbor, where the Dutch, in semi-degradation and secure seclusion, were permitted to carry on a limited trade, that lasted until Commodore Matthew Calbraith Perry opened the doors in 1852-54.

Don C. Seitz
SUMMER ACTIVITIES AT THE SHRINE OF THE NORTH AMERICAN MARTYRS

By John J. McGrath S. J.

It is many a long day since the Woodstock Letters gave space to the activities of the Fathers who are laboring at Auriesville. True it is that from time to time, a word does creep into the pages of the Letters, which lets the readers know, that the Shrine is still one of our charges. But it is almost saddening that an activity, of which the Fathers of the Maryland-New York Province, were justly proud ten years ago, seldom receives more than passing mention in any of the organs of publicity of the Province, other than in the "Pilgrim of the North American Martyrs," a magazine which to judge by the numerous changes which it has undergone, can truly be said to have a hazardous existence.

But the lack of publicity accorded the work of the Shrine, is by no means an indication of what has actually been accomplished there and is being accomplished every day. The amount of property now embraced in the shrine property, alone bespeaks the manner in which the silent work of making these religious ancestors of ours, who suffered, toiled and died on the banks of the Mohawk, better known and loved, has been steadfastly and uninterruptedly carried on. The shrine property originally consisted of one acre, which was grudgingly sold to the first promoters of the devotion to the three noble men who gave up their lives at Auriesville; but that one small acre has grown and been added to, until now eight hundred acres are represented in the actual possessions of the Shrine. Because of what might be called the strategic position of the shrine property, it has been necessary from time to time, to buy the land which lies adjacent to what the early Superiors of the New York State Missions called, "the Mission of the Martyrs." Undesirable neighbors could have done much to impede the work of years, had they been allowed to sell their property to enterprises of a nature quite foreign to the interests of the Martyrs, or had they themselves, allowed their bigotry to have full sway in the immediate neighborhood.
The present Director of the Shrine, Father Francis X. A. Byrne, has succeeded in purchasing the last remnant of the property adjoining the Shrine and now there is no fear entertained by anyone interested in the work there, that any unpleasantness from the immediate neighborhood will be experienced.

Besides the reason already adduced for the purchase of the property another far more cogent purpose lay behind the securing of the present eight hundred acres. The present director, like several who have gone before him, realized that to carry on the work proper to the devotion, it was absolutely necessary to have within the realm of the Shrine, the places where Father Jogues, Rene Goupil and John Lelande actually worked as the slaves of the Iroquois. It would hardly be fitting to show pilgrims one or two of the places in which these Martyrs toiled in their efforts to Christianize the Mohawks, and then be forced of necessity to say that the Hill of Prayer on which Jogues and Goupil told their beads, or the path over which Jogues sought the body of his martyred companion, were to be found in a neighboring corn field. As the shrine property now stands, practically every inch of it is connected in some very intimate way with the life of the three blessed Martyrs while they were prisoners of the savages, who dwelt at the village, or, as they called it, the castle of Ossernenon.

To the director of the Shrine, as he gazes over the acres which the deeds of the land so blandly declare to be his, other feelings than the pride of ownership make themselves felt. This is especially true, in the early spring, when the last snows of winter are receding to safer haunts in the foothills of the Adirondacks. This happens to be one occasion on which being monarch of all he surveys entails something more than mere pride. First of all, he must see just what ravages those snows have wrought on the roads, the buildings, the plumbing, the temper of those who were among his help last year and the financial status of prospective pilgrims. While it is obviously true that these considerations are to be faced by the men in charge of any work of the Society, still it is more than true, that the elements are in no small measure responsible for the success or failure of the Shrine, and this will be true until that day dawns, when the scene of Jogues’ martyrdom, is once and for all commemorated in structures far more permanent than those which
now mark the birthplace of New York State Christianity.

At the beginning of the pilgrimage season just past, there were a few vestiges of the winter, which only considerable expenditure could eradicate. The roof of the open chapel was beginning to sag, and this despite the fact that the whole chapel had been renovated during the previous year. This meant of course, that a new roof would have to replace the sagging one, which had done service for many years. Secondly, the sacristy was in great danger of slipping down the hill and into the Mohawk unless something were done to prevent it immediately. Because of the peculiar structure of the floor of the sacristy, it soon appeared that the beams which supported it and the sanctuary, were to give place to others, or else, the chapel would shortly be open on four sides instead of three. The added light which came to the sanctuary thru the unwelcome chinks made by the need of repair, soon revealed the fact that the walls of the sanctuary were sadly in need of paint. When these very necessary items had been disposed of and the chapel was once more worthy to receive pilgrims, other improvements called for immediate attention.

The pavilion under which the pilgrims congregate in the intervals between services, showed signs of advanced decrepitude. The concrete pillars which support the massive sloping roof, were fast giving way under the burden which they had supported for years. Several of the Stations of the Cross, were ready to topple over; the roads had suffered considerably during the winter. The bridge and statues in the Ravine showed the ravages of time more than anything else on the shrine property. These are only a few of the more important items which called for repairs, before the pilgrimage season opened. There were countless others, the enumeration of which would be only a tiring recital at best. Suffice it to say, that when the first pilgrims arrived in May, the Shrine was glowing with new paint; new roofs had redeemed some of the buildings, and the Stations of the Cross were ready for their inspiring task once more.

It is not to be thought that when the shrine property is closed because of the inclemency of winter, the shrine activities cease. For from October until April, the director has to devise ways and means of making the many improvements and repairs which the next Spring will demand. During these months, the
director gives retreats, tridua and novenas, preaches sermons and in the intervals between these ministerial works, he endeavors to carry on the massive correspondence which the pilgrimages entail. Many are the requests for the water from the well, which once supplied the Mohawks when the castle was closed because of the frequent wars. This water early in the history of the Shrine, gained the reputation of aiding in the cure of various maladies, and later the directors of the Shrine, secured permission to bless it, with a blessing similar to that used in the Blessing of St. Ignatius Water. All winter long, requests for this water come to the Shrine.

Then too, the "Pilgrim of the North American Martyrs", must be written and sent to the subscribers to the building fund. This is in itself a sufficient task for one man. For despite the fact that the subscription list of the "Pilgrim of Our Lady of Martyrs," the predecessor of the present magazine, left the shrine, at the time when that magazine became affiliated with the organ of the Seminary Fund, a new list has replaced it.

The task of building up an entirely new list of subscribers was no easy one. But by keeping a record of visitors to the Shrine, asking well disposed friends for lists of names, and by preserving the names of all who seek aid in their temporal or spiritual needs from the North American Martyrs, a mailing list of many thousands of names has been secured. Frequently during the winter, the director sends circulars to the subscribers and in this way, interest in the Martyrs is kept up and the subscribers are reminded to consider a visit to the Shrine when the pilgrimage season is formally opened.

Nor does the work entailed in keeping in touch with the former pilgrims and the subscribers to the "Pilgrim" cease, when the more arduous tasks of the summer months encroach upon the time at the disposal of the Fathers laboring at the shrine. Sometimes, it is true a difficulty does appear in securing matter for the "Pilgrim", as well as details with which to write circulars, about the Shrine and its activities, but so many are the answers to prayer received there, and so many testimonials of profound and living Faith come to the Shrine from those in every walk of life, who have felt the spell of the Shrine that time is the only element lacking to make this little magazine interesting and up to date.
Once the elements show themselves kind to the Mohawk Valley, the pilgrims begin to arrive. During the months of May and April auto parties and small groups from the neighboring towns, visit the Shrine at irregular intervals during the day and early evening. It is with these small groups that the most spiritual good can be accomplished, because it is easier to accompany a small group of people about the place and make them acquainted with the enormous religious and historic traditions, in which the Shrine is wealthy, than it is to care for a pilgrimage of several thousands of people. But to meet each of the small groups, who daily visit the Shrine and whose time is limited or who have come to the Shrine for the first time out of curiosity, or stumbled upon it by accident, is a task which requires many more laborers than the present personnel of the shrine affords. However, the labor expended on these visitors is more than amply rewarded by the faith which they reveal and the interest which they show. If any other means were lacking in creating interest among our own people, just to hear the words of gratitude which the chance visitor to the Shrine voices, would be sufficient to enkindle a love and zeal for the Holy Place in the Mohawk Valley which is entrusted to us.

The first words of these pilgrims always convey the same sentiment, although they may be couched in various ways. For not one single person visits the Shrine and hears the deeds of heroism, which were enacted there, but he immediately reveals his feelings in words which convey the thought that the spell of Auriesville has caught him. Very often during the past Summer, people declared that there really was something about the Shrine, which instinctively caught, compelled and held their devotion. At times it almost seems as if the blood of the Martyrs has nurtured the very trees, until they spread a feeling of awe and reverence over the place, and reach out for a response on the part of those who visit there.

And this devotion is not called forth altogether by the recital of the story of the Martyrs. For on several occasions, pilgrims voiced the opinion, after hearing that story, that now they understood the feelings of awe which had possessed them, when they first entered the Shrine.

On an average, about one hundred people visit the Shrine on a week day and this number is considerably multiplied on the Sundays before the actual pilgrim-
age season begins. With only one hundred people, the problem of guiding them about the Shrine, on first sight seems easy. But when it is considered that these people come in groups of four or five, at various times of the day, and for various purposes, it is easily seen just how the work multiplies. At times, large groups of Sisters come to spend a day of pilgrimage and if they have been there before, they require little or no attention, other than what is required for allowing them to venerate the relics. They know the Shrine and its sacred traditions and are able to seek out the more revered spots, in which to practice their devotions. Of course, these good women always want to know of any new cures or answers to prayer and all the details of such events. It is sometimes necessary to have benediction for them at an early hour of the afternoon, so that they can return to their respective convents by nightfall. And so other pilgrims, coming to the Shrine for the purpose of attending benediction are sometimes disappointed because they have come too late.

Other pilgrims, come to Auriesville because they have heard of the really remarkable answers to prayer, which have been given to the devout clients of the Martyrs or because they are suffering from some malady from which they hope to be relieved through their intercession. The faith of these good people is altogether inspiring and consoling, especially in these days, when practically every daily paper carries the story of some deserter from the flock of Christ, or some would-be intellectual who has suddenly burst into print with the assertion that there is no God.

Still other pilgrims, come to the shrine out of mere curiosity, or because they have visited other Shrines and are interested in what might in modern business parlance be called Shrine Methods. Not a few people visited the Shrine during the past Summer, just because they were interested in Indian relics or historical traditions. Here they found the answer to their quest and not a few non-Catholics, who had heard of the historic importance of the Shrine went away with a few new ideas of Catholic devotion. Not once was there anything like scoffing on the part of these visitors, and several of them asked for literature concerning the life and sufferings of the three Blessed of Auriesville. One man, who on being asked if he were interested in hearing the story of the Shrine, replied that he was a thirty-third degree Mason and had only
come to the Shrine out of curiosity; when he heard that his religious beliefs or lack of them in no way interfered with his visiting the sacred places, in which the Martyrs had led their life of slavery, he at first demurred and finally declared that he would prefer to listen while the story of the Shrine was explained to some of the Catholics present. He stayed on the outskirts of the little group which first made the rounds of the Shrine and then waited until another group was making the same rounds in the presence of another guide. At least three times that day, did that non-Catholic trudge over the sacred ground and on the three succeeding days, he was again in evidence. No one interfered with him as he repeatedly followed the small groups of pilgrims and it was noticed that he seemed especially interested in benediction. Finally he told one of the Fathers, that he was visiting in the neighborhood and had been so impressed the first day of his visit, that he decided to spend the better part of his time, while in the vicinity, at the Shrine.

One very interesting group of pilgrims, was a party of autoists from a city in the Middle West. They had visited practically all the famous churches and places of devotion which lay in their path to the Hudson Valley and had come to the Shrine because it happened to be along the route to Albany, for they had never heard of it before. The gentleman who was conducting the party, affirmed that of all the places which they had visited and studied, none exerted a charm of devotion upon them, similar to that which they experienced as they walked the sacred paths, even before they heard the story of the martyrdom of Jogues and his companions.

Of the larger pilgrimages held during the past Summer, two especially stand out in the memory of those who witnessed them. Both were experiments in one sense and both were eminently successful. The first was a pilgrimage from Schenectady, held on a Saturday afternoon in the latter part of July. There is a story connected with its inauguration which might prove interesting. For the past few years, the Knights of Columbus have been nominally the sponsors of the pilgrimages from Schenectady. But in 1927 only three Knights found it convenient to attend the pilgrimage, despite the fact that they had claimed the exclusive right to take charge of any group of pilgrims who showed an inclination to visit the Shrine from their
city. This year, Father Joseph A. Dunney, S.T.L., Pastor of St. Helen's Church, signified his intention of bringing the Young Ladies Sodality of his church to the Shrine for an afternoon. Notice of this got into the papers and the Knights of Columbus were furious because their preserves had been encroached upon. Explanations to the effect that the pilgrimage under Father Dunney's direction was a purely private enterprise and in no way connected with the formal pilgrimage from Schenectady, as well as to the effect that most of the people of Schenectady were free to visit the Shrine without the sanction of the Knights failed to appease the indignation of these gentlemen. Finally so many people were in favor of joining Father Dunney that the idea of a pilgrimage from the home of the General Electric Company was dropped and Father Dunney was instructed to take charge of all those who cared to come to the Shrine with his Sodality. The event proved the wisdom of the choice, for it revealed the fact that many people are anxious to satisfy their devotion at the Shrine in more or less large groups, provided they do not feel compelled to make the trip to the Shrine by train and in company with large bodies of people, with whom they are not acquainted.

On that beautiful Saturday afternoon, about a hundred and fifty automobiles occupied the parking space, another much needed improvement, which this year brought to completion. The pilgrims were met just outside the Shrine by the director and four other priests. A tour of inspection was immediately inaugurated. As this was not a regular pilgrimage, the tour of the historic and venerated places was not gone over in order. There was considerable method in thus informally conducting this pilgrimage.

The pastor of St. Helen's on his arrival, explained some of the difficulties which are his. At his appointment to his present position, he was given directions, to start a parish in a locality which boasted a large number of Catholics, who lived at a considerable distance from the nearest church. Many of these people, because of the large number in the then existing congregation had drifted from the practice of their duties and as this drifting had gone on for a number of years, and the pastor of the parish felt unable to cope with the situation, because of the number of souls in his charge, the religious condition of the people who were to make up the new congregation was deplorable in the extreme. These good people knew next to nothing
about their religion and its practices. Sunday Mass was about the extent of their devotion and some of them felt little or no inclination to develop any closer intimacy with the Faith of their Fathers. Father Dunney, after looking over the charge imposed upon him, set to work to build up the Faith in the hearts which had all but lost it. He seemed to feel that if his people could be brought into contact with some of the practices and devotions of really devout Catholics, his problem would be more than solved. By dint of personal begging and sincere and earnest work, his parish now boasts a church and school and he is fast inculcating devotions of which the greater part of his embryonic parish have been hitherto ignorant. This year, he wanted to bring his sodalists to the Shrine, so that they could in their own way bring into their homes news of the Catholicity which they were bound to witness at the Shrine. And so when others of his flock showed a willingness to visit the Shrine in the company of their children and their pastor, provided of course that the trip did not call for too much inconvenience on their part, he felt that the Martyrs were certainly aiding him in his tremendous problems. The idea of visiting the Shrine by auto appealed to the vast majority and as it was something brand new in the pilgrimage line, the people of St. Helen's parish readily made the pilgrimage an event of which they could feel proud. This feeling of pride was furthered, when people from other parishes in the city showed an inclination to join with St. Helen's congregation. The pastor, too, welcomed the outsiders, because he felt that once his people saw how the other Catholics practiced their religion, much of the diffidence and indifference, with which he was only too well acquainted, would be once and for all dispelled. On his arrival at the Shrine, Father Dunney was full of apologies for any breaches of church etiquette, which might be noticed on the part of his parishioners. Once his difficulties and hopes were related, everyone at the Shrine fell in with his ideas, and it was then that the informal tour of the Shrine was decided upon.

It was somewhat disheartening to note the scepticism and cynicism manifested by some of the visitors at the stories which they heard of the Martyrs. Many of them acted as if the Shrine had something to sell and that it rested with the salesmen to make their goods as interesting as possible if they, the people of St. Helen's, were to become purchasers. But as martyr-
dom was a commodity in which they had never before been interested and as many of them were entirely unacquainted with the traditions of the Church, the interest which the novelty of the situation created for them more than accomplished the task of winning their minds, even before the tour of inspection, was started. All along the route, they asked questions of those who were guiding them. When informed that they were treading the same paths, which their ancestors in the Faith had trodden, in order to bring to the savages, the faith which they held so lightly, their eyes were surely and unmistakably opened to the fact, that they had been missing a great deal in their hitherto indifferent attitude towards their religion. And when they saw the devotion exhibited by the other pilgrims, a feeling of shame and awe came over many of them because they realized that a hitherto unknown sanctuary had been yawning at their feet, and they had failed to see its beauties and consolations. Needless to say, they listened with rapt attention to the short sermons which were given as the party of pilgrims advanced from one stage of Father Jogue’s detention among the Mohawks to another. Finally as they gathered at the brow of the hill up which Jogues and Goupil were led on that memorable morning in August 1642, and realized that they were very close to the spot where for many long hours, these missionaries had suffered the most cruel and revolting torments, to bring the Faith to the Mohawk Valley, and when they heard that the head of Jogues had been exposed upon the palisade whose remnants lay at their feet, any indifference which they had revealed formerly, was amply irradiated by the splendid show of lively faith which they now manifested. It was a chastened congregation which finally gathered in the open chapel for solemn benediction of the Blessed Sacrament, at which their beloved Pastor was celebrant. After the veneration of the Relics some of them departed. But very many lingered on and the Pastor in their name, after private consultation with many of them, gave as an earnest of the deep and lasting impression of what the experimental pilgrimage had made on them, a solemn promise that St. Helen’s Parish of Schenectady will hold an annual pilgrimage at the Shrine. And it will not be a pilgrimage made in commodious automobiles but by train and with all the discomforts which pilgrims from more distant points experience in order to show their devotion to the North American Martyrs.
Before telling of the second interesting pilgrimage, a few words on the manner in which large pilgrimages are conducted is in order. It is well to remember just what Auriesville lacks, when compared with other Shrines and in what it is blessed. At Auriesville, there are no stairways erected in imitation of some old world sanctuary, up which pilgrims crawl on their hands and knees, to arrive at the top and nowhere else. There are no miraculous pictures, which have spoken, nor are there any crucifixes upon which the dust never rests or from which it is never removed. There are no long streets of stores, where the sightseer may purchase pennants and other articles ranging from sunshades to cigarette holders, bearing engraved testimony that he has visited the Shrine. But Auriesville, while it possesses no relics of the three Christian heroes who suffered there and have been declared Blessed by the Church, is one huge reliquary, containing the bodies of Martyrs, some of whose names will never be invoked formally because of the oblivion in which they suffered and died. For in the forty odd years in which the first missionaries labored there, twenty-six of our Fathers, underwent the tortures which only the savage Iroquois could devise. In addition to these, every party of Hurons captured by the Iroquois and brought to Ossernenon paid its toll in Christian Martyrs. The Roman Martyrologies have no page more graphic in the detailed tortures of the early Christians, than the Jesuit Relations, which tell in their own simple yet marvelously graphic manner, of the excruciating agonies inflicted upon Father Bressani. The Shrine at Auriesville jealously guards the ground over which Christian blood flowed so copiously. Within its eight hundred acres, lie the very places where, less than three hundred years ago, were enacted scenes which in their savage intensity, rival any that occurred in the Coloseum of Rome. For here on the hillside of Ossernenon, on a stage designed by the hand of the Master Architect, while the storied Mohawk flowed placidly on its way, the drama of implanting Christianity in the hearts of aborigines was once more enacted. This is what Auriesville has to offer to the pilgrims who visit there. And whether curiosity or scorn, entertainment or devotion lures them there, the effect on the pilgrims is ever the same. They depart better for having trod the ground where the naked, bleeding feet of unapplauded Martyrs marked only too clearly the scenes where they worked out their salvation, and
where, in a Baptism of Blood, Christianity was cradled within the confines of the Empire State.

It was on a Sunday late in July of the present year, that the people of St. Joseph’s Church of Little Falls, N. Y. arrived at the Shrine. This pilgrimage, like the one narrated above, was an experiment and like the other it had its share of disappointments and consolations. Father Anthony Spina, the zealous and energetic Italian pastor, has brought his little flock to the Shrine annually ever since he incorporated them into a parish, five years ago. But on former occasions, he had come with other pilgrims from other towns and his flock were practically lost in the numerous thousands who attended the pilgrimage on the same Sunday. Fired with a truly old-world zeal, Father Spina asked if he might be allowed to bring his people to the Shrine on a day when they, with other Italians, could have the place to themselves and practice their devotions in their own way and without interfering in any way with the other pilgrims. On former pilgrimages, the Italians of Little Falls were forced to attend the mass and other services, which were conducted in English. And in this way, a great deal of the good to accrue from their attendance at the pilgrimage was lost to them. Father Spina's request was readily granted and that for a number of reasons. If national pilgrimages will attend the services on Sundays when no large pilgrimage is scheduled, the many transient visitors will readily follow the exercises. The pious practices of people from foreign shores, can be nothing but an inspiration for Americans, and other national pilgrims, attracted by the announcement of an annual pilgrimage for people of a certain nationality, will visit the Shrine to satisfy their desire for this form of devotion.

Father Spina felt that with all the advertising which he had done, at least one thousand people would arrive by his train. But when the train arrived, despite the splendor of the weather, not more than three hundred put in an appearance. There were five Masses celebrated in the open chapel, from six o’clock on. In this way, many tourists and other visitors were able to have mass and a sermon and the way was made clear for the Italians to have the Shrine to themselves, just as long as they chose and no one was inconvenienced.

As the bells in Fonda were summoning the faithful to Mass, four miles away, the West Shore train
announced by its whistling, that the pilgrims had arrived from Little Falls. Father Spina and his acolytes had donned cassock and surplice before leaving the train. And as they entered the Shrine grounds, the pastor began the Rosary. It was an impressive sight, to behold this procession, reverently and prayerfully ascending the same path, which tradition loves to relate was traversed by quite a different procession, when Father Jogues first set foot on the shores of the Mohawk. Only the two lines of willow trees which line the graveled path remind the pilgrim of the two lines of Mohawk Braves who greeted that other procession. And the reverence of the pilgrims is hardly like the shouts of derision and savagery which greeted the first Christians who were urged up this same path by blows and stripes. But now the banners of Our Lady's Sodality are borne aloft and the flashing uniforms of the Fourth Degree Knights of Columbus lend color and atmosphere to this slow moving and reverent procession. The Rosary is finished as the priest and acolytes turn the brow of the hill, at the very spot, where in the story of his arrival, Father Jogues says he fell beneath the cruel blows of his tormentors. At the tiny chapel, which holds the famous Pieta of the Shrine, the procession was met by another group which had come from the open chapel; this second procession consisted of the director of the Shrine accompanied by two priests and several acolytes. Brief greetings were exchanged and the united processions entered the open chapel. In the sacristy, Father Spina related the hardships which he had encountered in his arrangements for the pilgrimage. The vast majority of his people were out of work. Not a few of them had assured him that very morning that they did not have the actual cash to pay their train fare to the Shrine. Besides, it was the fifth anniversary of the first Mass said by this energetic pastor for his people in the church which they had built at tremendous sacrifice. Some of them had thought that the day would be more properly spent at home in commemorating the occasion within the walls, which represent for them the saving of a life time and the pittance they were able to garner from hard toil. But he had assured them, that no more fitting celebration could be devised than a pilgrimage, similar to those some of them had attended in their own Italy. However, Father Spina felt that the fervor of the handful which had accompanied him would make up amply for any lack of
numbers or any financial offerings which a larger group might assure. And his promise was lavishly fulfilled.

At ten thirty, Father Spina began the Missa Cantata and his choir sang a very beautiful Mass in a most creditable manner. Twelve well trained altar boys moved gracefully and silently about the Shrine altar and the ceremony was worthy of any cathedral in the world. After the Gospel, the director of the Shrine gave a sermon in which he praised the people for keeping up their old-world traditions, and begged them in touching words, to make the day a festive one spiritually and not a mere holiday. Then at length he spoke to them of the Martyrs of Auriesville, and urged them to bring their petitions to the Shrine in the same spirit of generosity in which they had come, and to trust to the Martyrs to grant their requests. Father Spina then translated the sermon into Italian for those of his congregation who were not familiar with English. Even those present who did not know one word of Italian felt the charm and the spell of his oratory. His voice was choked with emotion as he spoke of the empty church at home, where many of them had worshipped God in sunshine and adversity, ever since its humble walls had begun to shelter them five years previously.

The Mass terminated at about a quarter past twelve. A low Mass was celebrated immediately for other pilgrims who had arrived by auto, while the pilgrimage Mass was in progress. Then a short respite was allowed the pilgrims for lunch. Many of them had come fasting and in all about three hundred communions were distributed that day.

Promptly at one fifteen, the Stations of the Cross were begun. By this time about two thousand five hundred people were on the grounds and the bells of the chapel ringing out on the clear air of the Mohawk Valley summoned them all to take part in the procession up the Hill of Prayer. The First Station is situated just outside the open chapel. Father Spina’s well trained choir sang the Stabat Mater as the large body of Pilgrims trudged up that Hill, which Father Jogues assures us, often saw him and Goupil mounting, as the shades of evening fell upon Osserenon, when their menial tasks in the village were completed for the day and they had time to say their beads, and go out from the savage huts to spend an hour or two alone with God. Father Spina used the form of devotion,
which St. Alphonsus Liguri, has so beautifully given us in the form of meditations. There was a peculiar comingling of languages heard as the procession advanced up the hill. Many of the younger Italians did not know the responses in Italian and so they answered in English; some of the older Italians had forgotten their mother tongue, and had remembered having responded to these same prayers in Latin on some famous hillside in Italy. Where the distance between Stations is particularly long, the choir readily came to the rescue with a verse of some hymn. At the Calvary of the Shrine, which surmounts the Hill of Prayer, when the prayers of the Fourteenth Station had been said, Father Spina blessed the assembled pilgrims with a Relic of the True Cross, which he had brought from Little Falls. Then the choir began to chant the Litany of Loreto and in splendid order the pilgrims descended the hill and repaired to the chapel.

It was now nearly three o'clock and the ten priests and the acolytes immediately prepared for the solemn procession of the Blessed Sacrament. Some little respite was granted the pilgrims while the preparations were making in the sacristy. At the store where religious goods are sold, three attendants were kept unusually busy; an attendant at the Information Booth was surrounded practically all day by the eager pilgrims, who were thirsting to learn more of the sacred traditions of the Shrine. In the sacristy and at the Shrine office, all who could be spared from the services, were busily enrolling the pilgrims in the building fund. All moved along peacefully and regularly and there was not a single incident of an unpleasant nature to mar the day.

At three o'clock the procession, headed by two priests and the cross-bearer, left the sacristy. About thirty acolytes followed the cross-bearer, and were followed in turn by the Sodalities of St. Joseph's Church. The Holy Name Society and the Knights of Columbus preceded the canopy under which Father Spina carried the now famous Shrine monstrance. This canopy was carried by four Fourth Degree Knights of Columbus in full uniform. About twelve small boys carried lighted torches close to the canopy and there was scarcely room for the deacon and sub-deacon, so great was the concourse of people along the way. The choir followed the Blessed Sacrament and practically all the pilgrims from Little Falls, formed in line, bringing up the rear of the procession.
The line of march, was along that same path which in bygone days marked the middle of the Indian Village and continued along the same Indian Trail over which the Indians dragged the murdered body of Rene Goupil, down into the Ravine. It was over this same path that Father Jogues tells us, in his memoirs, that he walked as he sought the body of his martyred companion.

The first benediction was given at the little chapel or kiosk of Christ the King, which is in a direct line with the entrance to the open chapel and at a distance of about one hundred and fifty yards from it. This kiosk has an interesting history all its own.

It was the first chapel erected at the Shrine and formerly stood where the altar of the main chapel now is. In the early days of the Shrine it housed the Shrine Pieta which now, in a chapel of its own, crowns the brow of the hill up which the pilgrimages arrive. Very close to the present Pieta, the platform or stage of the Indian Village had its place and upon this platform were endured the torments to which the prisoners arriving at Ossernenon were subjected. For many a long year the kiosk served as the only oratory of the Shrine. Here annually on the anniversary of the death of Father Jogues, three priests gathered to offer the Holy Sacrifice. These men were Father Joseph Loysance, S. J., then pastor of St. Joseph's Church, Troy; Father McIncrow, Pastor of St. Mary's Church, Amsterdam; and Father Walworth, for many years, a pastor at Albany. It was Father Walworth's sister who wrote the life of Kateri Tekakwitha, the Indian maid who was born near Ossernon twelve years after the Martyrdom of Father Jogues and whose life is regarded by many as a moral miracle, testifying to the heavenly approval of the work carried on in the name of Christ at the Indian Village. The story of the struggles and difficulties overcome by these three zealous men in founding the Shrine, is out of place here, but perhaps, at some future date, the pages of the Woodstock Letters will reveal that story in all its details.

As the shrine acquired land, the kiosk was moved several times. During the winter months, a window in its door allowed the pilgrims who came to the Shrine to see the Sorrowful Mother in whose honor the Shrine of those days was named. About two years ago, the present director of the Shrine discovered it,
in oblivion and serving as a tool house. It was placed upon a concrete foundation and dedicated to Christ the King.

From this chapel, the procession moved down the path and across the County Road, to the property upon which the Ravine lies. Just inside this property, stands the Chapel of Our Lady Della Strada and here the second benediction was given. While this chapel has no intimate connection with the Shrine proper, it contains some famous pictures and the pilgrims like to kneel here for a few moments on their way to the Ravine. By the time the second benediction had been given, the Procession, was well and orderly formed and the choir had not been idle for more than a few moments along the way. Hymns to the Blessed Sacrament in English, Italian and Latin were sung in rapid succession as the Lord of Hosts was borne along. It was here in broad daylight that the faith, fervor and devotion of the pilgrims was most evident. From the smiling and innocent countenance of the smallest acolyte to the care worn and wrinkled visage of those who made their last pilgrimage to the Holy House of Loreto, every face told of the devotion swelling within the heart.

The distance from the Chapel of Our Lady Della Strada to the sepulchre in the Ravine, is the longest stage of the procession's journey. The path narrows as another county road is crossed and the trees offer abundant shade as the graveled path winds its serpentine way to the scenes of Jogues search for, and discovery of, Goupil's martyred remains. The torrent which still in the days of the spring freshet fills the entire valley, is no more than a tiny rivulet in summer. Across this little brook, a rustic bridge has been erected. The clergy and choir crossed this bridge and the pilgrims remained for the most part on the other side. In this way, the scene seemed to be enacted upon a natural stage with the pilgrims forming the attentive audience. A gentle slope leads to the sepulchre and just at its summit is the altar on which the third benediction was given. Many statues stand about, among them, one of Our Lady of Martyrs, especially designed for the Shrine. Here the Italian people revealed some of the pious practices which are in vogue at Shrines in Italy.

Many of them had brought enormous candles as votive offerings to the Shrine and were disappointed that they would not be allowed to place these huge
masses of wax upon the pedestals of the statues or upon the sepulchre itself. Some thoughtful person suggested that since they were of such weight and size, that they would stand alone, they might be placed in the soft earth about the emblematic tomb. The suggestion was carried out.

At the conclusion of the third benediction, the director of the Shrine assembled the pilgrims, whose numbers had now swollen to about three thousand five hundred, before the rustic pulpit and there he delivered the sermon of the day. Here in the Ravine, every inch of which is sacred because not much of it escaped Jogues' searching eyes or wearied footsteps as he sought the body of his dead companion, the pilgrims sat or stood beneath the welcome shade of the numerous trees. Once again as the scenes enacted here in days gone by, were depicted graphically for the attentive audience, the heroes of the past lived again in spirit. As Father Byrne spoke of the vision of which Father Jogues tells us in his narrative, and in which he saw a majestic temple arising, over whose portals the words “Laudate Nomen Domini” were carved, not a few were led to see the need of a fitting church to mark the spot on which such glorious deeds were done. It is at this time that the usual appeal for funds to build that church are made. On this particular day, many came forward offering their mite and many others offered articles of jewelry for the sacred vessels which will be needed for the altar.

The services in the Ravine at an end, the pilgrims returned to the open chapel where articles of devotion were blessed and the Relics venerated and applied. Then as the pilgrims moved down the hill to the waiting trains, the notes of the Itinerarium were heard from the departing pilgrims and the clergy in the chapel.

Benediction was then given for those who had not taken part in the pilgrimage but had merely come to the Shrine for the afternoon. More than two thousand visitors' names were registered in the Pilgrims' Register that day and few of these were in the pilgrimage from Little Falls. The men in charge of the parking space, counted more than six hundred automobiles.

That night in comparing notes on the events of the day, several of those who then formed the Auriesville Community suddenly recalled that they had not eaten or been off their feet since breakfast. This was the Little Falls pilgrimage. The others held on the succeeding Sundays of the Summer were not unlike it
save in numbers. In the present day annals of the Shrine it is a small pilgrimage, and financially it was not at all successful. In fact the proceeds just, about covered expenses and lots of stretching was required to make even this possible. But, as the pastor had foretold, the fervor of the pilgrims amply made up for the lack of funds. Larger pilgrimages took place on the Sundays of August.

None of them brought less than ten thousand people to the Shrine and that of August 19th brought about thirty thousand. On that eventful day, more than twelve thousand automobiles were parked in and near the parking space. The wisdom of providing this space for the cars of visitors has been proven in the fact that where traffic was formerly impeded seriously and disagreeable incidents were constantly occurring, now, the autos are out of the way as soon as the pilgrims arrive. Then too the refreshment booth which is located on the parking space, prevents a great deal of the congestion which formerly took place in and near the other refreshment booth, which is located in the pavilion on the Shrine grounds proper. These two booths are in charge of a gentleman who deals in soft drinks in the town of Fonda, the nearest town to the Shrine. He inquires several days before the pilgrimages as to the number of pilgrims expected and when the day arrives, his splendid white automobile brings his goods, his white clad assistants and himself to the Shrine. And that part of caring for the temporalities of the pilgrims is in safe and sound hands. The hotel which is located at the foot of the hill, just across the County Road from the Shrine Office, also does its able share in caring for the comfort and needs of the pilgrims. With one day’s notice, several thousand people can be served with a very substantial dinner, though of course, the pilgrims must dine in shifts. This hotel can also accommodate about thirty lodgers and as the rates are most reasonable it has no difficulty in meeting expenses during the pilgrimage season. Both the hotel and the refreshment arrangement at the Shrine facilitate to no small degree, a disagreeable situation experienced in many an other place of devotion. The practice of selling edibles from carts and wagons, baskets and hampers is altogether done away with, and the title of “The Catholic Three Ring Circus” or “The Irish Coney Island” which such mercenary practices have won for many a devotional gathering, is entirely out of place here.
Some mention of the Shrine monstrance has been made. An explanation is in order. This monstrance, a marvel of the goldsmith's art, is valued at thirty-five thousand dollars, and while this appraisement, may fall far short of that given to the altar vessels of more wealthy churches, still it is worthy of the Shrine and belongs to it, in as much as the gold and jewels which compose it were gifts from pilgrims. It is only one of several extremely valuable bits of altar-ware which the Shrine has obtained in the past two years. Perhaps the most interesting of these articles, is the reliquary, which holds the Relics on pilgrimage Sundays. This stands about fifteen inches high and is most artistically decorated with various jewels, all gifts of devout clients of the Martyrs and given to the Shrine during the regime of the present director. Around the circular open space, into which the reliquary proper fits, the jewels are arranged to form a square. These jewels taper off in size and splendor from the edge of the circlet itself to the edge of the square. The four corners of the square are four magnificent rose diamonds, all the gifts of one pious lady. A jeweler of repute in Albany was asked to appraise these jewels in their present setting so as to permit the reliquary to be insured. This man declared that so valuable are these rose diamonds and so unusual in size and workmanship, that they are to all practical purposes beyond price. But of all the treasures which the Shrine possesses, none can compare with the Jogues Chalice now in construction. Besides its actual value, and it will contain many a rare gem, two traditions will be molded into its golden depths. The cup will be made exclusively of the gold from wedding rings. It seems fitting that the symbols of the Sacrament of Human Love, should embrace the Body and Blood of that Love Divine, upon which, the love which they typify, was founded and by which that love was blessed. The base of this chalice, will be embellished by two golden eagles, which were presented to the director of the Shrine by a former Governor-General of the Philippine Islands on his death bed. They were considered by him his most treasured possession. In his official position he had been a very loyal friend to the Church and it is fitting that the emblems which he received on his first important promotion in the Army, namely to the post of Colonel, should be placed as a guard, as it were, on the base of this beautiful chalice.

But the romance of the Shrine is not by any means
confined to the Altar vessels alone. Nearly every group of pilgrims comes to the Shrine, burdened with some peculiar care, which they wish to entrust to the keeping of the Martyrs. A passing glance at some of the casual visitors, will show the spirit of Faith in which they came to the Shrine.

Early in July, two Sisters of St. Anne who were visiting in Cohoes, sought out the Shrine for a very important mission. One of them was a missionary sister who had spent the last twenty years in British Columbia. It is the custom in the Congregation to which they belong, to grant a kind of furlough to the missionaries after twenty years and in this way, far from the scene of their labors, they determine whether or not, they will spend the remainder of their lives in the same line of work. This particular Sister had not the slightest hesitancy about returning, but she came to the Shrine because six of the Sisters who were on the Mission with her, were very ill, from some strange malady of which the doctors seemed to know next to nothing. They had asked her to visit the Shrine in their behalf and to bring them some of the water from the well there. Although a native of the Mohawk Valley herself, it was her first visit to the Shrine. Those who witnessed her devotion, will never forget the impression which she created, when with arms extended, she prayed earnestly at the different places which are connected with the most bitter torments of the Martyrs. Her visit was especially interesting to some of the fathers at the Shrine, since it is the congregation to which she belongs, which aided our Fathers in Alaska in the days of the great gold rush. She had many an interesting anecdote of Fathers Judge and Barnum, which she had heard from members of her community.

Another group, whose visit was unusual, consisted of five Sisters of the Holy Names of Jesus and Mary from Albany. They had come to the Shrine to invoke the aid of the Martyrs in behalf of the Beatification of their Founder.

The Sisters of St. Joseph and of Mercy were on the grounds almost every day. Several of their members have received rather marvelous favors from the Martyrs and in gratitude, the members of these congregations visit the Shrine frequently during the summer months. Sister Mercedes, a Sister of Mercy, whose cure from osteomyelitis, is one of the outstanding glories of the Shrine, spent several days at the
hotel. Testimony of her physicians and several witnesses is posted in the open chapel and her presence caused much excitement. Another Sister of Mercy, from the Institute of Mercy at Tarrytown, had come to the Shrine in the Summer of 1926 at a time when her throat was a mass of tubercular ulcers. At the time the doctors assured her that she had but a short time to live as the ravages of the disease were fast destroying her vocal organs. She could scarcely speak above a whisper and was pale and emaciated from her malady. At that time, with great faith she applied for the application of the relics and for some of the water. She returned to her convent and in a short time was completely cured. She has taught uninterruptedly ever since and is now Superior of her Community. Her presence at the Shrine during the past summer caused no little stir among the pilgrims. And so the list goes on, of those who come back in gratitude to testify to the wonders, which have been wrought for them. During the third week of August, a Sister of St. Joseph who had not walked in four years was brought to the Shrine in a wheel-chair. The Relics were applied and she immediately arose and walked around the chapel several times. It suddenly dawned upon her that she had been cured and joyous hysteria seized her.

However not all those who receive answers to prayer are members of religious communities. One Sunday morning the director of the Shrine was vesting for mass, when a small voice at his elbow said, "Good morning Father, you probably do not remember me." Only a glance was necessary to convince Father Byrne that he did remember the owner of that little voice. He was a boy of nine years who had been brought to the Shrine in his mother's arms one year before. At that time he was a total paralytic and had never spoken. The doctors did not know whether or not he was a mute. In one short year after the application of the Relics, he is able to walk and has begun to speak. While still showing signs of his former disorders, the progress made by this little fellow defies medical knowledge. In the early part of July another mother brought her son to the Shrine. The boy was to all intents and purposes totally blind. Three days afterwards, his eye condition had completely cleared up and his general health showed signs of decided improvement, despite the fact that the doctors had asserted that there was no remedy for his condition. The
mother brought her boy to the Shrine on a Sunday in July when there were about fifteen thousand people present and was loud in her praise of what the Martyrs had done for him. Needless to say, the presence of the boy, caused considerable excitement.

The question might very well be asked here, "Why are these cures and answer to prayer so seldom heard of"? There are many answers to that question. The first is, that they are published, in the "Pilgrim of the North American Martyrs" and at the Shrine. It is true, that no account of them is ever seen in the daily papers. Why this is so, can be variously explained. Until the past summer, no formal advertising campaign was possible because of the multifarious duties of the men stationed at the Shrine during the summer. Secondly, the secular press, and in many cases the religious press, is very loath to fly into huge headlines unless the case in point has a news interest for the majority of its readers. From time to time, as was instanced at the Beatification of the Martyrs, in 1925, most of the better papers do carry stories of the Shrine. Then too, a natural modesty and a desire to avoid needless publicity often impels those who receive the favors of the Martyrs, to request silence on the matter. Furthermore, it is in many instances difficult to prove that the particular case in point, really can be called a "Cure"; and this because of the time required to restore the person in the case to complete health and the impossibility of securing accurate and authentic medical testimony both before and after seeking the aid of the Martyrs.

The publicity which the Shrine has obtained has been of the most conservative nature and this has helped a great deal in making the "Holy Place in the Mohawk Valley," what is should be—a real American Shrine. More people might be lured there by spectacular advertising, and more money might be brought to the Shrine coffers, if cheap, gaudy and mercenary practices were allowed to creep into the devotional exercises. While it is perfectly true, that the American people do not readily grasp the pilgrimage idea, in the sense that they do not travel miles on foot and carry tents and other camp paraphernalia to the places where they go to venerate the Relics of God's Saints, yet it is equally true, that when there is some good foundation for a form of devotion, no one is more zealous or devout than the American Catholic in showing a fitting reverence for that devotion. For a great part
of the American Catholic body, the Miracle of the Divine Presence in the tabernacle is quite sufficient to warrant visits to the Church, frequent communion and profound sacrifice in aiding all that pertains to the Veneration of the Blessed Sacrament. As a rule our American Catholics do not easily arrive at a stage of religious emotional intensity, which forces from their unwilling lips calls for spectacular miracles, which to the uninterested observer have no point other than to satisfy a craving for something unusual. It is because the directors of the Shrine had these considerations in mind, that a certain conservatism in the devotions held there, has been preserved. It has seemed better to have a large body of devout clients of the Martyrs, coming there annually and revering the memory of the Martyrs in a truly devotional though quiet manner, than to work up the pilgrims to a pitch of emotion, entirely foreign to their nature and manner of thinking, merely for the sake of securing notoriety for the Shrine.

This conservatism has always colored the advertising which the directors of the Shrine have used. During the past Summer, for five consecutive weeks, fifty-one secular papers and twenty-one Catholic papers, received one article a week, from the Shrine. In this way, the Catholic and non-Catholics alike who live within a radius of four hundred miles of the Shrine were informed that pilgrimages would be held at that historic place during the month of August. There is a little problem connected with the publicity of the Shrine which does not appear at first sight. In all newspaper writing, two distinct headings are considered, news writing and editorial writing. The general run of papers take care of their own editorial writing and welcome anything in the shape of news, provided only that it is real news. Between these two classes of writing, that peculiar thing called "features" occurs. More often than not, it has to do with the sensational and permits of a certain amount of propaganda or editorial comment within an article which is popular though not strictly speaking, news. Since whatever comes under the heading "news" in connection with the Shrine is necessarily brief and not appealing for the people at large, there is little to be gained by giving news items of the Shrine to the papers. Since they do not accept anything which savors of editorial writing, or as it would be called in connection with anything
like the Shrine, "booming" it would be more than distasteful to the Monarch of the Sanctum, and would gain nothing for the Shrine but prejudice from that exalted personage. The only course left to anyone who undertakes to write about the Shrine, is to strike the middle course and attempt to rank a place among the feature writers. Using this information which was given in no unintelligible terms to the director of the Shrine by the man in charge of the Publicity Department of the National Catholic Welfare Council, when he was asked, what publicity he would give the Shrine, those who wanted to bring the Shrine activities to the attention of the paper-readers, decided to write a long feature article, which was for the most part historical, every other week. And in the intervening week, it was decided to send some news items, such as cures, important visitors, improvements, etc., to the press. Since the papers in the East do not accept carbon copies or mimeographed sheets, it was no small task to keep them supplied week after week with first class typewritten articles. But when a paper like the New York Catholic News gives five columns on its third page to a feature article emanating from the Shrine, some interest is bound to be awakened among the Faithful. And when this feature is followed up by news items to the effect that three eminent Pastors of New York Churches visited the Shrine and spent a day of recollection there, the ordinary layman, is more likely than not, to think that there really is something in the devotion to the North American Martyrs. And finally, when that same layman reads the following week, of nine distinct cures, happening to people in his own vicinity, whom he can interview and question, and when their statements are vouched for by reputable and disinterested physicians, that very same layman will in all probability determine to visit the Shrine. But if the publicity suddenly comes to an end, the spark of determination is likely to die for want of newspaper oxygen. It is quite obvious that if a person goes to the Shrine only because his interest is enkindled by publicity, his devotion is not worth a great deal, and yet if publicity will bring people to the Shrine, the inspiration and devotion which mere attendance at the Shrine inculcates, will do the rest and clients will be won for the Martyrs and loyal friends secured for the Shrine.

The Publicity Department of the National Catholic Welfare Council informed the director of the Shrine,
that they could do nothing for him in the way of “booming” and that only “live news” was useful to the papers which they represent. What they want in their columns is not what is projected, not what is likely to happen, but what has actually happened. With this unmistakable program to live up to, it would be foolish to try to break down such a policy, dictated as it was by a man well disposed towards the Shrine and who wrote as he did only because he knew that any other manner of dealing with the papers would send the manuscripts from the Shrine to the editorial waste basket.

Staunch friends and devoted clients of the Martyrs have been won merely because of the policy of conservatism both in publicity and in the manner of conducting the devotions and avoiding the spectacular. Among them we might mention such men as Rt. Rev. Msgr. Thomas L. McLaughlin, D. D., Rector of the Theological Seminary at Darlington, N. J., who visits the Shrine every summer and in taking his departure this year declared, “A visit to the Shrine is not only a pleasure but a grace.” Another very busy man who has been won to the list of the Shrine’s friends is Fr. Cornelius Cronan, Pastor of All Saints Church, New York City. After spending a day at the Shrine in which he visited the different points of interest and devotion and spent several hours in the Ravine, he asked for the privilege of taking some of the earth and stones from the stream away with him as relics. The Sisters of the Holy House of Nazareth, a Polish Teaching Congregation, with headquarters in Utica, visited the Shrine on two occasions this Summer. The entire Community of these Sisters asked permission to sing at Benediction and it was gladly accorded them, since this duty devolves upon the celebrant and those who happen to be on hand.

It is not to be imagined that life at the Shrine is lived on a perpetual crest of spiritually emotional waves. There are times aplenty, when smiles are forced to the lips of those who are appointed to guide the pilgrims. Certainly no one could be blamed for an inward chuckle, when a lavender automobile almost burned the tar in the road in its haste to reach the Shrine entrance and the bejeweled owner made a hurried exit and inquired “Is this the place where you get cured.” There is also an inclination to smile now and then at one of the established institutions of the Shrine. There is a good Catholic lady who cares for
the altar linen, sells the religious goods, and makes herself more than generally useful about the Shrine property. One generally makes her acquaintance without being formally introduced, and in something after this manner. A group of pilgrims is in the progress of a tour of the grounds, the guide waxes eloquent as he describes the events which transpired on these very localities. Just in the middle of a descriptive passage in his discourse, he suddenly beholds this Amazonian personage bearing down upon the group, in a manner which resembles that in which the units of the Spanish Armada, according to reliable historians, bore down upon the English craft. Wondering to what or whom, he owes this visit, the guide suddenly hears, a sepulchral voice, declare "My boy was cured here." Then we have for certain, the "Foregoing doctrines confirmed by examples" but with none of that aptness so distinctive of Father Rodriquez. At first the guide thinks that this is indeed a pathetic bathos to his discourse. But as the story progresses, making allowances for the ungrammatical language and an over abundance of malapropisms in which it is told, anyone who hears it, has to admit that here is one more living example of that obsolescent elusive thing known as the "good old Irish Faith." More than thirty years ago, this good woman brought her ten months old baby to the Shrine. The doctors said his bones were tubercular, and that in all probability he would never walk and that it was only a question of weeks, when his parents would have to see this their first child taken from them. The Relics were applied and in a very few days, it was evident that the child was indeed growing stronger. A medical examination showed that the formerly diseased limbs were now well and strong. For many years the "fambly" to quote the lady's own words, "visited the Marthers' Shrine" and aided in their own simple way, whatever activities were in progress. Later the son, who is now a fine example of splendid manhood, over six feet in height, became superintendent of the property. When this position no longer called for his services, he continued to serve the Shrine in an unofficial capacity. As he is the assistant sheriff of the county, and lives with his parents on the property, he is most useful. One item of his service will prove this. He has secured the services of the State Troopers for the large pilgrimages and the presence of these men in their uniforms keeps in good order any of the pilgrims who might grow unruly. Nevertheless,
the abrupt introduction to his mother, is none the less startling. It is difficult at times for the pilgrims to restrain a smile at her expense, as she informs them among other things, that she lives “over there in that ‘Swiss charge’ field,” and that her husband “drinks nothing stronger than ‘cocolocolo.’” Other traditions have grown up about the Shrine of no less an unusual nature but founded on faith as strong and lasting as that of this good lady. It is rather disconcerting to anyone, unacquainted with the traditions to be awakened at midnight from a sound sleep, to hear a strong virile voice, of evident Latin extraction, chanting the Stabat Mater. The owner of that voice is an elderly Italian whose home is in Little Falls. More than twelve years ago, he received an unusual favor at the Shrine. Annually he visits there, and since he is a working man, he comes in the evening and spends the whole night in prayer. After several hours in the chapel, in preparation, he makes the Way of the Cross, and chants the Stabat Mater. His vigil at an end, he receives Holy Communion at the early mass and is back at his work as usual.

Not so startling but none the less edifying and consoling is the sight of whole families, making the Stations up the Hill of Prayer, at the hour of sunset. And this is not a casual occurrence, but it takes place night after night. And it is not one or two families, but large groups of people. When a sufficient number are present at one time, benediction is given in the evening, and as the people depart, for their homes, and the darkness descends on the Shrine property, the little red lamps glow on the altars and in the Ravine far into the night, assuring even the casual passerby, that the Holy Place in the Mohawk Valley, the Cradle of New York State Christianity, the scene of the Martyrdom of Isaac Jogues, Rene Goupil and John Lelande, extends a welcome to all who care to enter, rest and pray.

It would be unfair to say a word about the Summer of 1928 at Auriesville and not mention a real innovation which was introduced this year. This was a pilgrimage made by the Novices from St. Andrew-on-Hudson. True, not all those generous young men, who have just donned the habit of the Society were privileged to walk in the footsteps of their sires. But early in June, three of them arrived. There was plenty for them to do and they did it all generously and man-
fully and not for a single hour was the order of the day broken for them.

From Poughkeepsie to Auriesville is a journey of about one hundred and twenty miles. They walked every inch of it, starting Monday morning and arriving at Auriesville, Saturday afternoon. The trip was so mapped out for them, that they walked about twenty miles each day and stopped at the rectory of the town nearest to the end of their twenty allotted miles. The towns in this neighborhood are of such frequency, that no two groups stopped at the same place and in this way, what might have become a grave inconvenience for the parish priest was altogether avoided. The noon-day meal was supplied by the last priest visited, if he had thought of it, or else it was begged at some convent or private dwelling along the way.

Their experiences were varied to an extreme, all of them interesting, some of them dramatic, and one or two of them ludicrous. As they knew neither the day nor the hour at which they would be relieved by another band, there was little difficulty in maintaining the indifference, which every novice is absolutely sure he has acquired, after his habit retreat. One group remained three weeks, another ten days, and the time allowed the others varied. Like good novices, they were silent as to the hardships encountered along the route, but since some of them did not consider anything which happened to them, to be extraordinary, a few details leaked out. One band, had three successive days on which they walked twenty-nine miles each day, because of rain and because they did not find the pastor at home in the towns in which they stopped; another set of them, went for forty-eight hours, with nothing to eat, except a can of sardines for the three of them; still another band, were ordered by a housekeeper at a rectory at which they stopped to go to the police station and if they were what they pretended to be, the Captain would take care of them. They did not comply with her request.

At another rectory, they were met by the sexton and made their little speech—"We are three Jesuit Novices, on our way to the Shrine of the North American Martyrs, at Auriesville." Imagine their surprise when they heard the sexton reporting their message in these words—"There are three judgement Novices here, who are on their way to Auriesville to be martyred."
While at the Shrine, their occupations varied: they cut the grass around the Shrine and upon the Hill of Prayer; they hauled sand and repaired nearly all the roads; they prepared two of the roofs for the carpenters; they assisted the carpenters and painters; they catalogued all the goods in the store; they served nearly all the Masses said in the open chapel; they prepared the sanctuary for mass and benediction and this was no small task as it had to be done two or three times a day. And like everyone else on the premises, they practiced supreme indifference, literally leaving the letter begun and not ended, whenever the bells at the chapel summoned them to don their habits and prepare for the services there. Their modesty and quickness in turning from one task to another, delighted everyone who saw them. Their order of time was made out for them, and the Senior saw to it that nothing interfered with this. To enumerate all the good they did, would be to say, that they did more than their share of whatever had to be done, and that was a very great deal. Their stay at the Shrine ended, they took the train for Albany where they were met by the laundry truck and arrived home in time for Life of Saint. While they did not have the usual number of bells to summon them from one task to another, still they had the example of all those who were engaged in the various activities from the director to the man who was helping the carpenter.

The question is asked both by members of the Province and by those who make pilgrimages to the Shrine, "just what has been accomplished at the Holy Place since 1884, when the work was begun?" One must see the Shrine to appreciate that. A few of the things done in the past two years have been recounted and there are hundreds of others. The Shrine office has been established as a permanent and lasting institution, where definite and accurate information on any subject connected with the Martyrs can be obtained by personal interview during the summer. The old rectory has been abandoned because of its delapidated condition and a new one purchased and splendidly equipped, considering the place in which the Shrine is situated. This rectory will accommodate twelve persons comfortably. While the life led there is necessarily somewhat primitive, still it leaves decidedly little to be desired, in the way of conveniences. Its appointments include electric light, telephone, modern heating
and plumbing and in addition it affords a beautiful and complete view of the whole Shrine property. Its absolute privacy is a decided improvement over the old rectory. This last named structure, will be renovated to form a rest room for ladies and will provide in addition, a small museum for the numerous Indian Relics now kept in the Shrine office.

As yet, the long discussed basilica remains to be built. Plans for this structure have been submitted by several reliable firms of architects but the one thing necessary to start the building is still lacking and that is sufficient money. Much can be done to help raise this, by the Members of the Society who have no official connection with the Shrine. Lists of names, of persons who might be interested in receiving literature about the Martyrs and the Shrine, will help to spread the devotion to these pioneer priests and laymen of North America. Publicity in our own and secular publications, will bring pilgrims to Auriesville and the easily caught spirit of the Shrine will do the rest. This is one of our own special works, and it will aid the Society and the Church in this country, if only each one will do his share in his own quiet way, to bring a knowledge and a love of his own Religious, martyred ancestors to the hearts and minds of those with whom he comes in contact.
FATHER FRANCIS T. McCARTHY, S. J.

Father Francis McCarthy was born in Pittsburg, Pa., March 17, 1847. He received his early education in St. Michael's Preparatory Seminary of his native city. He made one year of philosophy in Troy, New York, and from there he went to Rome, where he made another year of philosophy and four years of theology at the American College. His first Rector was William George McCloskey, who was afterwards consecrated Bishop of Louisville, May 25, 1868. Bishop McCloskey was succeeded as Rector of the American College by Francis Silas M. Chatard. He also was raised to the episcopal dignity and was consecrated Bishop of Vincennes just ten years later on May 12, 1878. Many of the students of that period at the American College became in later years prominent churchmen. The list included several Bishops, one Archbishop and one Cardinal, not to mention lesser dignitaries distinguished for piety, zeal and learning. Among the contemporaries of Father McCarthy at the American College were Cardinal Farley of New York, Archbishop Moeller of Cincinnati, Bishop Byrne of Nashville, Tenn., Bishop Burke of St. Joseph, Mo. and Bishop Keiley of Savannah, Ga.

Father McCarthy was ordained to the priesthood on March 23, 1871. Two days later, on the feast of the Annunciation, he said his first Mass in the Gesu at the altar of St. Francis Xavier. Despite the Passiontide the great relic of the Saint, his right arm, was then exposed for the veneration of the faithful. The young priest was attended by his Jesuit confessor, Father Ffrench, Assistant for the English province. He had often thought of becoming a Jesuit himself, but his confessor urged him to wait and pray. The Jesuits who acted as spiritual
directors to the students of the American College were afraid that, if their penitents became Jesuits, the American Bishops might suspect undue influence. Hence Father Ffrench advised the young seminarian to postpone the taking of such an important step. After his first Mass Father McCarthy received the accolade or embrace from the General of the Jesuits, the venerable Father Peter Beckx. He had also met many other Jesuits of international fame. For example, Father Perrone was one of his examiners.

Before returning to America the young priest travelled extensively in Italy, Switzerland, the Rhineland and England. On his way to Rome he had visited some of the principal cities of France. At Rouen he stood in the marketplace on the very spot where St. Joan was martyred. In 1877 he visited France a second time on his way to Rome to attend the episcopal golden jubilee of Pius IX. On that memorable occasion Dr. McGlynn of New York delivered an address in Latin, and Archbishop Wood of Philadelphia made one in Italian. But the speakers had something more substantial than words to offer as a pledge of their loyalty and a token of their affection. They brought with them from the generous people of New York and Philadelphia the handsome sum of $90,000 as Peter’s Pence for that year.

Father McCarthy preached his first sermon on the feast of the Ascension while crossing the ocean homeward in 1871. His audience consisted mainly of Irish emigrants from Westmeath, who were driven by starvation to seek a livelihood in a strange land. The preacher drew some appropriate lessons from the feast of the day to console the wayfarers, who were then between their old home and their new one.

After his return to the United States his first appointment was as assistant in St. John’s Church, Altoona, Pa. The pastor of St. John’s at that time was Father Tuigg, who afterwards became Bishop. From Altoona Father McCarthy went to Loretto to become vice-rector of St. Francis’ College. Among the students under his care was Charley Schwab, then a boy of fourteen. The elder Schwab kept a livery stable and ran stage coaches between
Altoona and Loretto. Father McCarthy was one of his regular patrons. When young Schwab became a man and later a millionaire, he erected a new church in Loretto, which must have cost over a quarter of a million dollars, and he presented it to the diocese. In more recent years he had a bronze statue of Prince Gallitzin of heroic size placed directly in front of the church. Archbishop Ireland preached on that occasion, and Father McCarthy was his chaplain. The ceremony was held on October 10, 1899, the feast of St. Francis Borgia. It was attended by many ecclesiastical dignitaries from far and near. The occasion was also the centenary of the parish.

For personal reasons the young vice-rector of St. Francis' College resigned after a short time and became a curate at St. Augustine, Pa. The town was named after its first apostle, Demetrius Augustine Gallitzin. Later, the curate of St. Augustine was made pro-rector of Johnstown, which was destroyed by a flood some years afterwards. His last charge as a secular priest was as pastor of Parker's in the oil region. It was there that he finally succeeded in completing arrangements to enter the Society and thus to realize a long-cherished hope. Hope deferred maketh the heart sick, but Father McCarthy was not the man to be daunted by difficulties.

In the early part of 1881 he made a retreat at Frederick as a final test of his vocation. As a result he applied for admission and was received. He began his noviceship January 19, 1881, and he took his vows two years later on January 29, the feast of St. Francis de Sales. He had the choice between that feast and the feast of the Purification, and he chose the former. During his second year of novitiate he took charge of the missions at Liberty and Petersville, Md. During the whole time of his noviceship he was chaplain of the Visitation Convent in Frederick and gave a conference every Sunday afternoon to the young ladies of the academy. He also took his turn in preaching in St. John's Church. He even helped to give a mission in St. Michael's Church, New York. The other Fathers on that mission were Frs. Morgan, Finnegan and Claven.

Towards the close of his novitiate he went to Wood-
stock to take out his points, but he returned to Frederick for his vows. He took his examen ad gradum at the beginning of May and the next day he went to St. Francis Xavier's, New York, for parish work. The following month he gave the novena to the Sacred Heart in the church. During that summer he preached two retreats in Seton Hall; the first to the clergy of Newark and the second to those of Trenton, New Jersey. These his first retreats to the clergy were the beginning of a long series which extended over thirty-five years or more in point of time and thousands of miles in territory. He gave retreats in all the eastern and middle states, including the dioceses of Savannah and Wheeling. He also preached to the clergy in Halifax, Antigonish and St. John, New Brunswick. Altogether he must have given nearly a hundred retreats to the Secular clergy. The fact that he was appointed so often and asked for repeatedly implies unusual success.

After a year or so at St. Francis Xavier's he was put on the mission band as assistant to Father Bernard Maguire. He had a very high opinion of his chief and he could be eloquent when describing the eloquence of Father Maguire, as if the gift were contagious. Father McCarthy used to say:

"That great missionary preached by his voice, by his presence, by his sanctity". He could fill the largest church or hall with the greatest ease. His voice was rich and sweet and well-modulated. It simply compelled attention. Those who came to see and hear, remained to pray and confess. While giving a mission at the Jesuit church in South Troy, Father Maguire became overheated. When he returned to his room he found the temperature near the freezing point. Next day he could scarcely move. As soon as he was able to leave the house, he returned to his headquarters at St. Mary's Boston. He was so disabled that he felt he could no longer continue as Superior of the Band, and he confided his feelings to his able assistant. That admission avoided what might else have been an awkward situation. When Father McCarthy was assigned to the missionary band, Father Fulton, the provincial, said to him: "Father Maguire is failing fast and will soon be unfit for his present duties. As soon as you observe that his day is over, tell him that you have
been appointed to take his place as head of the band.” Hence when the admission came unsought from the superior, the subject was spared considerable embarrassment. Father Maguire rallied somewhat and did light work for a year or two afterwards. His last attack came while he was giving a parish retreat in St. Joseph’s Church, Willing’s Alley, Philadelphia. The doctors held a consultation and decided that the patient needed but could not stand an operation. Father Maguire said: “This is Good Friday, and the doctors have met to condemn me to death”. He died soon afterwards.

Father McCarthy continued as head of the band for about seven years, and during that time he gave many missions in the United States and Canada. He seemed to have profited by his training under such an eminent master as Father Bernard Maguire. He also helped to train others in turn. It was he who discovered and developed Father Joseph Himmel, who succeeded him as superior of the missionary band. He found Father Himmel attending some country missions in Frederick. He asked for the modest young priest and the future proved the wisdom of the choice.

In the course of his missionary career Father McCarthy gathered much historical data about our early Fathers. For instance, during his missions throughout Maine he gleaned some interesting information about Father Bapst and the reasons why he was tarred and feathered. The saintly priest aroused the anger of bigots by baptizing a teacher named Mary Agnes Tinker. She was a graduate of Mt. de Sales, Wheeling, W. Va., and probably owed her conversion to her Catholic training, which of course supposes the grace of God. Father Bapst did little more than baptize her at her own request. She was a woman of literary ability and the author of several books. In later years she became a Roman correspondent of the Catholic World, but the remuneration grew more and more scanty and irregular. The poor girl had many trials, financial and otherwise; her mind gave way under the strain, and finally she was placed in a lunatic asylum somewhere in Italy. The arrangements were made and the expenses paid by Bishop Healy of Portland and Father Theodore
Metcalf of Boston. Converts often have to make great sacrifices to follow the dictates of their conscience.

When the Protestants of Bangor, Maine, learned the outrageous treatment of a saintly man, they held a meeting of protest, and contributed generously to buy a gold watch as a tribute to his worth. In order to accept and wear this watch, Father Bapt had to get special permission from the General of the Jesuit order. The watch afterwards was silver-plated and thus its real value was hidden from the vulgar eye. In that respect it typified its owner, who had been tried as gold in the furnace.

Father McCarthy was succeeded by Father Himmel as head of the missionary band. At the earnest request of Father Fulton the missionary became Minister and Treasurer of Boston College. Soon afterwards the Rector, Father Fulton, went to Hot Springs, Arkansas, for his health. Frequent correspondence between Rector and Minister enabled both to regulate the household affairs almost as if they lived under the same roof. The Minister could appreciate the wit and literary ability of his chief, and even their business correspondence had a spiritual and literary touch. It is much to be regretted that the letters which passed between them have not been preserved.

On one occasion the man at home, to console the man abroad, suggested some motives based on spirituality. Father Fulton replied in a half-humerous, half-serious tone: "Though I should never attain that lofty height of holiness, I shall ever be grateful for your desire that I should do so." Some time afterwards the invalid went to California in the vain hope of recovering his health. He did not live much longer. He died suddenly at Santa Clara College. He occupied a room next to the Minister, and one day fell to the floor with a thud. When the Minister heard the noise, he rushed in and found the dying man unconscious. On the very day of his death Father Fulton wrote to Father McCarthy. It was probably his last letter. Yet even that precious souvenir has not been preserved. It is very regrettable that so many of our great men die without leaving a line behind them.

While Father McCarthy was stationed at Boston College, he was invited to preach in the Redemptorist Church
for the Tercentenary of St. Alphonsus. The sermon was noteworthy, but the papers made it sensational. The preacher had insisted on the necessity of parish schools to save the faith of our little ones. At that time the Archdiocese of Boston was rather backward than forward in the building of parochial schools. To make a long story short nearly all the papers attacked the preacher, but happily the preacher could stand it. He was rather glad than sad to suffer for a worthy cause.

From Boston Father McCarthy was transferred to New York to succeed Father Jeremiah O'Connor as Rector of St. Lawrence's Church. While administering the last Sacraments to the victims of a tunnel accident near the church on 84th Street, Father O'Connor caught cold, which developed into pneumonia and caused his death. The Provincial, Father Campbell, appointed Father McCarthy to fill the vacancy. He held the office for about two years, and then asked to be relieved of the responsibility. When he was removed he left in the treasury $144,000 bearing four per-cent interest. He was succeeded by Father McKiron, who had a long reign.

From New York he went to St. Aloysius Church, Washington, where he spent six years in parish work with incidental missions and retreats. After that he went for a year to Holy Trinity Church, Georgetown. From there he was changed to Loyola College, Baltimore, where he taught philosophy for two years. Thence, he returned to St. Francis Xavier's, New York, for parish work. He was also Spiritual Father of the community. Once in giving an ardent exhortation he knocked loudly upon the table, a favorite gesture of his to emphasize a point. One of the old Fathers who sat in the front bench, when he heard the knock, said aloud: "Come in", "Come in". That was a dead give-away on the poor soul. But the Spiritual Father was not disconcerted in the least, and continued his conference as if nothing had happened. That evening there was Deo Gratias at table, and the Rector complimented the preacher on his "Rousing exhortation."

Some years later Father McCarthy became Chaplain of Randell's Island, and remained there ministering to defective children for five years. It must be hard for a
strong-minded man to reach the level of a feeble-minded audience.

From Randell's he was transferred to the Novitiate at Yonkers, where he acted as confessor to the novices. During that time in January, 1921, he celebrated the Golden Jubilee of his priesthood with feast and song, poetry and eloquence. A little later he was transferred to the Church of St. Ignatius Loyola, New York. There he celebrated his Golden Jubilee more elaborately than was possible at the Novitiate. The festivities included a Solemn High Mass. His numerous friends did homage to the occasion, and expressed their sentiments in various ways ranging from flowers to gold. His new duties consisted in saying an early Mass for the brothers, instructing converts and censoring books.

Father McCarthy was a very fine type of man, in fact he was one of nature's noblemen. He realized in himself the Roman ideal of *Mens Sana in Corpore Sano*. His outspoken honesty was a refreshing contrast to the political ways of the world. He had a correct literary taste, and was an acknowledged authority on Dante. Unfortunately, his eye-sight was defective, and so he found it difficult to write. Otherwise he might have left several volumes to attest his scholarship and edify posterity. He was always a total abstainer, but not of the rabid kind. He was opposed to Prohibition on many grounds. He held that the Eighteenth Amendment interfered too much with personal liberty and failed to accomplish its purpose. It was a great privilege even to know the good Father casually. When he grasped your hand, he made a lasting impression.

Father McCarthy died at St. Vincent's Hospital, New York City, July 11, 1927. At the time of his death he was in his eighty-first year and had been a priest for fifty-six years. He and Bishop Canevin had been life-long friends and they died about the same time. Father McCarthy gave many missions in Pittsburg, his native town, to the satisfaction of the priests and spiritual advantage of the people. He was the last survivor of a large family. May he rest in peace.
OBITUARY

BROTHER JOHN H. HAMMILL

Brother Hammill was born in Alexandria, Virginia, July 12, 1851. He was an altar boy at the Jesuit church there when Father Kroes was pastor. One of his teachers was a layman who became a priest at the age of sixty, and who lived another decade to exercise his sacred functions. His name was Richard L. Carnee. He would have studied for the priesthood long before but he had to support his parents. That pious man made a deep impression on young Hammill. In the heart of the boy he planted seeds which were destined to bear fruit in after years. That may be a consoling reflection for teachers who are growing prematurely old in the drudgery of the class-room.

In 1871 when he was twenty years of age John Hammill joined the Navy. For the next two years he saw the world from a man-of-war, but not as sailors commonly do. There is a proverb which says that one must become a seaman to learn how to pray; but the proximity of death gradually loses its terrors, and the lesson is soon forgotten. The average soldier or sailor is not a model of piety. But John Hammill was an exception to the general rule. Consciously or unconsciously, his teacher had planted in his youthful breast a yearning for higher things.

In 1873 he was discharged from the Navy, and soon afterwards came to Baltimore. One day he chanced to meet two Little Sisters of the Poor on the street, and their appeal for charity emptied his pockets. He gave them all the money he had—just two dollars. When he returned to his boarding house in the evening, an unexpected bit of news awaited him. The daughter of the family informed him that two Sisters had purchased a blessed candle and lit it for the vocation of a young man who had given them all his money. From his youth he had wished to enter religion, but the desire languished from lack of proper environment and nourishment. The prayer of the good Sisters watered that seed, and it began to grow anew. He consulted his confessor, Father Foley, the future Bishop of Detroit. The confessor advised him to become a Christian Brother. On his way to apply for
admission he met a friend who suggested the Jesuits instead of the Christian Brothers. The suggestion appealed to him, and the grace of a vocation did the rest. Before deciding, he sought the approval of his spiritual adviser, who gave him a letter of introduction to the Provincial, Father Keller. The Provincial accepted him, and sent him to Frederick. Father Ward, the Master of Novices, said to him: "You have come to receive the crown of a Brother who has just left the Order". He referred to Brother O'Carroll, who had just been dismissed for disobedience.

Brother Hammill began his religious life Aug. 10, 1874. Two years later he was sent to Woodstock as cook. He was cook when the new villa of St. Inigoes was opened in 1876, and for many years in many houses he served the Order in that humble and trying position. In 1910 he was transferred to Baltimore, where he remained until his death April 8, 1928. For nearly twenty years Loyola College profited by his faithful service. He was Assistant Treasurer and had charge of the Debt Fund. In 1924 he celebrated his Golden Jubilee and received a gift of fifty Golden Masses from Father General. The briefest biography ever written will apply in his degree: "He was subject to his Superiors. He advanced in wisdom, age and grace before God and man." The peace of his soul was mirrored in his character and countenance, and he seemed to enjoy a foretaste of future bliss.—R. I. P.

BROTHER ALOYSIUS P. O'LEARY

Brother O'Leary was born March 4, 1854, at Westport, County Mayo, Ireland. In 1863 he went with his parents to live in England. He received his early education in a parochial school at North Shields, and his higher training at St. Mary's College, London. On leaving college in 1877, he became a school teacher, and taught for many years in London. During that period he often attended services in the Jesuit church on Farm Street, and he heard the most distinguished Jesuits of the day including Fathers Coleridge, Clarke, Galway and others. During the nineties he went to the West Indies. From 1897 to 1900
he had charge of St. Joseph's parochial school in Kingston, Jamaica, under Father Patrick Mulry. He resigned that position in order to become a Jesuit Brother. In August of that year he entered the Novitiate at Frederick.

Soon after his entrance he was appointed Assistant to Brother Whalen in St. John's College. In the course of the year Brother Whalen broke down and was taken to the hospital. Brother O'Leary remained in charge until the Society gave up the parish and school. In 1902 he was transferred to Woodstock to replace Brother O'Kane, in the printing office, which post he held for twenty years. Although he had no previous experience in type setting and proof-reading, he soon became very efficient. In 1922 he was appointed Assistant Librarian and he held that position until his death. Brother O'Leary died in St. Joseph's Hospital, Baltimore, October 31, 1926. He was modest, docile and prayerful, a model of his grade. —R. I. P.
Boyland Bridge. Published by Benziger Brothers, 36–38 Barclay St., New York, by Father Macdonnell, S. J.

A boy growing up to manhood has a road to travel of which he is almost entirely ignorant. He is like a sailor steering a ship into unknown waters, and he needs direction. All men have gone over the same route. Some have followed the safe course and escaped the dangers; some have been miserably misled and met complete disaster.

Father Macdonnell, S. J., author of Boyland Bridge, a book on Purity for Boys, helps solve this problem by offering this book to boys and young men, thousands of whom cannot have the benefit of a special pilot while steering their ship named Purity through the stormy channel of puberty to the harbor of full manhood.

It is, we believe, the first of its kind, to cast the boy’s problem to keep pure into story form. By means of a metaphor, indicated by the title, the author develops the subject in a lively manner, interspersing it throughout with apt similes, applying them to modern life, all this unmistakably straightforward yet delicately done.

But, unless Father Macdonnell’s book can reach those for whom he has written it, all his thought and work on the subject is useless. To facilitate its circulation, therefore, the publisher has produced it in attractive form so that it can be sold at a low price (illustrated paper covers, each 35c. Price to Clergy and Religious, net, 28c. Per 100, net $25.00) which makes it possible for the Reverend Clergy, Teachers, Schools, etc., to undertake the sale or distribution of it to all boys and young men, through the various channels at their disposal, such as Missions, Retreats and the like.

Mississippi Blackrobe. by Neil Boyton, S. J.

This brief narrative, with the broad expanse of the Mississippi as its background, and the great-souled Father Marquette as its hero, proves not only to be an interesting but likewise a very enjoyable, and at the same time a very instructive bit of reading. Of course there is no story strictly speaking, but merely a series of events that occurred as Father Marquette and his companion Louis Joliet journeyed down the Mississippi on their voyage of discovery. However, the story itself and the way it is told amply make up for the absence of any definite plot, should anyone really miss it. The pictures of Indian life are true pictures, and that is really the best that can be said of any picture. The portrait of the great Father and Discoverer is an ennobling one, an inspiring one, and fills a very urgent need.
for every boy of today. Louis Joliet is the sturdy character, the
intrepid voyager, the generous and devoted Catholic whom one ex-
pects in the lay companion of Marquette. The rest of the charac-
ters are continually changing with the exception of the five woods-
men who accompanied the explorers and the little Indian boy, Crow
Dog, who was the gift of the Peorias to the Blackrobe. In this lit-
tle slave boy juvenile readers will, doubtless be interested, and will not
be disappointed. The various details of Indian life are well recount-
ed and cannot help being matter for attentive perusal and even of
absorbing interest for the youngsters. From the most ordinary hap-
penings of the day, such as the preparation of the meals or the meet-
ing of the council at the cabin of the chief, to the big events of In-
dian life such as the dance of the sorcerers or the immense buffalo
hunt of the Tuscaroras, along the whole line the author has not
failed to note and describe every point that might be of interest or
instruction. And, lest we forget, the little dog, No Flesh, surely-
takes an important place in the narrative. Crow Dog and No Flesh
are inseparable companions and they succeed in lending life and hu-
mor to the voyage. The author's style is above all simple and
therefore very apt to attract young readers. The events are told
just as they happened, with a good choice of details, a briskness that
does not pall, a movement slow or rapid as the case may require, and
a good amount of dialogue. These points always make for interest.
There is scarcely any idealization and this is again a happy quality
of Father Boyton's writing, for real boys have no use for the unreal.
The book will appeal because of its simplicity, because of its direct-
ness and its abundance of animated dialogue, and lastly because of
its vast background, composed of Indian life along the banks of the
great "River of the Immaculate Conception." And who can forget
the leading character—Father Marquette, the central figure, with
his deep faith, his charity, zeal and love for the souls of the poor In-
dians, and above all his dauntless courage! Who can forget the lit-
tle Indian boy and his dog, or the daring Joliet and his five woods-
men! These are the persons that make up a story that will win its
way into the heart of every boy.

Plato, de Iuentute Instituenda, by Father Timothy Corcoran, S. J.,
Brown and Nolan, Dublin, 1927.

Father Corcoran's latest volume (ad usum academicum in University
College, Dublin) is a welcome addition to the learned author's series of
books on education. It maintains the high standard of his work in the
field of educational history, and fully merits the same favorable com-
ment that some of the leading educational periodicals of England and
Ireland have bestowed on Father Corcoran's published works. The
book is introduced by a brief and elegant Latin preface in which the
aim and scope of the work is set forth. Candidates for the doctorate
in Pedagogy should not rest content with even reliable modern manu-
als and compilations but should consult the best ancient sources in
studying the science of education. As an aid to this study the author
has selected from the dialogues of Plato, exclusive of the books De Re Publica, the most telling of the philosopher's remarks on education, illustrating them by a series of similar excerpts from the writings of Isocrates and Aristotle. The selections are from the original Greek.

These excerpts however are preceded by a specimen showing how the historical material may be used in discussing modern educational problems. French writings on public and civil education furnish the groundwork for the development. The quotations from Isocrates and Aristotle are intended as subject matter for comparison with Plato. The sense of the authors is to be explained, the particular passage compared with Plato's doctrine, and with that of other authors, for example Quintilian, and finally to be measured in the light of modern theory and practice. The importance of this last point is especially stressed in the preface.

Touching on the history of education Father Corcoran insists that it is not mere erudition but should serve as a guide in the art of teaching and in school administration, that it should supply well-established principles for the solution of present-day difficulties or serve as a warning against the mistakes of the past. Some of the titles to the excerpts show how apt they are for this purpose. Plato's firm belief that not the education of the many but the thorough training of the few is the thing most to be desired, finds an echo among many modern educators in their efforts to control mass education.

The enlightening excerpt quoted from the "Laws", in which the true notion of education is explained, shows clearly Plato's interpretation of the term as contrasted with mere vocational training, "When we speak in terms of praise or of blame about the bringing-up of an individual, we style one educated and another uneducated, although the uneducated man may be well educated for the calling of a retail trader or of a captain of a ship or the like. But we are not speaking of education in this narrower sense." Evidently over-ardent exponents of vocational training were not wanted in ancient Athens! And so, by furnishing both Ours and extern students with Plato's opinion on education, Father Corcoran has performed a work of practical value. The tendency of many modern secular educators, inspired by materialism and false notions of ethics has been to throw over completely any principle stamped with the approval of the past. However, Father Corcoran's excellent volume amply proves that good modern pedagogy must inevitably study the mistakes and successes of the past, and incidently that some of the most recent discoveries in education are really as old as Plato and Aristotle.


In four short chapters Miss Levy covers with remarkable succinctness and completeness, the Old Testament Prophecies concerning the Messias, their fulfilment in the life of Jesus Christ, the testimony of the New Testament as to who Christ is, and lastly the evidence of His mission. It is an ideal little book for a convert class and
for Jews or Gentiles who have faith in the divine inspiration of the Bible.

Father Walter Drum, S. J., in the first edition writes: "In the following pages the author tells the story of God's revelation to the human race. With the simplicity of faith in the Bible as God's word . . . she has clearly grasped and sincerely set forth the unity and growth of true religion."


"THE MAN OF GOD", fashioned as it is for men alone, embraces all the prayers that men require, in a simple, plain and straightforward style. It contains prayers for the Son, Husband and Father; special Counsels and Maxims for young, married, single and older men; Rule of Life for Men; Ordinary of the Mass (Latin and English); Prayers at Mass in most simple form; Devotional Prayers to the Holy Name, Blessed Sacrament. Virgin Mary, Holy Ghost, St. Joseph, "Christ the King"; Prayers for Morning and Night; Confession and Holy Communion; General Prayers, including instruction to those in charge of the sick-room while awaiting the priest; Manner of serving a Priest at Mass, all of which are amplified by concise explanatory notes. Being printed on India paper, the book is small in size but large in content. The type is clear and easily legible. This book will appeal to every Catholic man, from the altar boy to the older man.


Catholics desiring to enter into the spirit of Holy Week with true devotion and recollection will find this book particularly suitable. It contains in the introduction an explanation on the origin, liturgy and theology of Holy Week. Then follows the Latin-English of the Masses and all ceremonies from Palm Sunday to Easter Sunday, inclusive and complete. Each ceremony is preceded by a brief note of explanation.


Father Ambruuzzi's booklet on Saint Therese of the Infant Jesus is a real addition to Little Flower Literature. The first part of the booklet is an abridged autobiography. The second part treats of the Little Flower's message to the world. It is a digest and application of her "little way". The author draws from the saint's writings the salient virtues constituting the essence of spiritual childhood and makes appropriate commentary.

To those devotees who have already read the saint's autobiography, this booklet will recall many a sweet picture of charming, childlike
scanty. To those who have not yet experienced this pleasure, this booklet will prove an attractive introduction to the more extensive volume.

Preachers and writers will find the second part valuable in its title, arrangement, apt quotation and suggested development.


This volume forms the latest addition to the list of studies in asceticism and mysticism, in the “Section Ascétique et Mystique” of the “Museum Lessianum”, a comprehensive and scholarly set of publications on religious subjects produced under the direction of the Fathers of the Belgian Province, Louvain. While the author in his foreword tells us that his little volume makes no pretense of being a complete study of the spiritual teaching of Bourdaloue, yet he has given us a very scholarly and at the same time interesting exposition of the great preacher’s doctrine on peace and on the practice of the “unitive way” in the spiritual life. The passages from Bourdaloue’s sermons, which fill more than half the book, reveal him not only as an eloquent pulpit orator, but as a great Christian thinker. Many of the selections are among the most eloquent passages of the great orator, and all of them place him before us in a light in which few have seen him before: as one of those who have understood and taught the fundamental principles and practices of the life of intimate union with God. Father Daeschler has done a good work in thus laying emphasis on a too much neglected phase of Bourdaloue’s preaching. That the work of selection, arrangement and exposition has been done with intelligent scholarship, need hardly be said. The volume should be a source of inspiration to our preachers; and those interested in the higher forms of the spiritual life, both for themselves and for the direction of souls, will find here a valuable study. The chapter on “Devotion to Jesus Christ” offers many of Bourdaloue’s developments of the Meditations of the Second Week of the Exercises, and will be of assistance to Retreat Masters.
VARIA
First Exhortation of Very Reverend Father General to the Procurators of the Provinces

September 27, 1927.

Reverend Fathers in Christ:

Now that our assembly has been declared legitimately constituted, and possessing its full quota of members, we, with the strength that comes from the Blessing of the Vicar of Christ on earth—graciously bestowed at my petition a few days ago—open in the Lord this Fifty-ninth Congregation of Procurators. We expect therefrom, by the favor of God, great assistance for the conservation and increase of the Society. My welcome to you, Reverend Fathers, is, on this account most sincere. You have been duly elected by the general vote of your fellow-members: each one of you bears in himself the person of his Province, indeed, in this congregation, you are the representatives of the entire Society. For the performance of this duty, you are eminently fitted. Both in the past and even now you have discharged, in the Society, most responsible offices. Not a few of you, and some more than once, have assisted at similar Congregations of the Society in the past, whether at Procurators’ Congregations, such as the present, or at the General Congregations.

To fulfill, however, the admonition (n. 12) of the Formula of the Congregation of Procurators, I wish to recall to you briefly the end of our present assembly. The Procurators are sent to Rome every third year, as you are well aware, for a twofold purpose: first, “to inform the General of various matters,” (Const. P. VIII c. 2 B) second, “to decide if it be necessary to convene a General Congregation.” (Congr. Gen. II., decret. 19).
The first duty of the Procurators is discharged by a private interview that each one has with the General, and, of itself, would not require that the Procurators be in Rome at the same time. That these interviews are of great assistance for the better government of the Society is a fact that my own experience has attested both in the past and even on the present occasion, since I have already conversed with several of the Procurators and most of the Relators of the Greater Missions, who in virtue of a recent and particularly useful permission have come to Rome during the past months. Nor can it be doubted that a like happy result will attend the interviews I shall have with the other Procurators.

The second duty of the Procurators is, that after considering the present condition of the Society as they may know it from their own personal knowledge, or from information obtained from others or yet to be obtained here, each one should by his vote decide if it be necessary to convocate a general Congregation. This, after all, is really the whole purpose of the present Congregation. In coming to this most important decision, we should be guided by what is clearly indicated in the 18th paragraph of the Formula of our Congregation. That our judgment may be free from error, the Formula has wisely ordained (nn. 15-17) what information we are to consider, the sources from which it is obtained, and in what way it must be held secret. There is no reason for me to delay and urge that this information must be given and received with the utmost seriousness and earnestness. For it is this information that will have the greatest influence in deciding your vote on the General Congregation. While it is true that the Provincial Congregations have already voted on this matter, and although these votes are certainly not without authority, and must be examined by all of us here present, yet the Formula distinctly admonishes the Procurators (n. 19) “that in casting their vote, they must not confine themselves to a mere following of that which has already been approved in their own Provincial Congregation, but they must, after having weighed all the information, vote as they themselves think in the Lord.” However, in seeking their information, they must not transgress the limits
prescribed by the same Formula. Those to be consulted are the General, the Assistants, the other members of the Congregation, and the Secretary of the Society, but no one else, not even the Relators of the Vice Provinces and the Missions, who, although they have come to Rome on the occasion of this Congregation, yet have no part in the Congregation itself.

During these three days, therefore, we must with all care and diligence acquire such knowledge as will enable us to decide what is best for the common good of the Society and the greater glory of God, and this must be the only motive of our minds and hearts.

As far as I can, in conformity with the example of many of my predecessors and the advice of the Formula itself, I shall put before you briefly the present state of the Society, and these words of mine may be of some assistance to you.

The Society, by the favor of God, is increasing daily: we now number thirty-four Provinces and five independent Vice Provinces: the growth in members was greater this year than at any time since the restoration of the Society. Five hundred and thirty soldiers of Christ were enrolled in our peaceful army, which numbers now more than twenty thousand. If, as we can confidently hope, this happy number of vocations continues in the years to come, new Provinces and Vice-Provinces must be erected for the better government of the Society, according to the spirit of the Constitutions.

Disturbances, the machinations of enemies, and even open persecutions have not been lacking: they may be seen today in the beloved Province of Mexico and the cherished missions of China. We have learned from our Holy Father, St. Ignatius, not to fear storms of this kind, which rather help than afflict the Society, and trusting in God, we look upon them as even a sign of the approach of happier times. Amid all the anxieties, we have one joy and consolation, the courage of our Fathers and Brothers who are in the conflict, the constancy of our missionaries, and the marvelous charity of the entire Society, which, by steadfast prayer, never ceases to comfort
our afflicted brethren. If, as has already occurred in China, God should deign to choose from among our number those who should shed their blood for Him, I have no fear but that the Society will show that she is bringing forth and nourishing in our day martyrs as brave as those of the past centuries.

What I have said thus far pertains to the external growth of the Society, but of far greater value must we esteem the signs that are not lacking to show its internal vigor. We are pressed everywhere, and persistently so, by appeals for the spiritual ministries of Ours: were our numbers doubled, immediately all would find more than sufficient work ready for them. We are sought for, not only by the leaders of the Catholic laity and by the Bishops, but also by the civil rulers, among them non-Catholics and even Mohammedans. The Holy See has repeatedly offered, and not infrequently enjoined upon us works, for whose undertaking we seemed unequal, had not obedience dispelled our doubts and added courage.

I myself believe that not for many years, and perhaps not since the restoration of the Society, have we been besieged by so many persistent and ardent appeals. This is the most undeniable proof that times have changed for the better, since the spiritual needs of the people are both felt more deeply and valued more highly. Nor can we fail to see in this a strong proof of the value put upon the labors of the Society by the Holy See, by the Bishops, by the faithful of Christ of whatever tongue or land; and this conclusion is confirmed by what I have learned from Nuncios, Apostolic Delegates, and many Bishops who have honored me with their visits.

This surpassing and perhaps excessive confidence felt in our regard by the supreme rulers of the Church, should be a great comfort: for it would appear that our labors, while not free from human infirmity, are not entirely useless in promoting the good of the Church and the glory of God. Since this is the rule of our Institute, that those ministries are to be preferred which are calculated to produce the more universal good, we should give thanks to God that it is especially ministries of this kind that we are offered. Such, for example, is the formation of the clergy. We not only direct priests and re-
ligious men of various Orders and Congregations in the Spiritual Exercises, even at times for the entire thirty days, and also at other seasons of special recollection but in some places we are entrusted with their entire education. In Italy, for instance, although the dearth of men is here greater than anywhere else, by a command of the Holy See, to which we could not have objected without disrespect, we are entrusted with the care of the four great Regional Seminaries of Naples, Anagni, Catania, and Cagliari, in Sardinia. In addition to the Pontifical Institutes and the Ecclesiastical Colleges, that we have long conducted at Rome, by order of the Supreme Pontiff, we are to be given charge of the Pontifical Seminary for Russians, soon to be opened in that city. Various other Seminaries, as well in Europe as America, are under the zealous direction of Ours. Many of those are not confined to one diocese but have been established for an entire nation, and frequently for the common use of several nations. I may mention the Canisianum, at Innsbruck, Austria; the Pontifical Seminary of Comillas, Spain; the Caracas Seminary, in the Republic of Venezuela (which, in the opinion of the Apostolic Delegate, is perhaps the best Seminary in all Lat'n America); the Seminary of St. Leopold, in Southern Brazil; the Pontifical Seminary of Buenos Aires, in the Argentine Republic; the theological faculty of the Chicago Seminary, in the town of Mundelein, United States of North America, and other smaller institutions. In the foreign missions, the Society is laboring no less strenuously for the formation and establishment of a native clergy. For not to delay on the Pontifical College of Scutari, in Albania, and other smaller seminaries in various missions, the Seminary of Mangalore, in the East Indies, enjoys a high reputation, and is imbuing with holiness and learning the future priests of many dioceses. The Pontifical Seminary of Candy, in the Island of Ceylon, is considered the common ecclesiastical college of all India. Although the Holy See has but recently conferred upon this Seminary the privilege of granting degrees in Philosophy and Theology, three brilliant youths have already received the degree of Doctor of Theology, the first to be so honored in
Asia. The Society has also been given charge of the Central Seminary in China, which the Holy See in its great solicitude has erected in the city of Hong-Kong.

Nowhere, however, are the appeals to the Society so urgent as in Southern or Latin America. In the vast territories of this land, which seems to have quickened under a new influx of life, we are being asked continually to found Universities, Colleges, Residences and Missions. I confess, Reverend Fathers, that I am deeply grieved as often as I am forced to deny such persistent and trustful appeals. I know well the extreme spiritual necessity of these people. Forced daily to defend the faith, to which they have thus far remained so loyal, against the artifices of the Protestants, they are ill-prepared to expose the fallacies of their enemies. The cause is at once apparent, when we learn the number of the Catholic Clergy. Such is the scarcity that for five hundred thousand of the faithful their are not more than twenty or thirty priests! Not once only, Reverend Fathers, as I meditated on their plight, the thought has come to me—would not St. Ignatius decide that every hardship must be endured to satisfy such appeals: would he not send hither many apostles from Europe and the American Assistancy? In these lands, any earnest man can easily find a minister of the Gospel of Christ: there, even a greater necessity calls us than in the land of the infidel, since it is a question of preserving nations in the Catholic Faith. Surely, to these, as our brothers in Christ, and of “the household of the faith”, we are bound by more intimate ties of charity. Add to this, that they both value highly, and love from their hearts the Society that has served them so well in the past.

But these manifold works and pressing appeals must not turn our minds from the ideal of our Institute, which cautions us in all our efforts to strive that our ministries be lasting rather than numerous. Such is the admonition of the 20th Decree of the Third General Congregation. For at that time, the same fear that had seized St. Francis Borgia shortly before his death, had also come upon several of the most prudent of the Fathers, who thought that because of a too great zeal in undertaking new works, a carelessness about our interior life and a
neglect of spiritual things would work their way here and there into the Society. Would that we were not now oppressed with the same fear!—or rather, would that what we all fear, had not already come to pass in some places! Into the inmost depths of our hearts, let us impress those words of our Holy Father: "These are the interior things, from which force must flow to the exterior, for the end proposed to us" (Const. P. X., an. 2). We are likewise counseled by the Evangelist: "What doth it profit a man if he gain the whole world and suffer the loss of his soul"? (Matt. XVI, 26), for these words apply no less to the entire Society than to the individual members.

It is, however, a great consolation to know that the Provincials are endeavoring to dispose all things according to the canons of our Institute, which, since they may be so readily learned from the Epitome, can now be urged with greater vigor. Certainly it is the duty of our Superiors to be watchful that the spirit of the Society be maintained whole and inviolate, especially in these times when the spirit of the world is so broadcast, and when it strives to penetrate into the sacred cloister of the religious house, and not always without success. That spirit I mean, which exaggerating the rights and liberties of the individual—"individualism" as they call it—is, of all things, most abhorrent to our obedience, and which, hankering after the comforts and empty pleasures of this life, brings religious poverty into grave peril. Against this spirit, wholly steeped in evil, what more efficacious remedy can we oppose than the perfect observance of our Rules and the jealous preserving of the traditions of our houses? For no less to-day than in the past, our Rules are the invincible ramparts of the Society, and the approved traditions lawfully apply our spirit to the practical exigencies of time and place.

Everything that I have touched upon will be made easier to both Superiors and subjects by the revision of our Institute. We are now laboring at this work according to the directions and rules wisely ordained, four years ago, by the last General Congregation. We have not, I regret to say, been able to do all that was needful: not the desire but time was wanting. Nevertheless, the principal object of our prayers, that along
with the Enactments of the 27th General Congregation
the Epitome of the Institute be communicated to the enti-
tire Society, was accomplished, and the fruits have al-
ready begun to appear. The Epitome has not only been
approved by Ours but has also received extraordinary
praise from the most distinguished prelates of the Roman
Curia. After the Epitome, certain instructions were pub-
lished, as those concerning dismissal from the Society, the
third probation, permissions that are to be renewed every
twentieth year, practical regulations on the form of writ-
ting to Superiors, and other instructions of like nature.

I hope that I shall soon be able to put the finishing
touches on the last of the documents pertaining to the
revision of the Institute, and especially those containing
some minor changes in the rules of the various offices, for
which plans have already been prepared. Do you, Re-erend Fathers, aid our labors by your prayers; through
you, I recommend them to the prayers of all the sons of
the Society.

It has been our happy destiny during the past few years
to see the number of our Blessed and Saints in heaven
increased; and for the first time, a member of the Society
has received the glorious title of Doctor of the Church.
There are also bright hopes that, by the mercy of God,
others, too, shall be raised to the ranks of Saints and
Blessed, among them, many of the restored Society.
Pre-eminent are the causes of Fathers Paul Ginhac and
Francis de Paul Tanin; we hope there will soon be added
a third, the much-desired Cause of Beatification of
Rev. Father John Rothaan. I shall give you pictures of
him that you may distribute them on your return, in my
name, to every member of the Society in the world. God
grant that through the intercession of that devout Gen-
eral and the prayers of our Holy Father, St. Ignatius,
and the Blessed of the Society in Heaven, we may be
daily more filled with the spirit of the Exercises, and by
means of these Spiritual Exercises used according to the
Constitutions (p. IV. C 9. n. 5), we may scatter that same
spirit broadcast, and gather richer fruits in the vineyard
of the Lord. Thus will our Society, in the midst of the
the storms of this life not only escape all harm, but even
advance and make greater progress for the Greater Glory
of God.
After the decree has been issued on the advisability or inadvisability of summoning a General Congregation, (and by far the greater part of our congregation thought it inadvisable), it is according to the accepted custom, confirmed now by the direction of the new Formula, (n. 27), for the General to recommend those matters “which shall be judged helpful to the common good of the Society”. I deemed it well, therefore, to speak further on the subject already considered in my first address, that is, the manifold growth of the Society and of its works. Indeed, of late years, as in the same address I stated more fully, petitions for new houses and new undertakings have already increased to the extent of taxing our utmost resources in every quarter; very many of these petitions because of lack of men we are obliged to refuse. This, your own reports from the several Provinces, and what I have heard of the Missions, from their representatives, clearly attest; with one voice, almost, you take up the cry, “We have no men!” And with reason do we complain that those who sturdily bear the burden of the day and the heat, are well-nigh prostrate with their labors. And yet, realizing the spiritual needs of your countries, you are asking not for relief, but for reinforcement, that your Provinces may take up new and important work. Holy, certainly, and untiring is this zeal for the divine glory, and entirely in the spirit of our Institute; whence I am loath to disapprove of it; rather it is a great consolation to me. Yet by virtue of my office I must point out once more the dangers which threaten our Society as a consequence of it; an ‘effusio ad exteri- ra’, and a serious weakening of holy poverty. And again I will earnestly recommend to you the means whereby
these dangers may be averted, to wit, fervor in our spiritual exercises, and a sincere love of holy poverty, that will strengthen the firm wall of religion.

But as I have frequently dealt with these subjects in the past, and, God willing, shall speak of them again, two other matters of special note, Reverend Fathers, have arisen at this time that I would propose to you, and through you to the whole Society: the selection of candidates and their training, and the choice of our ministries.

As to the first: it is not at all surprising that the insistent appeals made on our resources should sharpen our desire for a corresponding increase in the Society. Indeed, this desire all the sons of the Society, from the youngest novice coadjutor to the grave Professed Father ought to cherish. To use the words of our holy Father St. Ignatius, "We ought to cooperate eagerly with the promptings of the divine call, taking pains that the number of workers in the vineyard of Christ our Lord be increased". (Const. I, I, C). Now this I too, after the example of St. Ignatius, deem worthy of special emphasis; the more so since it must be confessed that in some places Ours do not use their best endeavors to promote vocations. Neither need you fear that multitude which our Holy Father sought so anxiously to exclude, inasmuch as he himself clearly shows us his mind in these well-known words: "This however, does not debar a number, however large, of those who are worthy... for men of this character are not to be considered a mere crowd, but rather the number of the elect, even though the number be large." (Consti. VIII, 1, 2, B). Let each of us therefore, to the best of his power, labor, "that the people in their service of God advance in merit and numbers", pouring out fervent prayers to the Lord of the harvest, that He send forth laborers into His harvest; giving example in all manner of religious perfection, that thereby most excellent young men, in our own day most especially, lifting up their eyes with longing to higher things, may the more readily be attracted to follow the evangelical counsels, and carry on the work of Christ's apostles. Let those moreover, who in the course of their duty, by the spoken or written word come in closer touch with young men, prudent-
ly, yet withal not diffidently, open to them the whole of Christ's teaching. Let them not pass over those words, "If you wish to be perfect. . ." However, together with this sincere desire of enlarging the Society, a great measure of discretion is needed in choosing our future associates, lest our new recruits might weaken, rather than strengthen our ranks, as the case would be if men unsuited to our life were to be freely admitted, and remain long with us. Once last year when the Supreme Pontiff most graciously received me in audience, I showed him a conspectus of the Society, and spoke of the happy increase in vocations. He replied slowly and calmly as is his wont, "Let us be glad that you have so many candidates, for thus you will be able to choose carefully from among them." This sentiment I commend to all superiors, consultors, examiners, and all others engaged, with praiseworthy zeal, in adding new members to the ranks of the Society.

With especial diligence, therefore, ought we to observe what our Holy Father St. Ignatius in his wisdom has said in the Constitutions, repeated briefly in the first part of the Epitome, (Nos. 38-51). Wherefore let us examine intently whether the young men who knock for entrance at the door of the Society enjoy a good measure of health, and in particular whether they are afflicted with any disease called hereditary. Moreover in what pertains to Chastity, let us preserve in their entirety those wise prescriptions of Rev. Fr. Beckx, given in a letter to Provinceals on the 12th of March, 1861. (Epist. Select. pp. 142 ff.), which of course have no less value in our own day than they had then. And we must hold for certain that any mistaken tolerance in this matter is a grave harm to the Society, and to the youths themselves as well. For young men of this sort, whom Reverend Father Beckx numbered among those unsuited to our life, sooner or later will have to be sent away, to their own greater hurt, and the dishonor of the Society. Consider too, whether the candidates are men of sound and right judgement: for this gift of God, even in early life, is not altogether hidden, and if any be lacking in it, they are the ones who will give rise to more serious trouble in after days, both for themselves, and for the Society. For
this reason we must be most strict in excluding them. Fi-

nally, if it be a question of scholastics, the measure of 

their talents must be appraised, that these future com-

panions may not remain always below mediocrity in 

studies, and prove unequal to even the lesser of our 

ministries.

Now what I have noted for the admission of candidates, 

Novice Masters are by a special token to take as ad-

dressed to themselves. For if it should chance that any 

of these unfit candidates by chance or by misguided piety 

be admitted, it shall be for the Master of Novices to see 

to it directly from the first probation that they return 

home of their own accord, or be lawfully dismissed by us. 

But if their unfitness, whether of disposition, or talents or 

will, be not discerned until the second probation, at least 

in good time let them be sent away. And the more surely 

and easily to accomplish this, let their virtues be given 

fitting proof, as St. Ignatius teaches by repeated counsels 

in the Constitutions. For they who have not a true voca-

tion will scarcely be able to withstand this manner of 

trial for any length of time. But to retain in the Society 

those who are not really fit for it would certainly be a de-

plorable indulgence on the part of Superiors, and as I have 

said before, exceedingly damaging to the Society. Men 

of this type, although they be few, by degrees weaken and 

impair the religious spirit of the whole community, par-

ticularly a body of scholastics; and they undo regular ob-

servance, or at least hinder those who are eager to advance 

in religious spirit. Futhermore this delay is harmful to 

these young men themselves; for the sooner they return 

to the world, the sooner they enter on that way of life 

which they may find more suitable to them. Confessors, 

too, would do well to reflect on these thoughts.

It is very true that however careful we are in selecting 
candidates for the Society, we shall fail in our purpose, 

unless with equal care we form these young men accord-
ing to the principles of our Institute. Wherefore, to be 
brief, I earnestly recommend Masters of Novices, Instruc-
tors of the Third Probation, and all other spiritual 
directors not to depart from our venerable and holy 
traditions in the training of our young men, but to imbue
them with the solid principles of the Exercises and the Constitutions for a bulwark against the time's worldly spirit, and false religious ideas. Superiors must beware lest the scholastics be unseasonably employed, even in the time of vacation, in apostolic ministries, except such minor ones, rather trials than ministries, which are altogether conformable to the Constitutions, and have always been in use among us, such as teaching boys the catechism and the like. Neither must novices be withdrawn from the work of their perfection, nor scholastics from their studies, by any occupation foreign to them. This I mention not without reason; for in some places, even from Philosophy, nay, from the Noviceship itself, not priests only, but young scholastics are occasionally applied to even more important works of this nature, at what hurt to their formation no one can fail to see. And there is danger, as I have received reports from the Procurators, of this same practice being extended to other Provinces. It is clear on the face of it that these occupations, however holy, seeing that they are more attractive to human nature than those of the interior spirit, will imperceptibly, and by degrees take over the first place in young hearts, which in the mind of the Church and of St Ignatius ought to be wholly occupied in things spiritual, and either learning letters and the sciences, or teaching the same. I do not deny that from such labors some immediate fruit may be gathered, even at times much fruit. But they are bitter and passing products that tax the tree, and check the growth of riper and more abundant fruits to come. It is my earnest wish, therefore, that the time-honored custom of the Society obtain even in what relates to passing the summer vacations, so that our scholastics at this time may really enjoy a rest of body and mind: and reflecting in quiet upon the studies already completed, may prepare themselves to begin the new scholastic year with revived enthusiasm. And so let those Provinces which have in this matter strayed from the right path, take care to come back to it. The more readily to obtain these results, it is clear how important is that point which the Fathers General have continually urged, which alas, they have not always gained; namely that the most fitting men in the whole
Province be charged with the training of Ours. And if this cannot be without some temporary disadvantage to the colleges and residences, they should bear with their loss patiently, seeing that very soon this sacrifice will redound to the whole Province, when as a result many exceptional men will be prepared for all our needs.

Nor can I let this occasion pass without calling to mind a subject very near to my heart, and which at a former Congregation of Procurators in 1920 I treated in more detail: that is, that as many Fathers as possible be trained to excellence in Philosophy and Scholastic Theology. This our Constitutions require of us, but even more so the good of the Church; for the number and character of the works entrusted to the Society, referred to in my former address, absolutely demand such men, and notwithstanding the exemplary zeal with which Provincials are endeavoring to meet my wishes and the prescriptions of the Institute, we must say that such men are far too few.

Another thing which I proposed to emphasize is the selection of our ministries. But not to be over long, let it suffice for me to recall to the memory of Ours those wise directions of our Holy Father, given in the seventh part of the Constitutions, and to be found set down in brief in the seventh part of the Epitome. (Nos. 600-603; 618-621).

We all admire the wisdom, at once human and divine which prompted these rules: but our conduct does not always answer to our esteem. In these rules we have prescribed what is of the highest import if we are to realize our aim, and really procure the glory of God. We must remember that it is not for us to do everything, no matter how excellent. This never lay within the scope or power of the Society, much less now, when the needs of the people have risen out of all bounds, and the variety of good works will be multiplied in proportion. We are astonished, it is true, that the first Fathers, so few in number, carried out so many important missions in well-nigh all parts of the world. But this was because, following the spirit and direction of St. Ignatius, they never allowed themselves to be carried away by their zeal for good works, but by a prudent choice undertook themselves those works only which made for the greater glory
of God, leaving other works, for the most part, to others. Here too the singular firmness of our holy Founder was manifest; for he was never moved by any entreaty, whether of Ours, or even of the most influential externs to change his plan in the appointment of his subjects to duties, once his plan was clearly made for the greater glory of God.

And so Provincials are to understand the remarks on the choice of ministries as directed to them especially; but they have an application to all superiors, as well as to all Ours toiling in the vineyard of the Lord. For they must not be content merely to work, however steadfastly and tirelessly; but rather they should direct their efforts so as to realize the more far-reaching and lasting fruits for their labors, and without being attached with merely human feeling to any place or ministry, seek to keep God’s greater glory in view.

And now Reverend Fathers, nothing remains but to offer you sincere thanks for the industry, loyalty and charity with which you have acquainted me with conditions in your Provinces and Vice-Provinces, and with which you have acquitted yourselves of your duties in this Congregation of Procurators.

I am well aware how helpful for the government of the Society such reports are, in our days more than ever before; and I only grieve that for lack of time I could not confer, with some of the Fathers especially, longer and more often. It may be that some of the observations which I shall leave with the Reverend Secretary of the Society may help to order things better in this respect also. But I beg of you when you return to your Provinces. carry thither my fatherly blessing to all, advising them how I cherish them in the love of Jesus Christ. And seeing that I appreciate daily more deeply what in the first moment of my election I had keenly realized—I mean my unworthiness to fill a post of command in such a Company—I beseech you, again and again, Reverend Fathers, and I earnestly implore all my companions in the Society to aid me in your prayers, so to govern this chosen cohort of Christ, so long as it shall please God, that by it His Kingdom may daily be more firmly established, and more widely extended over the whole world.
Brazile—Testimony of a Doctor on a Cure Wrought by the Use of St. Ignatius Water

The following letter, from a Brazilian doctor, which appeared in the "Nachrichten" of the German Provinces, ought to prove interesting to all of Ours, who trust in the miraculous potency of St. Ignatius Water.

"Sister Columba, A Franciscan Nun, stationed at the Academy of Espirito Santo, in our city of Bagé, suffered from an ulcer on the breast. I was called in the middle of November to treat her.

"As it appeared to the sufferer, and likewise to myself, after an examination of the case, we were dealing with a very dangerous ulcer. The Sister had had it before, some five years back, and it had, after a lengthy treatment, disappeared.

"Fourteen or fifteen months prior to my attendance, (on the 27th of October 1925 according to the Sister's own statement) the ulcer broke out again and with astonishing progress attacked the healthy flesh around it. The sore covered nearly half of the left breast. The form and boundaries were irregular and at some places it sloped off almost vertically, at other places, there was no very distinct transition. The ulcer in its greatest extent measured fifteen centimeters in length and eleven centimeters in breadth. Many excretions and frequent bleedings further characterized the case.

"I applied all possible remedies without any results. The sore refused to heal and showed no signs of improvement. Then I tried Radiotherapy but after repeated 'ray applications,' the ulcerous condition grew worse and the pain became unbearable. I abandoned radiotherapic treatment and went on with the more usual remedies.

"On the 24th of January 1927, some of the Sisters
began their retreat and Sister Columba was among them.

"On Tuesday, the 25th of January at just about evening time, the wound began to bleed vigorously. During the night the pain was indescribable and gave the sister no rest. The ulcer was affecting the clavicular region and the left arm and hand were swollen.

"On Wednesday the 26th, the patient went to the Superioress and stated her condition. The Sister Superior who knew the sufferer's plight, advised her to rest and allowed her to interrupt the Exercises.

"Sister Columba then took a slight repast and went to her room to rebandage the sore and to lie down to rest. She took off the old bandage and put in its place a little cloth dipped in St. Ignatius Water. This was at one o'clock in the afternoon. Wholly fatigued and exhausted by her sufferings, she soon fell asleep. About two o'clock she awoke and arose for she felt well and considered herself sufficiently refreshed. But to her surprise the swellings had departed from hand and arm; she felt no pain in her breast, and she even pressed her hand to the sore, without experiencing any discomfort. Without courage to investigate what had actually happened, although she knew full well what to conjecture, she called, in her astonishment to Sister Gregoria, the infirmarian. To her she narrated her discovery. Both of them began to investigate, and under the little cloth, they found a large moist scar, covering a reddish field. The Sister was healed.

"On the next day, the 27th of January, I was called to examine the Sister; first of all, they told me what had happened and then I made an examination of the actual facts. Instead of a sore, I found a firmly developed scar.

"The extraordinary feature of the case lies not in the cure but in its speed and suddenness. With this realization, I invited my friend, Dr. Ernesto Medici, to examine the nun.

"Dr. Medici examined the scar and affirmed, that an ulcer of such a size, could not have been healed in an hour as had been stated.

"Dr. Medici's affirmation is readily intelligible, if we wish to explain the event on merely natural grounds. But the fact remains. My friend denies it and will not even admit the possibility of an instantaneous cure. But it is this very suddenness which makes the Supernatural the evident cause of the cure.

"For myself, who saw and touched the wound, who
have treated it unsuccessfully, even followed the ravages of the ulcer on the surrounding flesh, to see now, a large scar in healthy and sound tissue, without pain, for myself, I repeat it, the assertion of Dr. Medici concerning the asserted facts, is an evident proof of God's goodness and might. And this, precisely because Dr. Medici insists (an incontrovertible fact in medicine) that the healing of an ulcer or any wound of such a nature and size require a long time, which is necessary for the reproduction of healthy tissue, and such a process proceeds very slowly.

"In my capacity as physician, I am only too well aware of the Leibnitzian dictum, "Natura non facit Sal tus." I am likewise aware that neither Nature nor any kind of clinical treatment could have produced such an effect, but the cure took place between one and two o'clock on that afternoon. It really and fully took place without the influence of time. For this reason, the cure stands beyond and above the laws of nature.

"And the humble daughter of St. Francis at Espirito Santo Academy praises God and His works.

"To prove here the possibility, of a supernatural cure, is not my endeavor or intention. I narrate not possibilities but facts. I undertake this report with the single and only intention of reverencing our Lord and God, to give Him all the honor esteem and praise for the grace He has granted us, when He permitted us to experience a most extraordinary cure through the means of St. Ignatius Water.

"Let us reverently conclude with the prayer, 'Mira bilis Deus in Sanctis Suis'."

Bagè, (Rio Grande do Sul) Brazil, February 27, 1928.

(signed) Dr. Agostinho Abs da Cruz.

Work among the Japanese in Brazil.

The "Katholischen Missionen," a Mission periodical of Ours in Germany, gives a stimulating account of the work of Father Guido Del Toro among the Japanese immigrants in Brazil. On the 20th of November 1927, the tireless apostle led one hundred and forty Japanese men and women of the most influential and most respected families of the Colony to Baptism. The Archbishop, Duarte Silva, aided by his priests dispensed the Sacrament. The occasion attracted the attention of both Brazilian and Japanese authorities. The Japanese Ambassador of Rio de Janeiro wrote to
Father Del Toro, to thank him for the good he was accomplishing among his people. The Japanese Consul-General and the Vice-consul appeared at the celebration in person. The Governor of the State of Sao Paulo was sponsor for one of the baptized and was represented by his son. His wife, who had been godmother on a former occasion, was also present. Many Representatives and Senators also assumed the role of sponsors.

All Catholic and non-Catholic papers, called attention to the celebration and called the work, "The Crusade of Father Del Toro."

The great day bore much fruit. A week later a Japanese family, who had been in Brazil for twenty years, and had certainly become acquainted with Catholicism, traveled a whole day by train and auto, to be baptized by Father Del Toro. The neo-pagan whites benefited greatly by the healthy example given by the Niponese. Many adults who had never been baptized and had lived without religion finally approached the Father for Baptism. "Of the other countless conversions," he said in a letter, "I can not speak, because they are hidden by the seal of Confession. Everything concerning the Japanese Mission in Brazil is most consoling but I cannot accomplish this work alone. Opportunity is knocking, we must not let it go unheeded. In the future, we will have many vocations to the priesthood and from Brazil we will send Japanese Missionaries to Japan."

As a matter of fact, a number of young Japanese have entered the Seminary at Rio de Janeiro, and one is a candidate for the Society. Likewise, the new College of St. Francis Xavier at Sao Paulo, for Japanese, is proving to be a real nursery for vocations.

The 20th of November marked the first anniversary of Father Del Toro's work. It closed a year which saw three hundred and sixty-six of his proteges baptized in the Jesuit Church of the city. The zeal of the convents is really praiseworthy; for example, as soon as they had discovered through the press the Pope's intention of consecrating a Native Japanese Bishop, one hundred and fifty of them received Communion in thanksgiving, then had their picture taken and had it sent to Msgr. Hayasaki, to arrive on the day he was saying Mass on the Altar of St. Francis Xavier, the Apostle of Japan.

A frequent, touching ceremony, is the enthroning of the Sacred Heart in the Japanese families. On the morning of consecration, all received Communion, and
for all, this day marks the beginning of a deeply religious life. On the spot where the "Kamida" stood, the house altar of former days, is now enthroned a flower-decked image of the Sacred Heart. Father Del Toro presides at the ceremony and gives a little address. This celebration proves to be a great feast for the family, to which even their pagan relatives are invited. For these, the beauty of the ceremony is an object of astonishment and awe, and is frequently the seed of conversion.

This Catholic Movement among the Japanese immigrants, is not limited merely to Sao Paulo City. Two Japanese weeklies and a Japanese agricultural periodical—all three pagan—are friends of the movement and spread the news of city conversions over the country districts, where the majority of new arrivals live. Father Nakamura, a Japanese secular priest, who has been in Brazil since 1923 travels through the countryside, visiting his people in the villages and towns. He has but recently baptized forty-nine of his countrymen, and he reports that in a place called Villa Japoneza, a Capuchin baptized sixty Japanese on one day. At Ribeirao, Preto where the Sons of the Immaculate Heart of Mary have a parish of fifty thousand souls, fifty-seven Japanese, entered the Church on the seventeenth of July 1928. And it is expected that the hundred Japanese families of the district will all eventually follow the example of their countrymen.

A really stubborn resistance to conversion is met with only in the case of three Japanese Protestant Ministers. Father Del Toro says, "In the beginning, I had hoped for their conversion, but all my endeavors were in vain. The real obstacle, in my belief, is the American dollar, for they are members of American sects. It is for this reason that I have hopes that, someday, their conversion will yet materialize. They admire me greatly even though they daily see the booty slip their grasp. It is with envy they perceive that the Japanese who enter the Catholic Church are more revered and loved by the Brazilians, and lead happier lives, than do those who become Protestants. They are quite astonished to think that I have made more Christians in months than the three of them have made in years.

Of course, not all the Japanese immigrants are ready for conversion. It need only be remembered, that the Hongwasyi Union, which numbers many Buddhists among its members, resolved to found a Buddhistic
village on the banks of the Amazon. The money was already gathered and had been freely given; when the plan was presented to the Minister of Foreign Affairs, he gave the following answer, "South America is Catholic, and a religious confederation, on the part of aliens, cannot be tolerated." Nor did such a reply cause great dissatisfaction among the Japanese; for their home government, which finds it so hard to find lands for its emigrants, is by no means inclined to close up Brazil because of antagonism to Buddhism. The Tokio Government could well be considered as using the following words, which appeared in a Japanese Journal of Kyoto—"it is most important, that we soothe the spirits of America with the proof that the Japanese are not exclusive in religious matters, but are in reality quite willing to conform to the religious beliefs of others. This is the best and most necessary propaganda we can spread for the cause of emigration."

In conclusion, to illustrate the spirit that is urging the Japanese-Brazilians into the church, a letter from Father Del Toro is most appropriate:

"On the Feast of St. Rose of Lima, The Patroness of South America, I was visited by a Japanese lawyer who had read of the conversions of his compatriots and had come from Piracicaba, to thank me.

"I asked him if he were a Catholic. 'No, I am a pagan, a Buddhist. After my examination at the University of Tokio, I came to Brazil, not to become rich, but to labor for the good of our Colony. After I had heard of the conversion of many Japanese at Sao Paulo, I came to the conclusion, that to become a Catholic was the real treasure the Japanese could find in Brazil. You, Father, present this treasure to my people, but I long to be, and to do, what you are, and what you are doing. I have come to tell you that I wish to become a priest.'

"'But my dear sir, tell me, are you married?'

"'Yes, I have a wife and children.'

"I told him, that for him to become a priest was quite impossible. The poor fellow became quite sad.

"'What shall I do?', he asked. 'Near Piracicaba where I live, there are seventy-five families, who wish to become Catholics. For this reason I wish to become a priest, to instruct them in the catechism and to baptize them.'

"I answered him, as I gave him a great number of books in Japanese, that he should study our religion very diligently and instruct his people; for this it
would not be necessary to become a priest. I gave him besides, a whole pack of Japanese catechisms to spread among the Japanese families.

"He promised to do as I wished and added, 'I am a man and you are a man, but you are a priest and I am a pagan. Without you I cannot bring about the conversion of my countrymen. Come and visit us. Come and you will find that all will accept Baptism.'"

"I told him that it was difficult for me to leave the city, because of the newly-made Christians and the many catechumens. At the presentation of this new difficulty, the poor man urged, 'I cannot become a priest, nor can I, baptize my Japanese, and you Father, cannot come, what are we to do?'

"I consoled him as best I could, and said that he should see to it, that all would learn the catechism by heart and then I would ask my Superiors for permission to visit Piracicaba for at least a week or two.

"At his departure, he besought me once more, not to forget the religious situation of the Japanese. Without knowing it, he used a phrase, similar to the one Father General used in a letter to me. 'Persevere in so holy a work.'"

"'Father,' said the lawyer, 'do not forsake our Japanese, abide at your holy work.'

"Cases similar to this are a constant occurrence, sometimes twenty, forty or fifty families, ask to become Catholics. But what of me? I cannot do this work alone.

"Here in Brazil, where we have no Bonzes, we must train up a zealous Catholic generation which will certainly send a great number of Japanese priests to Japan in the years that are to come."

It is encouraging to add, that Father Del Toro's dearest wish has been realized. Father Emil Kircher, recently stationed at Okayama in Japan, has been transferred to Brazil to aid Father Del Toro in his splendid work.

A Letter from the German Colony.

"From December until March, I was in the German Colonies, a whole day's journey distant from the nearest railroad station. It is indeed a great treat to return into true German surroundings; to hear confessions, to preach, etc., with all the services, conducted entirely in German. At the present time, many do not understand one word of Portuguese. In spite of the lack of priests, the Colonists have persevered valiantly
in the Faith. Families with twelve and fifteen children are no rarity. One of our best seminarists is the youngest of twenty children, every one of whom is the son of the same mother, who has mourned the loss of only one of her little ones, the others being well endowed with good health of both body and soul. Nearly all the candidates for the priesthood come from these German families. Yet the scarcity of priests is still great. In the Diocese of Pelotas, Father F. X. Diebels, who is sixty-five years old, has forty thousand souls in his flock.

Our seminary here is making gratifying progress. Last year seventeen of our seminarians were ordained, while this year, at the opening of classes in our school, three hundred and twenty-five were registered in the Petit Seminaire. The Philosophy and Theology Courses numbered one hundred and ten students, exclusive of thirteen Scholastics of the Society.

BRITISH COLUMBIA

Visit of Col. Charles Lindbergh to St John's College, Belize.

At 10 o'clock in the morning of December 30, the "Spirit of St. Louis", coming from Guatemala City swooped out of a squall-cloud in the southwest and three minutes later landed safely at the Barracks, Belize. Colonel Charles A. Lindbergh remained in Belize two days before continuing on his tour of good will to the other Central American countries, and it was the privilege of the College to entertain him on the afternoon of the second day. The College heartily united with the citizens of the town in their program of festivities. The reception committee had planned to bring the Colonel to the College at 3 o'clock, but he worked on his plane longer than was expected, so it was almost four o'clock when he reached the entrance to the College. There the boys met him, cheering vociferously, and, headed by the L. E. C. band and the baseball team, conducted him to the entrance of the main building. Here his Lordship, Bishop Murphy, delivered an address of welcome, after which all the members of the faculty had the honor of shaking hands with the distinguished aviator.

Something with which the visitor seemed especially pleased was the few words of greeting spoken to him by the boys in attendance at the College from all the Central American countries. Each came up in turn and bade him welcome.
The Colonel then said a few words of appreciation in return, and proceeded to the second floor veranda to witness the baseball game between the College team and Belize. He started the game by tossing the ball down onto the diamond. After the game he returned to the College. As a proof that he accepted the invitation extended to him by His Lordship, of becoming an honorary student of St. John's College, he placed his signature on the first page of a new registration book. After a light luncheon served in the College library, the Colonel departed, amid the cheers of the boys and the hand-clapping of the goodly crowd of people from Belize who came to witness the reception.

At dawn on New Year's day the powerful roar of The Spirit of St. Louis' filled the air in the vicinity of Belize, and drew a great crowd to witness the take-off. The weather was perfectly clear, with a light breeze blowing from the north. At 6:30 a.m. Colonel Lindbergh gracefully piloted his machine above the heads of the wondering onlookers, circled the city several times, once more dipped over the heads of the crowd at the Barracks and then headed straight for the College. His last act before turning the nose of his plane in a southwesterly direction towards Salvador, was to circle around the College as the American flag on its tower rose and dipped in salute.

The American Consul, Mr. Rossell Taggart, informed the Secretary of State at Washington by cablegram "of the delightfully homelike hospitality and the truly American and Central American welcome extended to Colonel Lindbergh at St. John's College, Loyola Park, where His Lordship the Bishop, the President and most of the faculty are Americans from St. Louis."

CHINA

News from the International Press Agency

At Rome, under the direction of the superior council of the Propagation of the Faith, an international press agency had been started with the special intention of rapid transportation of news from the missions. A French division has been organized by Mgr. Boucker, director of the Propagation of the Faith at Paris and of the society "Amis des Missions". Through this agency we have learned of the official recognition by the Japanese Government of the University of Tokio, on the twenty-fifth of January. The university is directed by the Jesuit Fathers and will henceforth have
the right to confer a university degree. Later we learned of the assurance from the Southern Government at Nankin that the damage done to our mission there would be repaired within a year at the expense of the government.

Through this same agency, we heard on February 21st of the horrors practiced in the regime of communism, in the South Prefecture of Loc-Tang, which has been confided to the Foreign Missions of Paris. Murders, pillaging and burning of property were numberless. Three churches and all the oratories have been sacked; the Christians of Pow-thao, Ho-keow and Pi-ne have been scattered.

The acts of cruelty that have been committed were characterized by unimaginable barbarity. The unhappy victims were dismembered or cut to pieces before the great mass meeting which the people were forced to attend and at which grand harangues were delivered in praise of communism. Every spectator who showed signs of horror or disgust was promptly punished, while the orators spoke from a platform that had been decked with bloody heads. Each town was bound under heavy threat of dire punishment to furnish a certain number of heads in advance.

The owners of lands were obliged to surrender their titles to the property which were burned before their eyes. Their boundary marks were carried off. Dividing lines between fields were ploughed up. All indications of ownership had to vanish. We find that the greatest number of victims are among the land owners and merchants.

Nankin—Letter of Father Hugon on His Capture by the Brigands.

Though for six months I encountered the brigands along the highways and for about the same length of time at night the red glow of burning villages was clearly evident against the sky, the time had come for me to make a most intimate acquaintance with them, and these were my experiences.

On the 19th of last February, I was returning home from a visit to a neighbor's house. The end of winter being nigh, the day was quite warm for a journey that was a little over 30 kilometers. In fact traveling was really a pleasure. In the cloudless heaven the first flock of birds were winging their way towards the north and little blades of wheat had begun to shoot up through the barren soil, without however lifting from the country the wasted appearance of bad times.
At home my pleasant work in the schools, where I expected numerous conversions, was awaiting me and while my mind was teeming with plans for the future I pushed onward with a hasty step.

Suddenly a voice behind me ordered “Come back,” I turned about, and there before me stood four or five men with leveled guns. I was startled for the moment but I realized that I had to say something and proceeded to do so. “I am a priest,” I said, “and no doubt you have seen me pass here before on many an occasion. You know well that I have no conveyance, no money, no opium in fact nothing that you bandits might crave.” I availed nothing. This time they had no intention of letting me pass. They searched my purse and the pack on my donkey from which they helped themselves without any scruple. My scarf served as a belt for a brigand. Their leader donned my sheepskin coat while another pocketed my watch. With unerring fingering they gleaned from the depths of my pockets the twenty-five dollars of my traveling expenses and they disposed of even the medicine I carried for the poor. Now that I had been so singularly relieved of my baggage, would they at least let me go? If I could but get free, I knew that I had some friends near the sea who would take pity on “Poor Job.” The important question was, “How to get free?” No, they invited me to sit down on a straw mat. Hours passed. The brigands came to look about, sit for a moment, ask a few questions, fill their pipes, eat a biscuit and then move on to rejoin their comrades along the road. I was certain that I would not have time to get home that night, but perhaps I could return to my starting point, the distance could not be more than five or six kilometers.

At sundown they forced me to arise and go out into an open space where horses and mules were saddled for the chiefs. The common brigands, their cartridges slung over their shoulders and their rifles on their arms were in readiness to depart. They assembled under cover of the house, advanced a few paces, then halted. ... a few yards further and then another halt. At last satisfied that the road was clear, the band, the chief-tains riding ahead and the brigands following rode out from their hiding place. The wives of the two leading brigands, perched on donkeys, followed the caravan.

One of them wore very extravagant clothes and her complexion was very much helped by rouge.

I was obliged to mount my own little beast that I
VARIA

had brought with me to carry my bundles. It had no saddle, not even a blanket and since it was too small an animal to carry a man, my feet just grazed the ground. Most unexpectedly while on a narrow path that skirted a cesspool, a good three feet in depth, my donkey made a false step. I nimbly leaped to the solid ground but my poor little animal slipped into the filth. She had sunk up to her belly and even deeper than that. They tried to help her out by the halter but the halter broke. The bandits who always prefer the simplest way out of trouble were for killing the poor beast. My servant seized her, (that is the beast), by the ears to pull her out and the ears held very well; a coolie pulled my servant by the queue and it also held. Two hoofs came out; when these were laid hold of, the other two emerged and the animal was free. She was ready for the road again though dirty and bridleless. It was foolish to dream of mounting. I would proceed on foot.

We halted in a large village for the evening meal. Night had already begun to cast its shadows when we again resumed our march. Only a large streak of light marked where the sun had set, and it was from that, I was able to surmise the course that we were taking. After a wide circle to the northwest, we turned of a sudden directly northeast. Night was now entirely upon us. It was very dark, for it was almost time for a new moon. From the hilltops the land seemed like one black mass, and we could travel unseen unless the glimmer from our lantern, shining far into the blackness, betrayed our position.

Now of a sudden the crowd of bandits deserted us. Only two guards were left on guard with my servants, the two chieftans, the wives and myself. After traveling through swamps and pools we finally came to a village. As we neared the village one of the guards fired two shots as a signal for recognition. The peasants, more or less members of the band, willingly let us pass on without difficulty.

At last we came to a halt. In a house with a thatched roof, exactly like thousands of others, with a huge Chinese bed, a small mat and some stools for furniture, I was to spend the night with my servant, the chieftans and their wives. Being a little footsore, I lay down on the mat without removing my clothes, for I had no blankets, and with my feed-bag for a pillow I tried to sleep.

The attempt however was without much success.
The bandits were chattering about a fire of grass. When it burnt low they refreshed it with so much fuel, that for about a half hour the air in the room was suffocating. I hid my face to keep from choking from the smoke. Finally the brigands went to rest. But after a few moments a guard approached and made us stand so that he could search us. Since we had nothing it cost him only his trouble and he went back to lie down. A moment later he changed his mind and again examined all my clothes from which he helped himself, giving me in exchange for a woolen cloak, a Chinese vest, that could scarcely keep off the cold. Before retiring again, he bound my servant and myself, fastening our hands behind our backs by tying the two thumbs together with a cleverly knotted cord. We remained in that position until morning, when the chief, coming near, unbound us. Once more I flung myself upon the mat, but I slept very little.

At about seven o'clock I obtained freedom for my servant, who was to deliver two letters: one to Fr. Minister, who was my superior at Hai-Tcheou; another to my home telling my people that they must do nothing without Fr. Minister's order. So passed my first hours of captivity with the accompanying impressions. Later there was to be a series of most uneventful days.

On rising in the morning they washed after a fashion, and that not every day, but only when the inclination urged them. Then came breakfast, a bowl of soup with biscuits and some native butter. Nothing more was had until the tehe-fan of the evening which was the same as the tehe-fan of the morning. I stayed on my bed since that was the only thing I had and I had no permission to wander about the room. Thus I led a very lazy life during those happy days. Between times people came to have a look at the curious animal; sometimes more than twenty stood about open-mouthed, exchanging significant glances, and staring at me. They carefully inspected all my belongings, my breviary, my little statues, my rosary, and my glasses for which I had to fight with some particular visitors who wanted them. When the evening tehe-fan was over, the brigands chatted and smoked for about two hours, filling my ears with their stories.

On Wednesday the twenty-second they transferred to less uncomfortable quarters. The bed was nothing more than a little batch of straw, but I had more quiet, for the brigands never assembled there. On the next
day I received a message from Hai-Tcheou and a letter from Fr. Minister. His letter informed me that on the morrow I would be set free. But immediately after receiving his letter I was transferred to another village a short distance from the first. The new quarters were furnished with a bed, though the brigands also gather there, to continue their games of dominos far into the night. They played this game with boisterous animation, and always with a sufficient amount of pleasantry, most of which was far from being understood by me. At about five o'clock we had all flung ourselves on the straw mats that served as beds.

One evening as I was struggling with sleep they dragged in a poor fellow whom they had caught on the road. To force a few coins from him they hung him by the thumbs from a beam for a half hour. When he tried to speak they loaded him with heavy blows, using clubs and even chairs and stools on his head, as well as on his limbs and body. When at last he was near his last ounce of endurance they left him blindfolded and bound hand and foot in a corner of the room. How comfortable my bed seemed then, when he had neither mat nor pillow.

Saturday the twenty-fifth brought a startling occurrence. The brigands decided to frighten me. At sundown they took me to the principal village. Here there was great agitation. Everybody seemed to look at me, whispering to one another, and casting pitiful glances at me. That night I spent in a stable. About three in the morning a little urchin pitched me the breakfast usually served to a condemned man. I ate it. At daybreak we travelled southward. After journeying a few miles we halted near some tombs. They carefully bound me and thrust me into a grave, then they placed planks over it and shoveled a mound of earth on top, taking care however, to leave a small hole between the planks so that I would not suffocate. Thinking that, after all it was a good chance to escape I pried my hands loose and with my tobacco pipe for a mattock, I made a hole through which I could crawl out. Alas, about forty yards from either side of the grave stood a sentry. One of them must have heard my manoeuvres for a bullet grazed my hiding place, making my ears ring for several minutes. I did not "choose to run" and so decided to wait until nightfall. That evening just as I was making my escape my grave-diggers came to let me out. It was far better, too, that I did not run away. That would not have been
the way to treat these brigands. On the following morning, Monday the second, an amiable fellow, armed with a rifle, took me back into the country where I passed two days at the house of a kind old lady. There they began another attempt to terrorize me. It was no longer a question of being shot or buried in a ventilated tomb; but now I was to be consigned to the family of the chieftain at Ho-nan. The first step in this project sent me westward. Truly the journey was only one “li” but that was far enough. On Tuesday evening I was received at my last prison. This place was more picturesque. The small room was black and smoky, with a scanty layer of straw on the floor, where I lay with the bandits. From morn till night they played dominoes or smoked their pipes.

Evening came after their long chat and though everything seemed apparently quiet, I could still hear their gossip about the day’s travelling while they broke up to take their posts for the night. The sentries took their posts every two or three hours and at each shift they revived the fire with hay which kept the room quite warm but made the air quite unbearable because of the smoke.

My relations with the brigands were by no means unpleasant. If they were lax at times in treating me with due consideration, at least they never showed any inclination to be brutal. Many times they wished me to preach to them, but, to avoid their derision, I told them that if they wished to hear my doctrine they had only to send me back to my church and come there to hear me. Once or twice however I was consoled by one of my jailors who had been baptized and knew his catechism perfectly; I asked him some questions and everything went well without any disrespect being shown.

I had spent ten days in my last prison when on Tuesday at six o’clock at night, the chief became suddenly angered at my unprofitable sojourn and informed me that I must return to Kao-lieow At the same exchange for my present clothes, without however giving me my own clothes. I had only a loose garment and my overcoat. Certainly I would never think of walking twenty “lis” over a soggy road after two days rain, with only summer apparel, to arrive at nine in the evening under the walls of Kao-lieow. I refused to go. On the following morning at nine o’clock the assistant chief sought me and set me free. I began
my journey and the road was in such a condition that I congratulated myself on not going the night before. Toward mid-day I came to Kao-lieow. The brigands there who had disapproved of my arrest were waiting at the gate and over a hundred of them escorted me to the mission. I learned since that five horsemen had set out to meet me in order to bring me home. What a change. But I am glad that did not happen. Knowing that these brigands are ordinarily such rogues I never felt certain of my freedom until I had set foot inside my residence.

Evidently my experiences make a very interesting story if I may judge from those who question me. My captivity would not have lasted so long had there not been a train robbery at Hiu-tang-tchoang which called out some of the troops in that region and broke off all means of communication. Such as it was, it was not at all unpleasant and now, using every precaution that prudence will command, I am ready to start out again on my missionary journeys. For the present I am nursing some ailments which I could not care for during my captivity, but I hope to be back at my work in the near future.

COLUMBIA

Barranquilla—Some Statistics.

From the end of September to the middle of November, 1927, Fr. Fernandez gave missions in seven different towns and villages. It was the first time that five of these towns had ever received the blessings of a mission, and the zealous father reaped an abundant harvest. The results of his ministry are as follows.


A catechical class of 338 children was founded and is now well on its way. In one village the Father founded a congregation of the Children of Mary.

Bogota—The Government Changes the Standing of Our College of San Bartoleme

A decree of the government issued near the end of last year deprived the college of the aid due to a secondary government school and consequently reduced it to a private school. Because of this decree it has
been necessary for the parents themselves to pay for their children’s tuition. This naturally caused many serious difficulties to the parents and brought about much discussion. In accordance with the same decree the college has established the classical and scientific courses which extend over the space of seven years. The degree of Bachelor of Arts or Bachelor of Science may be conferred by the college. A school of commerce has also been instituted, which will cover a period of five years.

GERMANY

New Vice-Province

Provincial lines were markedly changed in a recent realignment. Saxony was taken from the Upper German province and added to the Lower province. Then the latter was split east and west, with the Elbe as the approximate border, and the eastern section erected into a dependent vice-province, with Father Bley, former provincial, as vice-provincial.

Berlin—Progress of Our School.

The new Gymnasium at Lietzensee in Berlin is now in its fourth year and is enjoying the not unmixed blessing of too many students. At the beginning of the fourth term the registration showed that the classes were attended by 233 pupils, representatives of all classes of Berlin society, sons of state ministers and of laborers, of shopkeepers and government officials. The main problem at present is to secure larger classrooms and more teachers, especially more Jesuit teacher. The German school authorities show our institution every attention and have frequently expressed the wish that the faculty be supplied with more of our priests.

The housing conditions in Berlin are such that the after-school engagements of the students has become a problem to parent and boy alike. This has led the school to introduce a quasi boarding-school arrangement, satisfactory to both parents and students and at the same time increasing the pedagogical influence of the teachers. At the close of school, instead of immediately returning home, 124 scholars stay at the Gymnasium for a slight refreshment, followed by games and study-hour periods under the direction of Ours. This arrangement has proved most satisfactory and effective.
In connection with this work, the school authorities are expending every effort to establish the most friendly relations between the parents and the institution. To achieve this end, there are frequent family gatherings in the school on evenings in Christmas week, Shrovetide and the like. These reunions are a source of great pleasure to the boys, their folks and most of all to Ours. The programs are very simple, the school orchestra renders a few selections, the boys sing and give short addresses, but the results of these meetings are most gratifying.

The progress of the first four years augurs well for the future of the Gymnasium am Lietzensee.

INDIA

Mangalore—St. Xavier's College. Conversion of a Brahmin Student and What Followed*

One day, last March, B. M. Shiva Rau, a student of the Senior Intermediate, sent me a note wherein he earnestly asked me to grant him an interview, as he wanted to speak to me on a matter of great importance. I went down immediately, but besides the usual topics, we spoke of little else. I chid him gently, and he looked wistfully at me, but said nothing. A few days later he met me again, and asked for a book to read. Though a Hindu, there was something peculiar about him his eyes were so limpid and pure, his smile was so sincere and unaffected, that I thought he might profit by reading a thoroughly Catholic book, and gave him Benson's "Come Rack, Come Rope." The book was returned to me after a week, and with it there was a note, like the previous one: "Please, Father, will you come down. I want to speak to you on something very important." I had my hopes about the boy. In fact I had been praying for him to our Blessed Lady. Yet, I confess, I was not very sanguine. I went down. He smiled at me; he spoke of the coming examination, and nothing more. I asked him how he was; I told him not to study too much. And then I concluded "Shiva, something worries you now, which you do not tell me. But pray, and ask for God's help and light."

On the 6th of April I got the following letter.

6th April, 1927

Dear Rev. Fr.,

I came to you the other day and called you down to talk to you on some private matter. Well I really had some private matter, but scarce knew how to

*A statement of Father D. Ferroli S. J. in the Patna Mission Letter.
express it to you or why to tell it at all. But, Father, I cannot stay without expressing it and taking your advice on that point. I request you to keep what I am going to tell you a secret known to me and to you and to only another third person—He.

On the very first day I entered the portals of this College, I heard a voice crying in me, that said: 'Be a Catholic and win Heaven.' As I entered the chapel of the College—for I remember, I first entered that when I came here—the voice was more distinctly audible to me. From that day it was a problem in me. But I am yet a boy and so am not ashamed to say that to be a Catholic and a Priest was the conclusion I arrived at just the other day, and that was the point on which I wanted to take your advice and help by way of prayer.

I have not expressed my intention to my parents, nor to my brother. And if they hear it, I shall have to go into the wide world 'without chart or compass.' But I shall have the consolation that God is my guide; He has helped many, surely He will help me—a distressed and forlorn creature. But still I cannot understand whether I should inform my parents at all; whether good will come out of it. Sure enough they won't allow me to stir out of the house if they get the least suspicion about it.

I don't know. Father, whether I should wait calmly till I complete my education—perhaps an interval of three long years, and then get converted or whether I should do so immediately. Please advise me in these my difficulties. If you can do so now, I shall be waiting here, down below. But, please, don't let my brother or any one suspect me in the least; for in that case, I am undone, all my plans shall be upset.

Father, I am only sorry to say I could not express to you these simple facts by word of mouth. Here then I present them to you in writing. Excuse me for having troubled you with these questions, and more still for having called you down the other day. Expecting you to come down with the light to be thrown on me,

I remain,

Your ever obedient pupil,

B. M. Shiva Rau.
Before going down, I prayed a little, and then I thought it was not a breach of trust to speak to Rev. Fr. Rector. In five minutes I was with Shiva, whom I consoled as well as I could; I gave him a little crucifix, and asked him whether he ever prayed. He knew the "Our Father" and the "Hail Mary" already, and it was his habit to recite them every night before going to bed. I gave him also a small prayer book, and told him to endeavour to be pure and good during the holidays, and to be sure to pray to our Lord every day. "Now," I added, "we cannot do anything. But when you come back we shall see what is to be done." During the holidays I hoped and prayed that such a fair flower might not wither away, but I confess I was very despondent. When we returned from Kotagiri, Shiva was still at home; but early in June he came back to the College; and then Rev. Fr. Recter decided that I might begin to instruct him.

In order not to attract the attention of others, he used to come to my room almost every day, and his quiet determination to enter the Catholic Church dispelled all fears as to his sincerity and strength to face the gathering storm.

After anxious prayer and thought we decided that he should be baptized on the Feast of St. Ignatius. But then, how to inform Shiva Rau's relations? Shiva Rau at first thought of telling them after Baptism, but that was considered unfair. On the other hand, they could not be told long before, for obvious reasons. It was decided that on the Eve of St. Ignatius' Day, Shiva Rau should go to St. Joseph's Seminary, where the Sacrament of Baptism would be administered, and meanwhile I should inform his brother and guardian, who happens to be a teacher in the College. Shiva Rau had prepared a letter, and this I handed to his brother, as he entered the parlour with me immediately after class. Mr. Bhujanga Rau (Shiva's brother) read the letter in perfect silence, but his face was darkening, and his eyes had fierce gleams of anger. I was recommending the whole thing to St. Teresa of Lisieux, and to our Holy Father, whilst Rev. Fr. Rector was earnestly praying outside.

When Bhujanga Rau had done with the letter, the first thing he muttered was: "It would be better if he were dead!" and then he asked to see him. I answered that he was not in the College, and that he had charged me to tell his brother that he should see him the next day. Then I tried my best to console him, and to induce him to submit to God's will. After about one hour he left.
On the Feast of St. Ignatius, Shiva Rau was baptized and received the name of Ignatius. Immediately after he received Holy Communion.

I had the happiness of administering both the Sacraments, and I confess that that short hour amply repaid me for whatever little sacrifice I may have had to offer to God Almighty in order to come out to India. Oh, Our Lord is good indeed!

The serenity of that beautiful day was not darkened by any cloud.

Rev. Fr. Rector kindly suggested that a note should be sent to Mr. Bhujanga Rau, inviting him to the College, where he could see his brother. There was no answer. And so, after all the Fathers had seen our new brother in Christ, and had offered him the little gifts that their poverty allowed them, Rev. Father Rector took him to the boarding house, where he had arranged that he should be given a room, and should live till the end of his studies.

Next morning the storm broke out. The Hindu students of the College Department, incited by two or three turbulent boys, absented themselves from class in a body!

Then they organized a meeting to protest against "the unscrupulous manner in which the Fathers of the College had effected the conversion of B. M. Shiva Rau." Further, they passed a resolution to insist with the Government, that the local Government College should be raised to the First Grade, in order that the Hindu students be afforded opportunities of education outside the proselytizing influence of foreign missionaries.

Meanwhile Shiva Rau's cousin came to ask him to go home, where his people wanted to see him. The request, of course, could not be denied, but it was thought prudent to ask the Professor of Physics, Mr. Joseph, to accompany the boy. A huge crowd had gathered near the house, some through curiosity, some moved by anger and hatred. Young Ignatius was very calm and quiet. He explained that nobody had compelled him to embrace Christianity, but he had followed the light that was shining in his spirit.

"And why did you not inform your brother?"
"Because I was sure he would not allow me to become a Christian."
"But had he no right to know?"
"No strict right; for I am of age, and in matters of this kind, I had to obey God rather than man." The most zealous to carry on this public inquiry among an
unfriendly crowd, without any respect for the boy's feelings, was a prominent gentleman of the town, who represents the Hindu Community in the Legislative Council. Of course, he and all the rest did not give a thought to the spiritual issues connected with the momentous step; their great concern was only with the boy's loss of caste. When Ignatius came back, he looked tired and worried; but his trials were not over.

After the abuse and threats and ridicule cast upon him in the morning, the enemy changed tactics. Though the affair was serious, it was not hopeless. The pollution of Baptism would be removed through some purificatory rite, and meanwhile his brother would take him back, not exactly into his house, but in a room nearby, which he could get from a friendly neighbour. Then a Brahmo Samaj minister could instruct him, and show him the wiles of the Jesuits and the hollowness of Christianity. Pamphlets were supplied, which condensed in a most virulent form all the most vulgar attacks on Christianity. The boy spoke little in public, and always repeated that he could not be unfaithful to the voice of God. He disregarded the threatening letters that were sent him and the sneers with which some boys greeted him. A few days later his father came. The first interview was a stormy one. But then anger gradually gave way, and though the heart was not changed, yet he did not refuse the poor child his blessing. And all the while the Hindu papers were railing at him, and condemning the Fathers who had helped him and encouraged him. The Catholic boys, of course, received Ignatius Shiva Rau with open arms, and among our Catholic gentlemen, Mr. A. P. P. Saldanha, Shiva Rau's godfather, and Mr. S. L. Mathias came to the College, presented the young convert with some gifts, and offered to introduce him to the chief families of Mangalore. This last token of kindness was not accepted, in order not to excite Hindu hatred still more. For, evidently, the conversion had disturbed and enraged many. In fact, on the 5th of August both Rev. Fr. Rector and myself received an invitation to address a public meeting, in order to enlighten them on the recent conversion. It was not thought prudent to venture unprotected into the enemy's camp, for no purpose could be achieved in addressing an angry crowd, most of whom could not even understand English. The offer was declined, but the challengers were invited to the College, where indeed they came, and they listened to Rev. Fr. Rector, who explained to them the genesis of the event, and justified our attitude throughout. They departed, appar-
ently satisfied, except the M. L. C., who, for reasons best known to himself was boiling and raging. He made himself conspicuous also at the public meeting, where some of the speakers heaped abuse on the Fathers, on our holy religion and even on the Sacred Person of Our Blessed Lord. Yet it was all of no avail. The boy continued steady and full of happiness; and he himself would answer all those who cared to listen to him and be enlightened.

Now, will he be followed by others into the Fold? will others “know the truth and be made free by the truth”? We cannot say.

At any rate, we can pray that if any one among the numerous young men who come to us, “doth truth, he come to the light, that his works may be made manifest, because they are done in God.”

The conversion of Shiva Rau was made the subject of a parliamentary question in the Legislative Council of Madras in one of its Sessions in November, 1927.

Question.—Mr. K. R. Karant, M. L. C., (South Kanara): Will the Hon. the Minister for Education and Local Self-Govt. be pleased to state.—(a) whether he is aware of the recent conversion to the Catholic religion of a Hindu student residing in the St. Aloysius' College, Mangalore, aged about 18 years 3 months by the active instrumentality of the College authorities and of a Professor of the said College; (b) whether the boy's elder brother, who is a teacher in the same College and who stands in loco parentis to the boy, was refused permission to see the boy; (c) whether the conversion took place without permitting the said brother or the parents of the boy to have access to the boy before the conversion was affected; (d) whether the Government countenance or approve of such proselytization by the authorities or teachers in charge of educational institutions getting grant from the Government; and (e) what steps the Government proposes to take to prevent proselytization by the authorities of the College in question or by similar institutions?

Answer.—(a), (b) and (c), Complaints In regard to the alleged conversion have appeared in the newspapers. The Government have no other information. (d) and (e), It is the settled policy of the Government not to interfere with the religious instruction imparted in aided institutions or with the religious activities of Missions maintaining educational institutions.

Replying to a supplementary question, the Hon. Dr. Subbaroyan, Chief Minister, said that the Government would inquire into the matter of the conversion.
Morapai—The Venice of the East.

Situated in the center of twenty-four Perganahs or canals, Morapai is the sister-town of Ragapur. These two are the two outpost towns established in the heart of eastern Bengal about fifty years ago. It would be quite inaccurate to compare a mission in Bengal with one in the better known and flourishing district of Chota-Nagpur, because the people and the location are totally different.

The district of the Perganah embraces the whole delta of the Ganges River. It is an immense sea of water in the midst of which rise innumerable small islands, which are rich in vegetation. Before it leaps down to the sea, the Ganges branches out in many directions. These branches are so joined by numerous streams and canals, that this mission district takes on a unique and novel appearance. For seven months of the year the water floods the whole of this section of India. Thousands of villages, in which we find the most densely crowded population in the world, appear above the water. The only means of transportation is the “donga”, a flat boat about twenty-feet long and three and a half feet wide. Roads are almost unknown here. During the dry season the inhabitants travel from one village to another by walking the dry river-bed in which the rice-stalks which were cut close to the ground cause their bare feet to bleed. The missionary’s life here is certainly no sinecure. One day he is busy in one mission station and the next day you will find him twenty miles away at the other end of his parish. The difficulties of the land, the heat of the torrid sun and the labors of the ministry in a short time bring on the first signs of a breakdown. In the dry season, he can make the rounds of his district barefoot like the natives. If he manages to buy a horse, he has to part with it before the heavy rains begin in May. A visitor to Morapai may welcome a trip in a “donga” but the missionary can scarcely be said to enjoy this kind of gondola when he is in it often for from twenty to forty hours at a time. It is the only means of travel. High-salaried government officials pay for the use of a “pelki”, which resembles a sedan-chair. But the mere sight of how these brave people are knocked about in such a means of conveyance, forces one to abandon all ideas of ever using it.

The soil in the Perganah is extraordinarily rich. There is not a spot which is not cultivated. And yet the inhabitants are very poor. This peculiar condition
can only be explained by the fact that the rice plantations which form the bulk of the country's wealth belong to powerful landowners who pay the tillers very low wages. A well paid laborer cannot earn enough to support his family. The daily wages vary from six to eight "anna", or about twenty-five cents. The laborer has to spend this to buy about seven pounds or a "poli" of rice, which is just enough to sustain four persons for a day. But some of the families number ten and even twenty persons. It is a mystery how these people manage to survive under such conditions. Since this district is flooded annually by the rising tide, the streams, canals and swamps are plentifully supplied with fish. Fish serves in some measure to take the place of the traditional plate of rice. Meat is to be had only once or twice a year. It is easy to understand the misery which stalks about in this district. As soon as the monsoon blows too furiously, want makes itself felt. In some villages, crops have been known to fail for ten years in succession. For the past four years, the crop was completely destroyed at Morapai. Living in such want and in the face of so many odds, the poor Bengalese are doomed to failing health. No wonder then, that death, visiting these villages in all its terrors and mowing down the inhabitants like grass, takes such a heavy toll yearly. Exhausted by so many privations, these poor people can make no resistance against death and disease. The English Government is very anxious to better conditions. Dams costing many thousands of rupees have been constructed to regulate the course of the rivers. But they are at best only too insufficient.

The inhabitants belong to the Bengalese race, yet they differ very much from their brethren in Calcutta. They are darker in color and are less developed physically. In other matters, however, they are their equals. While they are far superior to the natives of Chota-Nagpur, because of a certain form of external culture which they possess, still they are real savages and are a very ignorant type of people. They are also a disgruntled folk and are much harder to deal with than the inhabitants of Chota-Nagpur.

The pioneers of this Bengalese mission came into this country some fifty years ago. A short time before the formal opening of the mission, Father Goffinet was lured therewith a certain religious tendency towards Christianity which he had noticed among the inhabitants. The movement spread very rapidly and from
Lakahmikantipur, from Dahghottta, and from Banspalla, as many as nine deputations came to the missionaries to beg them to settle among them. In 1868 temporary residences were established in some of the more important villages. But it was not until 1877 that Father Delplace set up a permanent residence at Morapai. About the same time we also find Father Muller and Father Broer at Boddipur, Father Henry at Banspalla, Father Hocker at Ishuripur and Father Lachavietz at Karry. The number of Catholics increased gradually and the Fathers could before very long boast of two permanent Christian communities. Nearly all the new recruits to the Faith were converted from Protestantism. We have not as yet had any influence on the mass of pagans in this district. And the seven Protestant sects which are competing against us are no more successful than we are in this respect. The advance of their evangelization has as a matter of fact come to a dead stop, and the Protestant forces seem ready to retreat. Whatever success Protestants may have met with, is traceable almost entirely to motives which are not strictly religious. When these Protestant sects, among whom the Baptists, Presbyterians and Anglicans are the more important, came here fifty years before us, they found the natives down-trodden by the “zemindar”. They took an active interest in their cause and thus made many converts; but from the moment that the people recognized their own power to defend themselves without seeking foreign aid, the influence of the Protestants began to decline rapidly. However little the people are inclined towards Christianity, the Fathers assure us that Protestantism amounts to little or nothing, in this mission field. We ought therefore to pray that the Lord of the Harvest may vouchsafe to open the treasures of His efficacious grace and diffuse it among the people of these districts. Judging from the nature of the country and the character of its inhabitants, we can picture the immense fields of labor which lay before the first missionaries.

Morapai now numbers two thousand five hundred Catholics, distributed throughout forty villages. The other three large centers, Karry, Boddipur and Boshonti also have a Catholic population which is noteworthy. Morapai is the center from which the activity of the entire mission radiates. It possesses a school and separate institutions for housing the catecumens among the boys and girls. There is an industrial
school where weaving is taught, and a novitiate for the native sisters, the Daughters of St. Anne. There is also a dispensary. The entire plant is under the direction of two missionaries who are assisted very generously by three Sisters of Loretto from Ireland.

Father Muller is the only missionary who is buried in the mission-field which he labored to cultivate for God. He was born at Breslau and died at Boddipur. He entered the Society of Jesus at the age of fourteen, came to India in 1877 and after a few months died of cholera at Boddipur. In order to give some idea of the zeal and the great love of God which this generous missionary possessed, a few details regarding his death may not be out of place. A letter from Father Broer speaks of him as follows, "It was the 4th of Dec. of the past year (1877); as soon as he saw me after he had set foot on Indian soil, he exclaimed, 'yes, all my hopes are now realized. I am now in India. I have obtained what I dreamed of in my youth and what I have sought for such a long time.' The Bishop seemed inclined to keep him in Calcutta for a little while, but at his very earnest request, he sent him to the mission among the natives and on Jan. 5th, 1878 he joined me at Boddipur. He gave himself up to the Apostolate immediately by beginning the study of the language and every time that I suggested that he should not study so hard, he smiled and said 'it is for the Lord.' His sweet disposition won for him the affection of all; pagans and Christians came to him as children to a father and they always found him kind and pleasant. On the 15th of March, it pleased Our Lord to afflict our village with an epidemic of cholera. On that day a little boy was seized by it and died on the following day; others followed him to the grave. I myself was attacked by the disease on March 22nd and then both Father Muller and I made our peace with God. We confessed one to the other and Father Muller said to me, 'I would very much like to die now.' When I asked him the reason, he replied, 'Because I am now fully prepared for death and since there is now a possibility of dying a martyr, I would like to die now, of the cholera.' His desire was gratified, only too soon. Seeing that the epidemic was spreading and that help was needed, I decided to go and get help in Calcutta. And so I set out after having heard the confessions of all the Christians. As I was departing, he said to me, 'I would like to confess again, because you will probably not find me alive when you return.' On March 24th he toiled alone and attended
the sick and dying from morning till night. On the night of the 25th he did not go to bed. The natives told me that he paced up and down all night reciting the Rosary. On March 26th he celebrated Mass and about eleven o'clock he was called to assist two persons, one of whom died in his arms, but the other recovered. He remained with this man for about two hours and while returning, he fainted in a field about two hundred yards from our house. When he returned to consciousness, violent fits of vomiting seized him. The catechist and some other Christians carried him into the house but he reassured them by saying that he was well and asked only for a little tea. About three in the afternoon he felt that the end was approaching. He asked for his crucifix and for a long time he gazed at the image of his dying Saviour. At four o'clock he sent for the catechist and said to him, ‘Tell the people that I die for them and that I am willingly offering my life for their conversion.’ From that moment he spoke only with his God and from then until five o'clock when he gave up his soul to his Creator, he was heard quietly invoking the name of Jesus and Mary.”

Through all these years, the grave of Father Muller was neglected but in 1925 Father Van Haaren erected a cross over the tomb which now bears the Father’s name. Father Muller, through his powerful intercession with God, can now obtain numerous conversions for us in the field which he so zealously cultivated and which he blessed with his beautiful death. Who knows but that with a large number of well directed schools, and a goodly number of well-formed catechists, we may not see a really successful movement towards Christianity similar to that at Chota-Nagpur.

Patna—Transfer of Bishop Van Hoeck to Ranchi.

It was two years ago that the Patna Mission Letter, referring to the generous assistance which Ranchi had always given to the Patna Mission, wrote, “And in our Rt. Reverend Bishop they gave us the best they have.”

Rome, we may well say, has confirmed this statement. For when, early this year, Rome selected Mgr. Van Hoeck to be the first Bishop of the newly erected Diocese of Ranchi, it paid an exalted tribute to the personal character and abilities of Patna’s first Bishop. To undertake the guidance of so extensive and—if we
may use the expression—intensive a mission diocese as Ranchi, with approximately a quarter million neo-
phyles and its still tremendous capacity and promise of further growth, is certainly no mean task; hence Rome's choice is high eulogy indeed.

It was on March 6th, 1921, that Mgr. Van Hoeck was consecrated first Bishop of the Patna Diocese. His oc-
ccupancy of this see therefore covers the brief space of only seven years. But seven years they were of such indefatigable labor as only one blessed with the robust health of Bishop Van Hoeck could have sustained. Seven years, these were, not only of labor but of achievement.

As merely one instance of Bishop Van Hoeck's prac-
tical foresight in regard to our schools, we may men-
tion a work which is of such paramount importance for Christian education in this Mission that to omit it would be inexcusable. We refer to our native nuns, the Indian Sisters of the Sacred Heart, of whose con-
gregation Mgr. Van Hoeck was the founder and first director. What sisters mean for the teaching of our little that our readers well know. We feel justified in asserting that for India they mean even more. Give us an ample supply of Sisters for the teaching of our little ones, and you will have done our Mission a service that is simply inestimable. And to have done just this— as far as human efforts may hope to do it—is one of Bishop Van Hoeck's lasting monuments in the Patna Diocese.

It will undoubtedly be with mingled feelings that His Lordship will leave Patna to take his episcopal see in Ranchi. In Ranchi he will have the satisfaction to find, the educational organization which was the object of his strenuous efforts for so many years, more flourishing than ever, still constantly extending its scope. In Ranchi he will now have the satisfaction to hold as his cathedral the large and beautiful church in which he received his consecration as Bishop of Patna at a time when there was as yet no thought of a sepa-
rate diocese of Ranchi.

But with all his love for Ranchi, Bishop Van Hoeck will leave Patna with a heavy heart. His priests and his people esteemed and loved him; and he loved them. In every nook and corner of his vast diocese he had, by his annual visits (often enough in bullock cart) become a familiar figure to Christian and pagan alike; while by his democratic and fatherly conversation he earned for himself the title of a pastor bonus of his
flock,—without distinction of race, position or fortune.

In Bishop Van Hoeck's transfer to Ranchi, Patna sustains a real loss. But Patna's loss is Ranchi's gain. We congratulate Ranchi. To our departing Pastor we wish a cordial "Ad multos annos!"

Tuticorin—Continued Progress.

The native bishop of Tuticorin, Rt. Rev. Francis Roche, S. J., announces for his territory the conversion of 50,000 to Catholicism during the past year. This diocese extends along the pearl fishery coast, famous for the wonderful apostolate of St. Francis Xavier, and is now under the control of the Indian secular clergy. The numbers point out the marked success of a native clergy, placed in charge in 1923 after separation from the diocese of Trichinopoly. This latter province is still governed by a Jesuit bishop.

JAPAN

Departure of Archbishop Doring.

During the late World War, the German Jesuits who were laboring in the Poona district of India were compelled by the British government to leave their posts. In consequence, Archbishop Doring with his confreres left the field of activity and later took charge of the vicariate of Hiroshima in Japan. This became the scene of his labors until his recent departure; for, now that war-time measures have been fully abandoned, the German Jesuits are again at their old posts in India, and the Holy See requested Archbishop Doring to resume his former charge. So Archbishop Doring has left Japan to labor in his old Diocese of Poona. The former superior of the German Mission, Fr. John Ross, S. J., has become the new Vicar Apostolic of Hiroshima.

Another change of note in the Japanese Mission is the retiring of Fr. Herman Hoffman from the Rectorship of the Catholic University of Tokyo. He was the founder of the University in 1910 and has been the Rector ever since. He was succeeded by Fr. Max von Kuenburg.

LITHUANIA

Kovno—Illustrious Jesuits honored.

On the 6th day of December 1927, the bells of the Cathedral of Kovno as well as of our own church, invited the people to a festive occasion. It was in
honor of the three noble founders of our church and college, the brothers Albert, Casimer and Peter Vijuk Kojalovicz, who lived in the seventeenth century. All three entered the Society, leaving her their estate, the site of our church and college. It was the good fortune of all three to teach at a later date in the college they had founded.

The most famous of the three brothers, and in whose memory the celebration was especially held, was the eldest, Albert. He was born in 1609 and entered the Society when eighteen years old. He taught at Krazial, the first college of the Society in what is now Lithuania. In 1642 he came to his home town of Kovno to lecture in the school he had aided in founding. In 1650 he became professor at our famous school at Vilna, where he was to assume the rectorship in 1654. In this position, he remained, until the fateful capture and sack of the city by the Cossacks in 1656. Later we find him as Procurator of his Province at Rome, and again listed as professor at the Vilna School. In the year 1677 he died as superior of the Professed House at Vilna and so the celebration of 1927 marked the two hundred and fiftieth anniversary of Father Albert’s passing.

The reason for the popularity of Father Albert Kojalovicz in modern Lithuania lies in his many works as an author. He published no less than thirty-four works, in Polish and Latin, on subjects in theology, asceticism, apologetics and history. During the Jubilee, the greatest regard was of course given to his historical works; his Historiae Lituaniae in two volumes, the Fasti Radvillani, i. e. the Annals of the noble family of Radziwill and the Miscellanea. His “Historiae Lituaniae”, due to the knowledge of its author, his impartiality, moderation, sound judgement and its elegant style, is really a classic. The German Historian Schlozer, who translated the work into German calls Albert Kajolovicz “The most important historian of Europe for the seventeenth century.”

It is not then, surprising that the enthusiasm for Father Albert reached an even higher pitch in Lithuania. At one assembly, of the many which were held on that day, the chairman called Father Albert, the “Greatest Author of Lithuania, past, present and for many years to come.”

This speaker is an interesting personage. Before the war, he proved himself to be a direct descendant of an old family of Lithuania, the Gedimini, and was per-
mitted by the Russian Government to add Prince to his name of John Gediminas Berzanskis Klausutis. In his zeal for things ancient and Lithuanian, he gave up Christian worship and created himself high-priest to the old Lithuanian Thunder-god Perkunas, although fellow-priests and fellow-worshippers he had none. His enthusiasm for Father Albert was so great that during the celebration, with tears in his eyes, he said to Father Kipp, S. J., "At last one of my fondest dreams has been realized, namely to bring Father Albert Kojalovicz from the dust of archives into the light of day."

The official celebration at Kovno, was indeed a memorable occasion. At the principal table were seated Prince Klausutis, "a subscriber to the ancient Lithuanian Creed, which our times find fit to characterize as idolotry," to use the words of his own speech. At his right sat the Rector, Father Kipp, "the representative of the organization to which Father Kojalovicz belonged." At the Prince's left, sat the Mayor of Kovno, who but a year ago, was a leader in the now defeated Red-Liberal Government.

The chief address was delivered by a professor of history from the University, a man of extremely liberal tendencies, but an accurate critic of the past. In the assembly, was President Smetona with his entire military staff.

Although this particular celebration had far reaching effects for Ours in Lithuania, and although the services of the archiepiscopal Cathedral of Kovno were most impressive, still the three holy founders must have looked down from Heaven with especial delight on the simple ceremonies at our own church, or better at their church, where for the first time in one hundred and fifty years a solemn high Mass was celebrated. The church was filled with the students of the school which the three brothers had founded two hundred and fifty years ago, and which has but recently sprung into life once more.

A few days later, the city council met and renamed the street leading from the Council Square, past our school, in honor of the three brothers and so today, two hundred and fifty years after their death, their birthplace honors the three brothers and unconsciously holds them up to their confreres and the students of their school as an incentive to emulate their labors and endeavors for God's Greater Glory.
Guadalajara—Further persecutions.

On the first Friday of April of last year four courageous Mexican Catholics suffered death for the cause of Christ the King in Guadalajara, Mexico. One was a young lawyer, Anacleto Gonzalez, pre-eminent, perhaps, among them for his outspoken firmness during his martyrdom, and for the esteem in which he was held by the Catholics of his native city.

He had from his earliest years endured the privations of humble circumstances; as he grew up, seeing his native country molested by enemies of the Church, he endeavored with all the power of his natural accomplishments to fight for the cause of Christ. After gaining his Baccalaureate degree, he began to study law amid many difficulties resulting from his family’s poverty. He was a devout Catholic and a member of the Sodality of Our Lady and of the Apostleship of Prayer. From the time, even, of beginning his studies Anacleto drew up a plan of action for himself against the anti-Catholic Government which at that time (1917) had just approved of the irreligious Federal Constitution. He had two principal aims: to make known by articles in the Catholic newspapers the unlawful character of the Government, and to organize strong but peaceful protest against each of its anti-religious acts.

Accordingly, that year Gonzalez founded a weekly paper, “La Palabra” (The World). His challenge was not disregarded. On three separate occasions he was imprisoned because he had organized public demonstrations to protest against the Government’s acts of persecution. When the “Asociacion Catolica de la Juventud Mexicana” (Society of Mexican Catholic Youth) was established in Guadalajara, he was appointed one of its directors, and began to contribute to the Guild’s newspaper “La Epoca” (The Age). When in August, 1918, the local government of the province of Jalisco closed all the churches and forbade all religious services, Anacleto Gonzalez, by a rigorous boycott organized against all newspapers and traders on the government’s side, brought about a repeal of this iniquitous law within six months. It was during this time that he established a number of “study-circles” among Catholics to arm them against false ideas, naming them after famous Catholic writers: “Ozanam,” “Mon-
talambert,” “Comte de Mun.” In April of the year 1922 the first National Congress of working people was held in Guadalajara City, Anacleto being one of its principal promoters.

In the following year, when the “Liga Nacional Defensora de la Libertad Religiosa” (National League of Defence for Religious Liberty) was founded in different parts of the Republic, Gonzalez introduced it in Guadalajara, though he had to change its name on account of the especially vigorous antagonism of the local Government and called it the Jalisco People’s Union. The direction of this Catholic Association as its President thenceforth absorbed the greater part of his activity until he was put to death for Christ’s sake. That it was purely from the religious point of view that he engaged in the conflict is evident in many ways, and not the least is the design which he adopted for the flag or standard of his Association. On one side it bore a representation of Our Lord, and the cry of the Mexican Martyrs: “Long live Christ the King,” and on the other an image of the Blessed Virgin of Guadalupe with the title Queen of Martyrs. He determined, also, that the colors were to be white and red, and being asked why he chose these colours rather than those of the national flag, he answered: “These colors mean that through our martyrdom the kingdom of Christ will be realized.”

Gonzalez also founded a weekly newspaper as the official organ of the “Union Popular de Jalisco” and called it “Gladium” (the Sword). Its publication continued even after its prohibition and the seizure of its press by the Government; certain Catholic women spending the whole night in the work of printing it under Anacleto’s direction. In view of all this it is not to be wondered at that Calles’ agents were set to watch him and that presently General Ferreira ordered his arrest. We give the story of his arrest and martyrdom in the words of an eye-witness:—

Guadalajara, April 10th, 1927. On the first of the present month at dawn, the house in which Anacleto Gonzalez and the three young Vargas brothers lay concealed was surrounded by a large body of soldiers. Anacleto was the leader of the “U.P.deJ.” and a stout defender of Christ’s cause; the three young brothers were his worthy pupils and indefatigable assistants. The soldiers had been posted even upon the flat roofs of the neighbouring buildings. Anacleto, seeing that escape was impossible, came forward, and following
the example of Our Lord said: "Imprison me if it is I whom you seek; but let these young men go." The soldiers, however, seized and carried off all four to the "Cuartel Colorado Grande" (The Great Red Quarter), our Coliseum in Guadalajara. Meanwhile other soldiers had seized a young man, Luis Padilla, in another house and all five were imprisoned.

They were left without food the whole of that morning, and in the afternoon of the same day, the first Friday of the month, they were cruelly martyred. Anacleto was hung up by the thumbs, then brutally flogged, and his feet slashed. All this was done in order to make him reveal the whereabouts of our Bishop, and to give other information which the military desired. Strong and courageous, Anacleto Gonzalez, with the strength which Our Lord gave to him endured all these tortures like a true martyr. He earnestly desired that his companions should be executed first, fearing lest they should lose heart at the sight of his own cruel sufferings. He wished to encourage them to bear their torment for Christ bravely to the end; or perhaps it was that he might drain the cup of sorrow to the dregs. His executioners however did not grant him his request, but despatched him before the others. He did not desist from exhorting and strengthening his companions till his last breath. After a soldier had stabbed at him with his bayonet, the general, seeing that blood was flowing profusely from the wound, ordered Anacleto to be shot; the others were then also shot.

One of the young Vargas brothers, however, was first separated from the other prisoners. He was not shot but was an eye-witness of the martyrdom of his brothers and associates. It is from him that the greater number of details have been obtained. When the soldiers handed over the bodies to their respective families, Florentino was set at liberty. Not only he, but his family also were grieved that Jesus had not chosen him also for martyrdom. When he entered his home with the bodies of his brothers, his mother exclaimed: "Oh, my child, how near you were to receiving the martyr's crown; you must now live still more perfectly so that you may merit it another day." Their father replied to all who tried to condole with him: "Do not condole with me; but congratulate me on having just received the unmerited honor of possessing two martyred sons in heaven."

I went, as everyone else did, to see the bodies which
had been handed over to their respective families, not much more than an hour after the execution. The coffins of the two Vargas brothers were similar in appearance and placed beside one another. Palm branches in the form of diagonal crosses had been placed upon them, as well as a crown of white and pink roses. Their faces were uncovered and their clothes, up to the throat, could be seen stained with their blood. Anacleto wore such a smile that he seemed to be, not so much smiling as laughing with joy and freedom. His eyes were open, and his aspect was so peaceful that in gazing upon him one could not feel compassion for him; his countenance showed us that he was even then enjoying the happiness of the divine embrace. Blessed be God in His angels and in His saints! The crowd touched the body with pious objects, and begged favors of God through his intercession. His clothes, stained with blood, were cut up into pieces and distributed. Two of these I received. When the body had first arrived at the house, the blood was still running freely and three pounds of raw cotton which were applied to the wounds were stained by it.

One remarkable incident in the scene of execution, omitted above, must be recorded. When the firing party was preparing, Anacleto addressed both his companions and his executioners with such fire and eloquence that the latter were deeply affected and refused to execute their orders. It was necessary for a new platoon to be called up; and the General then forbade him to speak any more.

Anacleto has left behind a wife and two boys, one aged three years, the other eighteen months. These children have inherited a glorious name; in their veins runs a martyr's blood. I saw the elder child come near the body of his father and beg his aunt to lift him up so that he might kiss him; for the multitude which kept crowding in to see the body made it quite difficult to do this. Someone asked the child what had happened to his father; he answered: "Some wicked men killed him because he loved the Child Jesus very much."

Anacleto's burial had been announced to take place at 2.30 P.M. on the second of April. During the morning of that day I remained for a long time close to the venerated body. The crowd which attended baffles description, as does the wonderful order of everything, and the grief on every countenance. The coffin was carried to the cemetery upon the shoulders of the dead
man's friends. No cars were seen in the funeral cor-
tego; all were on foot; the wreaths were carried by
workmen. The coffin was detained just for a moment
on the threshold of the dead man's home while a
laborer in stentorian tones called out three times the
invocation from the Litany: "That thou vouchsafe to
humble the enemies of thy Holy Church!" "We beseech
thee to hear us," responded the great multitude which
extended past three blocks of houses. "Queen of
Martyrs, pray for us and for the Popular Union," was
also cried aloud.

On the way to the burial-ground the crowd increased
greatly. When it was reached, three young men, one
of whom was a working man, addressed the multitude;
at the end of their speeches, they cried out invocations
in honor of Christ the King and of the Martyrs of
Christ to which the crowds answered with great enthu-
siasm. I assure you that the whole proceeding seemed
rather a triumph than a funeral.

The funeral of Luis Padilla and of the two Vargas
brothers was delayed until five o'clock so that their
fathers who had only arrived that afternoon from
Colima might see the bodies of their sons. A great
crowd was present at their burial... also. We remained
in the cemetery until the funeral arrived. It seemed
to me that all the social classes of Guadalajara had
met together there.

Two of those who had delivered eulogies over the
body of Anacleto were cast into prison as soon as they
left the cemetery and later were shot. That same
evening they arrested the professional singer, Ezekiel
Huerta and his brother Don Salvador. The authorities
tried to make them reveal the whereabouts of their
brothers, who are priests. As you may imagine they
revealed nothing, and therefore were shot at 2 A. M.
the following day and buried immediately. The only
advice their families received of all that had happened
was the formal certificate of their burial. Ezekiel left
behind him eleven children, and Salvador ten.

Every day some person or other is shot and there
are many in the prisons awaiting their hour. Women
and even young girls are taken to the Police Inspector's
office for examination. Houses are frequently searched,
and the inmates of any house in which a priest is found
are threatened with death.

Do you remember Father H. Lara? His desires
were finally satisfied, for Our Lord has crowned him,
too, with the martyr's crown. His body was recently found covered with bullet wounds.

I may say, in conclusion, that day and night one lives in a continual agony. Pray for us, that we may learn to live and die as true Christians. We add one other incident. When Anacleto was on the point of being executed, he called out: "For the second time, let both Americas hear this holy cry: I die but God never dies. Long live Christ the King!".
The Apostleship of Prayer throughout the World

Incomplete as they are, these lines will suffice to explain why during the year 1927 the General Center of the Apostleship has been transferred to Rome, the center of the Catholic World. Some statistics will give us a general view of the work. The number of new centers enrolled in 1927 was one thousand three hundred and sixty-seven of which two hundred and seventy were French. Italy alone, surpassed this total with three hundred and eighty-three new centers. Then came America, Spain and Germany. There are sixty Messengers, published in thirty-eight different languages. The number of copies printed monthly, varies from one thousand to three hundred thousand. In all there are one million eight hundred and two thousand three hundred and sixty-seven Messengers printed monthly. As for the leaflets—thirty editions of these are published in nineteen languages with a total of ten million seven hundred and thirty-eight thousand three hundred and ninety subscribers. Rome remarks that many leaflets reach several persons in a family or community. If the special editions of leaflets published in numerous dioceses, and the number of papers and reviews that publish regularly the monthly intention be added, the total number reached by means of the leaflets attains a minimum of thirty million.

Italy—At Rome the section of street car employees, of the Apostleship continue to show the greatest activity. Two Retreats have been given in order to prepare the associates to fulfill their Easter Duty worthily. The Retreats were ended by general Communions. On April 28th a general meeting took place. His Eminence Cardinal Laurenti presided at this feast and awarded to seven of the chief workers, of this section, the silver medal which the Pope had decreed be given to them on this occasion. Similar groups of street car employees were founded at Naples, Livorno,
Turin, Bologna and various other places. The Eucharistic Crusade continues to develop. The new meetings worthy of mention were that on June 2nd at Rome, consisting of a pilgrimage to the Trinity of Mounts, and secondly that held at Rome on June 26th, the great Aloysian feast, during which five hundred Crusaders placed at the foot of the altar, which contains the tomb of St. Aloysius Gonzaga seven thousand consecrations to an Aloysian Life signed by as many Crusaders. The Consecration of Families is also progressing rapidly. A new Golden Book containing the names of ten thousand four hundred families has been sent to Paray-le-Monial.

Spain——The great event of the year for the Apostleship of Prayer was the consecration on June 26th of the huge statue of Christ the King at Bilboa, Spain.

Germany——The year 1927 marked for Germany the tenth anniversary of the foundation of the Association of Mothers of Families, as the sections of the Apostleship for women are called. Some groups of men already formed the Apostleship of men, when the first sections for women were founded in 1915. The following year there appeared the little magazine, "Mother's Sunday", which beginning with 1923 had a subscription of two hundred and eighty Thousand. After dropping to one hundred thousand for economic reasons, the number of subscribers has risen to three hundred and twenty-seven thousand.

Ireland——The Messenger printed in English has gained in one year more than seven thousand subscriptions, giving a total of two hundred and fifty-three thousand. A Gaelic Messenger is also published with more than three thousand subscribers. The number of books, pamphlets and leaflets issued by the bureaus has increased to four hundred and sixty-nine thousand and seventy-seven. A Golden Book has been sent to Paray-le-Monial it contains the names of thirteen thousand seven hundred and thirty families consecrated to the Sacred Heart to swell the number of forty thousand Irish families already inscribed in preceding Golden Book.

Hungary——Numerous congresses and Pilgrimages have been conducted by the Apostleship. We note on June 28th at Aboni a special meeting of founders enrolled in the Apostleship; at Budapest from April 2nd
to the 4th a retreat was given for the members of the Apostleship who are public Officials. A Retreat House built by the care and at the expense of the Associates of the Apostleship has been opened at Zglikget near Budapest.

**United States**—The Messenger of the Sacred Heart remains at the head of the Messengers with more than three hundred and forty thousand subscribers. During the year four thousand five hundred and fourteen diplomas of Promoters male and female have been distributed, three thousand five hundred and seventy-four of which were issued during the months of May and June. More than two million children are enrolled in the Apostleship.

**Columbia**—In Bogota, the Capital, there are more than twenty thousand Associates. The Messenger which had scarcely two thousand subscribers for some years past has now over five thousand.

**Argentine**—The movement of the Eucharistic Crusade is developing very rapidly in this country. Forty-eight new centers have been started with about six thousand Crusaders.

**Madagascar**—Here too the Crusade is beginning to spread. Receptions of the Crusaders in the Island including Madagascans and some Europeans took place at Ambatonilita on June 21st.

**Australia**—In the last six years the Apostleship has grown enormously. More than one hundred and fifty thousand men and women have been enrolled. No other pious work has spread so widely and no other Catholic Journal can compare in circulation with the Australian Messenger which issues more than fifty-two thousand copies a month.

The Catechumenical Society of the French Missionaries.

The annual reunion took place at Tours, the seat of the central organization on May 10th. According to the desire of the committee at Paris, it was decided to place the Society under the patronage of St. Francis Xavier.

Only one report could be sent this year from a missionary, due to the difficulties caused by the civil war. It is that of Fr. Hugon, a young and valiant pioneer. His report gives some of the activities of the Catechumenical Society of the Eucharistic Jesus, established at Tekon-ten, in the new district of Tching-t’eou.
The Christian Situation in the East.

It was not merely the urgent request of their consuls that made five thousand or so Protestant Missionaries, of Anglo-Saxon origin, abandon their Mission Posts in China; the real reason was a methodological fiasco. This is the verdict of a Protestant student of the Chinese Missions. The Missionaries, it seems, were altogether too frequently commercial agents, sowers of Imperialistic propaganda, too ready to advance the materialistic interests of their respective countries, and, in consequence, they made themselves objects of popular disfavor and distrust.

As a result, a new policy is being adopted. The past disasters must not find themselves repeated. Mission fields will now be carefully selected, but once chosen, the labors there must be persevering. Foreign rights must be waived and submission made to China's ecclesiastical governing bodies. Insistence must be made not on doctrine but on practice. The theological controversies of the West must find no place in China. To simplify the spread of the Gospel, let there be a unity, not so much in articles of Faith, but in a manner of living. Let each one, rather than laboring to learn abstruse dogmas, model his life on the example of Christ. In brief, it is the end of positive Christianity.

A united church of China has, in fact, already met in conference at Shanghai. In October of 1927, ninety-four representatives of one thousand churches, from seventeen provinces, representing one hundred and seventeen thousand Protestants, formed "The Church of Christ in China." Dr. Cheng Ching-yi, organizer of an earlier Conference in 1922, was elected President. As yet, this united church represents only Presbyterians and Congregationalists. The new church will give women a passive voice in the management of church affairs and makes each individual church independent. The greater number of the Protestants, have not as yet joined the movement. The question is, will they. If they do, very little that characterizes their present Christianity will survive.

In contrast to this excessive nationalism, manifested so differently, by Protestant Missionaries and Protestant neophites, the Japan Times and Mail, a pagan organ, bore the following testimony, to the internationalism of the Church, in the following article, of the 7th of August, 1927.

"No Christian Missionary has left so deep an
impression on Japan as did St. Francis Xavier. For political reasons, his great name was suppressed by the Tokuyawa. But the seed this mighty preacher sowed, grew again, when the Imperial Government was reestablished in 1868.

"The main difference today between the Catholic and other Christian Missionaries is the international character which the Catholic pioneers assumed. It is especially this characteristic which attracted the attention of the Japanese, because in the last few decades, Japan herself has become internationalized. The other sects have changed their names and have studiously ornamented their titles with the word Japanese. We have Nippon Seikokwai, Nippon Kirsuto Kyokwai, Nippon Methodist Kyokwai and a multitude of others. But the Catholic Church calls herself, Tenshu Ko Kyokwai, which means, the Revelation and Guidance of the Lord of Heaven, showing herself to be truly Catholic. The Japanese, due to his old Buddhistic beliefs, has been, as it were, forced to acknowledge and esteem an all embracing religion. In consequence, the Japanese have embraced the new Faith, with a peculiar innate partiality to the manner in which it was taught by the Catholic Missionaries, who have kept themselves aloof from the company of the Protestant preachers, to prove their dignity as preachers sent from Heaven.

"Nor have the Catholics changed in the course of years.

"'Jesuitism' may today, of course, signify something altogether different than it did at first but the Jesuits themselves have remained what their fathers were. They have remained at their posts in the quiet fulfillment of the duties of their vocation with that self-same foresight which only centuries can teach.

"As far as Japan is concerned, the word 'Jesuitism' has fallen into oblivion, but the work of the faithful sons of Ignatius Loyola, here at the outermost bounds of the earth, strides on in steady progress.

"Many welfare and educational institutions, under Catholic auspices, are in the hands of the Jesuits and other Religious of their Faith. Among such institutions, we wish especially to mention the Catholic University and the Trappist Convents.

"These valiant toilers are not anxious to parade their religious character before the public gaze. Catholics advertise themselves, without the usual blatant means. When the School of the Sacred Heart
was founded, there were twelve teachers and only ten girls, who had waited a year for admission. They did not fall back on advertisement ‘to make the school popular,’ for they felt certain that the public would learn to appreciate the excellence of their instruction. In fact, today, sixteen years after the opening of the school, it counts one thousand pupils and embraces Kindergarten Classes and an Academic Course as well. Catholics aim for what is better and more perfect in every field of activity, as the School of the Sacred Heart can ably testify.

“The Catholics are not continually tormenting themselves with the question of finances; their revenues come from all parts of the world and also from Japan itself. An official of the Kabutocho, as rumor has it, gave this school one hundred and seventy thousand dollars for the erection of the new building which has become a real educational palace. The really surprising feature of the gift consisted in the fact that the donor was a convert from Protestantism.

“But especially where misery is found, or diseases are to be cured, a Catholic institution will soon take root. And their work is done without the booming of the drums of the Salvation Army. The Catholics know none of the bombastic and pompous preachers whose type is so common in other Christian sects.

“The Catholic Missions labor without clamor but their harvest is astounding. Here and there, and from time to time, some noteworthy conversion is reported in spite of the great effort to keep it concealed. There can be no doubt that of all the Missionary bodies working in this land, it is the Catholic Church which can show the greatest results and it is that church whose work is the sturdiest and most extensive.

“It is not under the head of ‘curiosity’ that we make known these facts. We wish to point out this mighty enterprise and stem any attempts to impede its progress.

“Of the Catholic establishments, the Morning Star School, the School of the Sacred Heart, the University, and the work of the Trappists compel a special interest since they are beginning to exert a strong social influence on Japan.

“The last named institution, embracing a Monastery for men and a Convent for women, is united to the Benedictine Order, which was founded by St. Benedict in the year 529. The distinctive mark of this order is that it unites contemplation with manual labor, a
life similar to that of the Zen Sect among the Buddhists, and it seems that this manner of life is most agreeable to the Japanese temperament. The Trappist Monastery of Hokkaido works an estate of one million two hundred thousand tsubos but the Trappist Convent takes in only four hundred thousand tsubos. There is a third Trappist institution at Kiushu. All of these foundations are conducted by French Religious.

"Although these different institutions are in the hands of different Orders yet all acknowledge unconditional obedience to the Pope, whom they call in Japanese, 'Kyoko' i.e. Spiritual Emperor. Their mutual aid and combined endeavors to convert the world have always been an acknowledged fact."

Such an article in a pagan publication assures us that at last the clouds of ignorant opposition are rolling away and that a better understanding of our work is beginning to dawn upon the people of the East.


The "L'Agence Fides", from the reports already received, estimates the damages done to the different missions during the year of 1927 at a loss of more than 75 million francs. When the reports are completed, the damages are expected to exceed 125 million francs.

The Apostolic Delegation announces the following:
Conversions, 50,177. Number of Christians, 2,427,331. Increase on former total, 50,177. Foreign missionaries, 1,889. Chinese Priests, 1,243. Total number of priests, 3,150.

THE RETREAT MOVEMENT
China-Song-Kaong.

It will be interesting perhaps to know that the Chinese New Year began in the section of Song-kaong by a series of retreats which were very well attended. In the village, the retreats for girls, given by Fr. Ruberfroid, brought about the conversion of forty-eight persons. At Ts'ich-pao, Fr. Etienne Zi had no less than eighty retreatants from among the women, including both single and married women.

In the north of the same district at Ka-ding, 75 women retreatants, from all classes, many for the first time in their lives, followed the instructions given by Fr. Minister.
With regard to the men’s retreat, I take great pleasure in noting that the retreat given at hieu-daong, district of Ka-ding by Fr. de Lapparent had 45 attendants and all of these went away much impressed and full of enthusiasm. However, the retreat of Fr. Lus Yang at Mo-ghiao has set a record. There were 160 men, who came from all the Christian districts.

Let us hope that these real harvests which we have begun to reap may continue to grow. I have already perceived a change in the lives of many of the retreatants, who were already very fervent Christians. May they persevere.

Since the Carmelites have joined our missions, there have been some very astounding conversions. Only the other day, at Waong-ka-ba-lew, I met an old apostate from Lieu-daong who has recently returned to the fold. Since her twenty-ninth year, she had never set her foot inside a church. At Lauetie, Waong-ka-daong, an aged blind man, after forty years delay, asked to be permitted to attend the mission services.

"Yesterday," writes Fr. Roberfroid, "another backward christian (aged twenty-three) came to be reconciled with God. Mei-ka-tsen, an apostate village, about six hours from Lieu-daong now has its own apostle, who with the aid of prayers received from all quarters is bringing back the misguided unfortunates. Last week two old widows, who were at the head of apostate families, came joyously to make the mission. With the grace of Carmel, I hope that this year will not pass without the conversion of the entire village."

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Germany—Conference on Methods of Conducting the Exercises.

Fr. A. Haag, commissioned by Rev. Fr. Provincial and in the name of Rev. Fr. Rector of Boniface-Retreat-House, cordially invited all the Fathers to the Spiritual Exercise Conference to be held July 12-13. It was hoped that, by mutual interchange of ideas, all, young and old, would profit greatly. Papers lasting three-quarters of an hour were read, varied by shorter reports and informal remarks on questions of special import.

Some of the topics chosen for the papers were:—Two Standards; Catholic Activities; Personality of Christ; Devotion to Mary; The Exercises as Adapted to Modern Professions; Psychology of Moral Responsibility; False Contact; Paedagogical Wisdom of Christ and Modern Theories of Will Training.
Ireland—Retreats given during 1927 at Rathfarnham Castle.

The number of exercitants for 1923 at Rathfarnham Castle amounted to 2,497. Of these, 2,124 were men and 373 were boys. There were 41 retreats for men, giving an average of 51 for each retreat.

Italy—Milan. The League of Perseverance.

The members of the League of Perseverance, as the retreat organization is called in Milan, had eagerly awaited an opportunity to pay special tribute to the Mother of God as Patroness of the Retreat Movement. An occasion was offered when Cardinal Tosi, Archbishop of Milan consented to preside at the celebration of the Feast of "Mater Perseverantiae", on May 17th, 1928. The men, fired with enthusiasm, began to pour into the beautiful church of Our Lady of St. Celso as early as 7 A. M. There were groups of railway employees, tram guards, customs officers, state guards and Milanese City Officials. Bodies of pilgrims had also traveled on foot from the towns of Varedo, Truggio and Villa San Tiorano. The banners of the various societies and guilds were displayed within the sanctuary as marks of zeal and devotion. Several thousand men were present in the church and offered a very edifying and inspiring spectacle. At 8 o'clock Father Baretta and Father Castellani welcomed Cardinal Tosi who came attended by Commissioners Salve and Legnani and Signor Tagliabue, President of the “Centro Cittadino degli Uomini” or Citizens’ League of Catholic Men. The procession conducted the Cardinal Archbishop into the sanctuary and after he donned the sacred vestments he proceeded to consecrate the gold chalice presented by the Holy Father to the Church of St. Celso for the services to be held on the first Saturday of each month under the auspices of these Catholic laymen.

The mass was beautifully sung by the “Schola Cantorum” of St. Andrew under the capable direction of Professor Carlo Spalla. After the gospel, Msgr. Olgiati preached an eloquent sermon dwelling especially on the reasons why this year’s feast of Our Lady was being celebrated with more than ordinary solemnity. He showed that the Feast of the Ascension, within the octave of which the present Feast fell, should symbolize the continual ascent towards perfection, for which men who have made the Spiritual Exercises should strive. The preacher stressed the favorable circum-
stances of the celebration, namely, the Month of May and the Church of Our Lady, for Mary is an especial Patroness of the Milanese, the paternal love of the Holy Father and the kindly interest of the Cardinal Archbishop, all these being declared elements which should tend to promote the increase of fervor in the members of the League of Perseverance. At Communion time practically everybody approached the Sacred Banquet, to the great edification of the Archbishop, whose countenance was aglow with delight. He was so pleased that he promised the Fathers that he would be glad to preside at an annual celebration in honor of “Mater Perseverentiae.”

A photograph of the Archbishop with the members of the League gathered about him was taken in the afternoon. An academy in honor of the Archbishop and the promoters of the retreat work was held in the hall of the Institute of Leo XIII. Among the distinguished persons present at this eventful gathering for the promotion of retreats, mention should be made of Countess Eliza T. G. Scotti, foundress of the Committee on Retreats, Signora Maria Ferario, Signor Tremolada, honorary President, who is tireless in his work for the League, Signor Gerli, the active and capable President, Signor Vergilio Riva, the Vice-President, Signor Vaghi, the Apostle of the Retreat Movement among the State and Coast Guards, Father Gazzana, Rector of the Institute and Pastor of St. Andrew, Signor Squaquera, Commander of the Coast Guards, Signor Stefanoni, Commander of the State Guards, Inspector Signor Pasca, and Signor Sola, Supervisor of Railways, who is also a very zealous advocate of the Retreat Movement.

After the beautiful rendition of several solos, among them Gounod’s “Ave Maria”, and the presentation of a musical comedy “I Gromi”, by the students of the Institute, several eloquent addresses were given, outlining the work already done and the aims of the men of Milan in the Retreat Movement.

Signor Alfred Conti, who spoke in the name of the working men, who are very well represented in the movement, said:

“Your Eminence and Promoters; I am asked to represent at this grand and inspiring meeting, all the working men, who return to their several homes from the Spiritual Exercises transformed both morally and spiritually. I ought therefore to express not only my own but also the sentiments of thousands of men
who, like myself, have found at that holy house the Grace of God and lasting peace—true Christian peace.

"At the Sacred Heart Villa things are proved for us and the principles and details of good living are so ably explained that it is impossible for me to tell you how deeply impressed we are.

"When I read in the 'Messenger of Retreats', the impressions of the working men themselves who have made the Spiritual Exercises, after a life spent in darkness and sin, and when I realize in their words the unfeigned happiness which they experience, I am deeply moved and I cannot but pray for you, the Promoters, for your Eminence and for the Holy Father. I implore Your Eminence and you the kind and generous Promoters, for the love of Christ and in the interest of so many abandoned souls, whom He awaits and invites to Him, never to tire in aiding this great work, a marvelous and indeed a divine work, as our Holy Father called it last year. A great many families have been permanently bettered through its beneficent influence and a great number of souls, hitherto almost driven to despair in their wanderings from God, have found a haven of peace by making a good retreat. May this work continue in its holy task of individual redemption and social purity, through the efforts of your Eminence and through the aid that you, the Promoters proffer. Never was money spent in a better cause, nor sacrifice made for a more worthy object. That money is used in converting and reclaiming souls for Christ. From the hearts of twenty thousand men who have been assisted by your generosity arise heartfelt thanks, as a testimony of our sincerest gratitude."

In response to this fervent appeal, Signor Perego and Signor Riva in the name of the League, expressed their good wishes and promises of continued cooperation. In a short but beautiful speech, Cardinal Tosi thanked the Fathers and their lay-assistants for the excellent work they are carrying on and assured them of his continual fatherly interest in the work of the retreats and in the League of Perseverance.

The United States. —Hillyard Washington, Mt. St. Michael's—

Retreats for Laymen.

More than a hundred men applied for reservations for the laymen's retreat which was conducted by Fr. Martin Scott at Mt. St. Michael's June 21 to 24. Only 95 can be accommodated at the Mount at one time. About 75 applications were received for the second lay men's retreat, to be held July 6 to 9.
B. L. Gordon of Spokane, president of the local Laymen's Retreat Association was indefatigable in his efforts to secure retreatants. He wrote several hundred letters to laymen in the Inland Empire, and devoted much of his time to telephoning prospective retreatants in Spokane. He also arranged for the talks on the laymen's retreat movement that were given in almost every parish in Spokane, as well as at the central council of the Holy Name Society.

Ferd Schaaf, Grand Knight of the Spokane council, Knights of Columbus, J. E. Royce, vice-president of the local Laymen's Retreat Association and law professor at Gonzaga University, and J. T. O'Brien each gave several talks to various groups on the laymen's retreats. Ferd Schaaf also brought the subject before the state convention of the Knights of Columbus held in May at Wenatchee, Wash. The Spokane Knights of Columbus Bulletin for May contained an account of the laymen's retreat movement and an appeal to members to take advantage of this year's retreats at the Mount.

Father Patrick Foote addressed the Spokane Knights at their hall on May 15, and together with Mr. Henry Schultheis, a philosopher at the Mount in charge of the retreat preparations, visited all the Spokane pastors and gave them placards announcing the retreat.

Bishop White of Spokane urged attendance at the summer retreats during his sermon at the Knights of Columbus annual Communion Mass.

Father Cronin, pastor of St. Augustine's Spokane, frequently held the men of his congregation after Mass for a little talk on the retreats. He sent in several applications.

To further the retreat movement, prominent Catholic laymen have been appointed promoters in Lewiston, Lapway, and Wallace, Idaho, and in Colville, Colton, Uniontown and Odessa, Wash. All these sent retreatants. F. B. Goetter secured about ten applications from Colville. M. Schultheis, the father of Mr. Henry Schultheis, S. J., secured about ten from Colton. Due to the efforts of James F. McCarthy, C. J. Howarth and Leo J. Hoban, the Wallace retreat committee, 20 applications were received from that city.

New Orleans.—Retreat League Organized at Sacred Heart College.

At the conclusion of the Laymen's Retreat held recently at Spring Hill College, Mobile Co., Ala., the participants judged the time opportune for the estab-
lishment of a permanent organization whose object would be to spread amongst the thinking portion of this section of the Country the moral and mental advantages to be derived from these periods of retirement and prayerful reflection as well as to promote by active cooperation the Annual Retreats held at Spring Hill College, Mobile, Ala. For this purpose a meeting was held in the Auditorium of the new Mobile Hall at which the Retreat League went into permanent organization.

The following Officers were elected by acclamation:
Honorary President, Right Rev. T. J. Toolen, D.D., Bishop of Mobile; President, Captain Joseph M. Walsh, Mobile, Ala.; Vice-President, James J. Druhan, Grand Knight, Mobile Council, Knights of Columbus; Secretary, Sidney G. Patterson, Mobile, Ala.; Treasurer, George S. Rapier, Mobile, Ala.; Spiritual Director, Rev. D. P. Lawton, S.J., Spring Hill College, Spring Hill, Ala.

Committees will be appointed at the various centers of the adjoining States to carry out the aims of the Retreat League.

Manresa House Founded

The House for Laymen's Retreats in New Orleans had its first habitat on the banks of the Tchefuncta River, across the Lake, where the villa house for the summer vacations stood for several years, and served also to accommodate the gentlemen making the retreats. The Scholastics of three decades ago remember what a beautiful spot it was and the Muses of Poetry and Music have made the "Water of Tchefuncta" familiar to those whose summer vacations came only after the old Manresa had been abandoned as a place of recreation.

With a donation presented for the purpose to Fr. Gerlach, S. J., property for a Retreat House was later secured at Gentilly Terrace, on the outskirts of New Orleans. This place, however, was not developed as intended, and the work of the retreats was transferred to the Mississippi Coast, at Villa Gonzaga. There the retreats were conducted for several years, and gentlemen who made them still remember and talk of the pleasure and spiritual profit they derived from their week-end visits to the Villa on the Coast.

The present Manresa House was formally opened on May 22, 1924. Its small community was composed of Fr. P. A. Ryan, S. J., Fr. William Power, S. J., and Brother J. Broderick, S. J. On May 25th the House
was blessed by His Grace Archbishop Shaw, assisted by Rev. Fr. E. Cummings, S. J., Provincial, Rt. Rev. Msgr. F. J. Prim, Rt. Rev. Msgr. L. J. Kavanagh, Rev. John McCreary, S. J., President of the College on Baronne Street, and the late Rev. F. X. Twellmeyer, S. J., then President of Loyola University, accompanied by many members of the two Jesuit communities in New Orleans, and in the presence of a large gathering of the laity.

Generous donations of house furnishings were made by the Reverend Rectors of the Colleges in New Orleans, Grand Coteau and Galveston. An ornate altar and an organ for the chapel came from Baronne Street.

The House, in old colonial style, was built by the owner of a large plantation that stretched from the Mississippi River to Lake Pontchartrain. The land of the plantation was later sold for a very small sum, and today is crossed by streets and railroads, and subdivided into lots, forming a suburb to the city of New Orleans, under the name Suburban Acres.

The house, too, changed its owners, and of late years came to be the property of an Israelite, who interested himself in local affairs,—particularly in seeing that the best race-horses run on the nearby track, and the best prohibition officers run as far as don’t-turn-back. The gentleman’s name is, in the genitive case Boasberg, but in the accusative case Jack Sheehan. At present he lives a very simple life in a house next to Manresa, and a very complex life in a large establishment at a distance of one or two miles. He is very friendly, and donated a costly carpet and chairs for the chapel. It was from him that Superiors purchased our house.

As there is no Catholic Church in the immediate neighborhood, the people around here attend Mass in Manresa, at the desire of His Grace, the Archbishop. We are in the very extended limits of Mater Dolorosa Parish; therefore our Chapel is not a Parish Church, and the works that are distinctively parochial—such as Baptisms, Marriages and Funerals are not performed by us. But in accordance with an understanding with the Pastor, Msgr. Prim, the children are prepared here for First Communion and Confirmation. The little chapel has been crowded every Friday evening during Lent, for Stations, Sermon and Benediction.

The house is at present manned by Fathers MacDonnell and Moore and Brother Hellen.

But all this is apart from the central or original idea, —The retreats for men. At many of the other Retreat
Houses the work continues throughout the year. Here retreats have not been conducted during the winter months. It is more difficult for men to get free from their work outside of the vacation period; thus far, also, we have not had a complete heating system. Lately such a system has been put in as a gift from some of the exercitants, and so we may have winter retreats next season.

The actual making of the retreats by the gentlemen is wonderfully edifying. In the retreats of the first years at Manresa a high standard was set, and now it has become a tradition. The old hands set the example, and the new men fall in line. They keep absolute silence. There is no conversation in the form of after-dinner or after-supper recreation. They sit out on the porch in the evening, and read or smoke; but it is not an exaggeration to state that often the whole three days—from Thursday evening to Monday morning,—are spent without as much conversation as would occupy the space of a Pater and Ave.

The silence is a good indicator. But there are much stronger evidences of the earnestness with which men make their retreats. Retreatants come from all classes,—the educated, judges, lawyers, doctors, and the uneducated—from the lowly walks of life. But when they assemble on the spiritual platform they are all of one kind, and the wonderfully simple sincerity with which the soul's story wells to the surface, under the influences of the Exercises, is the same, whether it be given in the language of the lawyer or the unmeasured words of the wage-earner. The genuine joy depicted on the countenances of all at the close of the retreat,—when every fellow has tightened the screws and re-charged the battery of his spiritual machine,—is a reminder of the glad ritual with which the Church celebrates the holy and happy triumph of Easter. Even non-Catholic exercitants share this joy of soul.

There are funny happenings, too, which, however, are not disedifying,—as when dead-in-earnest men will answer necessary questions only by signs, or one requests his neighbor at table to pass the chicken by flapping his elbows,—all of which go to show that men really become as children when, away from their homes and business cares, they give three days of the year to union with God in the spiritual retreat.

A large portion of land has been secured on the Lake Front, where the new Hammond Highway is at present
nearing completion. There, it is intended, a future Manresa will rise with all modern accommodations on the inside, and on the outside a breeze from the wide expanse of Pontchartrain, to help materially the great and important work.

Toledo Ohio—Retreats for Public High School Students.

On the first three days of Holy Week a retreat was given in St. Francis de Sales Cathedral for the Catholic students of the public high schools. Father Scott and the C. I. L. sponsored the retreat, which is to be an annual event. It was, of course, heartily endorsed by the Bishop, who had a letter read in all the churches of the city urging the boys and girls to attend. Father Sawkins, a former principal of Central Catholic High School, preached the retreat which was attended by fifty-six students.

St. Louis University—New Retreat House.

Donations amounting to approximately $100,000 have been received during the past year and have been expended in developing the facilities necessary for adequately and becomingly carrying on the work of retreats. The new dormitory, practically completed, has thirty-five rooms, while the chapel building is also ready for use. Dedication ceremonies were held in May. During the past year forty-five retreats, with a total attendance of 770 men, were conducted at the "White House," Father Leo McCarthy, a Tertian, is taking the place of Father O'Hern, who has been temporarily transferred to Marquette University.
American Assistancy

New Province Erected

On August 15th, a letter from Very Rev. Father General formally establishing a new province to be known as the Chicago Province, was read in all the houses of the Middle-West or what was formerly known as the Missouri Province.

The territory of the new Province includes the States of Ohio, Michigan, Indiana, Kentucky and that part of the State of Illinois north of a line drawn so as to exclude the Cities of Quincy, Decatur, Springfield and Cairo. Most of this territory with the exception of that in Illinois was formerly included in the Vice-Province of Ohio.

Rev. Fr. Jeremias J. O'Callaghan the former Vice-Provincial of Ohio is the first Provincial of the new Chicago Province.

The educational institutions which belong to the new Province are Loyola University, Chicago, Detroit University, Detroit, John Carroll University, Cleveland, St. John's College, Toledo, St. Ignatius High School, Chicago and St. Xavier's College, Cincinnati. The new province has a Novitiate at Milford, Ohio and plans are under way to erect a theologate and philosophate on the plot of ground on the outskirts of Detroit, which was recently donated to the Society by the Dinan Brothers of Detroit.

The Missouri Province retains charge of the Society's activities west of the Mississippi as far west at Denver and as far south as the States of Kansas and Oklahoma inclusive. The States of Wisconsin and Minnesota and the lower part of the State of Illionis belong to Missouri. Rev. Father Matthew Germing retains the office of Provincial of the Missouri Province.

CALIFORNIA PROVINCE

Hollywood—New Church Opened.

The doors of the new church of the Blessed Sacrament were thrown open for the first inspection by the
parishioners and invited guests on Tuesday evening, April 24.

Although far from completion, work on the church had advanced to a stage which made its occupation at this time possible; and accordingly Father John A. McHugh, the pastor, decided to hold services there following the inspection on April 24.

Among the guests of honor who were invited to the function were Lieutenant-Governor Buron Fitts, Mayor George E. Cryer, the members of the City Council and Superior Court judges, John Steven McGroarty, William May Garland, Cecil B. De Mille, Sid Grauman, Edward Doheny and many other notables of the business, professional and screen world.

Maurice De Mond, president of The Breakfast Club, was Chairman of the evening. Joseph Scott gave the principal address of the occasion. Jackie Coogan gave a reading.

Retreat House is Unique.

Nestling among the oaks on the hillside overlooking Los Altos, with the “Valley of Heart’s Desire,” stretching for miles at its feet, and Mounts Loma, Prieta, Hamilton, Diablo, and Tamalpais as towering sentinels of this amphitheatre of glorious beauty is found, “El Retiro San Inigo,” the well known Jesuit retreat house.

The expenditure of over $100,000 on buildings, and the beautifying of the many acres the retreat house owns, has perfected a spot where nature had first arranged a most ideal setting.

From “Observation Point” there stretches a panorama of scenery embracing a view of the entire length of Santa Clara Valley, with Lick Observatory atop Mount Hamilton in the far distance. To the north may be seen San Francisco Bay with the large peninsula cities, discernible on clear days. For a background nature has chosen the green Santa Cruz range with towering redwood trees.

Approaching Observation Point, one strolls up a winding path passing at intervals different stone groups representing each of the 14 Stations of the Cross. Close by is the newly dedicated chapel presented by Mr. Carlo Rossi in memory of his parents. The retreat house, accommodating 30 retreatants each week-end was dedicated last year and in December of the same year received its first retreatants. Each room has its own bath connection and is simply but tastefully furnished. The view from these rooms is one of
beauty. The dining room is located in another building and is very attractive. Flowers of many kinds beautify the grounds and large oaks spread shade across the winding paths.

Men from all stations in life come to the retreat house. To each, the visit appeals differently, and the expressions of many from an original standpoint are interesting. An old sea captain who visits the retreat house frequently refers to its as his "spiritual dry dock." Another, a well known garage man, refers to his visits as "getting his machinery overhauled," while a musician says, "It's getting in tune with the infinite." Several business men call it "striking a trial balance."

The retreat house is under the supervision of Fr. Joseph R. Stack.

**Phoenix Arizona—Laying of the Cornerstone of Brophy College.**

Probably the greatest assemblage of ecclesiastical dignitaries ever to gather in Arizona attended the cornerstone and consecration ceremonies on Sunday, April 29, at the new William Henry Brophy College, Phoenix, Arizona.

A throng of 3000 persons crowded the campus to witness the impressive services.


Among the Sisters present were representatives of the Sisters of St. Joseph, from St. John's, Ariz., of the Immaculate Heart order, of the Sisters of Mercy, Phoenix, and of the Precious Blood Sisters, Phoenix.

Among the distinguished laymen present were James H. Kirby, Secretary of State of Arizona and acting Governor; Mayor Frank A. Jefferson of Phoenix; H. B. Watkins, head of the Phoenix chamber of commerce; Grady Gammage, president of the Northern Arizona Teachers' college at Flagstaff; John W. Murphy, Attorney General of Arizona; United States Attorney John B. Wright, William Gleason, grand
knight of the Phoenix Knights of Columbus; H. D. Ross, Chief Justice of the Arizona Supreme Court; and C. O. Case, state superintendent of public instruction.

Prominent places on the platform were occupied also by Mrs. Brophy, the donor of the new college, and her family, including her son, Frank Cullen Brophy, her four grandchildren, and her late husband’s brother, M. J. Brophy of Piedmont, Calif., who was present with his wife and their son, James.

Practically every Knights of Columbus council of Arizona was represented in the large crowd that attended the ceremonies.

Following the blessing of the cornerstone and of the building by Bishop Gercke, Mayor Frank A. Jefferson welcomed the visiting dignitaries, lauded the gift of Mrs. Brophy as much needed for Phoenix, and praised the Jesuits as educators.

Colonel Power Conway was master of ceremonies and introduced the various speakers. Archbishop Hanna delivered the principal address of the day. Addresses were also given by Bishop Gercke, Bishop Cantwell and Rev. Father Provincial.

The Indian School band played at intervals during the program.

Port Townsend—New Wing added to Manresa Hall

V. Rev. Father General approved the plans prepared by Father Nathaniel Purcell for the new wing to be added to Manresa Hall, Port Townsend, Wash. The addition is a $45,000 three-story brick, steel, concrete and tile fire-proof building in the shape of the letter “L” extending 88 feet south from the older building and then 76 feet west. The style of architecture is “Chateau,” to harmonize with the older building. The entire building, old and new, is to be stuccoed a light cream color.

The new building includes the chapel, the conference room, the tertians’ recreation room, the house library, two parlors and 30 rooms.

Beezer Bros., architects, of Seattle, prepared the plans for the contractors during the early part of April. The plans were sent out to contractors for estimates about April 20. The addition was ready for occupancy in September.

The chapel, which is on the first floor of the southern section of the addition, is 16 feet high, 34 feet wide and 76 feet long, including the sacristy behind the main altar and the 13-foot visitors’ balcony at the back.
There are nine side altars in niches along the sides of the chapel. These altars face toward the front of the chapel.

In the remainder of the first floor of the new wing are two parlors, two visitors' rooms, two brothers' rooms, the clothes room, a bath and shower room, toilets, and an elevator.

On the second floor are the conference room, 32x27 feet, the house library, 21x15 feet, a trunk room, and 13 tertians' rooms, each of which has a built-in clothes closet.

On the third floor are the tertians' recreation room, 32x27 feet, a trunk room, 13 tertians' rooms, toilets and showers.

Father Purcell is directing the laying out of the grounds. Curved paths, flower beds, trees and shrubs are being set in, and a fountain ten feet in diameter is soon to be erected.

Santa Clara University

Reception to Mexican Visitors Cancelled.

Twenty Mexican educators, touring California under the auspices of the International Council for Educational Progress, were not welcomed at the university of Santa Clara and the luncheon and reception scheduled for the group there Tuesday afternoon, May 8, was cancelled. This was made known Sunday afternoon, May 6, in a statement issued by Father C. J. McCoy, president of the university.

"Recently circumstances of the coming of these men and women from Mexico have been revealed that make it impossible for me or for this university to extend any welcome to them," Father McCoy's statement says. "It is now evident that these visitors are friends and associates of Calles, the so-called representative Mexican government. It was expressly stated to me that all reference to politics and religion was to be excluded from the meetings of these educators. And yet we read of the disgraceful scene in San Francisco a few nights ago when at one of their meetings a toast was proposed and drunk to President Calles."

Father McCoy's reference to the San Francisco episode is that of Thursday night, May 3, when Father D. J. Kavanagh of the faculty of St. Ignatius College of San Francisco left the banquet to the visiting Mexicans when a toast to Calles was drunk.

Father O'Malley, pastor of St. Aloysius' church has taken an option on the Sylvester Heath home at E 613 Mission avenue, Spokane, as a site for a new parochial school. The site contains six acres with a 400 foot frontage on Mission Avenue. At the western extremity of the property is the Heath Public Library, while at the eastern extremity is the former Poor Clare monastery, now St. Joseph's home for the aged. The cost of the property will be $25,000. St. Aloysius' school is at present conducted in the original Gonzaga College building, erected in 1887, which was later used as the province philosohpate and was finally remodeled for parish school purposes.

Slickpoo Idaho—Last Days and Death of Father Cataldo

At St. Anthony's hospital, Pendleton, Oregon, at 5:30 p.m., on Easter Monday, April 9, Father Joseph M. Cataldo was called by God to receive the reward of his 75 years of devoted labor in the Society of Jesus. He died as he had hoped to die—in the harness. The two weeks before his death he spent in missionary labors. On his very death-bed, his last day on earth, he heard the confessions of several of his beloved Indians.

But two weeks before, on Thursday morning, March 22, he had traveled 150 miles by automobile to his mission at Slickpoo, Idaho, from Spokane, Wash., where for several days he had been the modest recipient of most unusual honors and congratulations on the occasion of his 92nd birthday and the 75th anniversary of his entrance into the Society.

Arrangements had been made to have him transferred from Slickpoo to St. Andrew's mission, near Pendleton, Oregon, to conduct a campaign for the complete conversion of the Umatilla Indians, among whom he had labored for several years a quarter of a century ago, and to whom he had preached a very successful three-days mission at Christmas time last year.

On March 28, the Wednesday before Palm Sunday, Father Cataldo set out with Father John Corbett, superior at St. Andrew's mission, on the 175-mile automobile journey from Slickpoo to Pendleton. About six miles east of Walla Walla, the chauffeur, in an effort to avoid a road construction apparatus, swerved too far to the right and the machine lurched down a small
embankment at right angles to the road, and caught fire. Father Cataldo, jolted but uninjured was safely removed from the machine. Father Corbett suffered an ugly scalp wound when his head struck the roof of the car. A passing machine carried the Fathers to Providence Hospital, Walla Walla, where Father Corbett suggested that they remain over night. Father Cataldo, however, being determined to move on at once to St. Andrew’s to begin work, Frank Tierney, one of the old missionary’s friends, took them in his automobile the remaining 50 miles to the mission, where they arrived at 7:30 P. M.

No sooner had they arrived at the mission than Father Cataldo declared that he and Father Corbett must begin their language class at once. During the following week he insisted on spending at least three hours a day teaching Father Corbett the Nez Perce language spoken by the Umatilla Indians.

Twice that week Father Cataldo made his way to the school building to teach the Indian children catechism in their native tongue and to select such boys as might prove serviceable to Father Corbett, as interpreters and assistants in the study of the language. A group of the more talented boys he afterwards taught in his room. He superintended the preparations for the Feast of Palm Sunday, conducting classes in singing.

On Palm Sunday, the crippled veteran led the choir of chanters, in the procession, and after the Passion had been read, standing before the altar on his crutches, he addressed the Indians for more than half an hour in their own language. This was the aged Missionary’s last appearance in the church.

As the Indians began to assemble at the Mission for Holy Week, the Father conversed with them and instructed them in his room. In preparation for their First Communion, he assisted in instructing a young white man, two Indian boys and a class of fifteen little Indian children. The Father’s own book in Nez Perce, on the Life of Christ, formed the basis of the instructions.

On Wednesday of Holy Week, he heard over a hundred confessions. On Holy Thursday he said Mass for the Sisters’ Community. Though he was unable to take active part in the public services of the last three days of Holy Week, he aided in the preparation of the ceremonies.
After the services on Holy Saturday, the Indians again flocked to their venerable old Blackrobe, and he was kept busy, giving spiritual direction and hearing Confessions until after 10.00 P. M.

Just before the Offertory, in his Mass at 5.30, Easter Sunday, Father Cataldo's legs began to weaken and Father Corbett supported him sufficiently to enable him to finish the Mass. Shortly after Mass, he was again ready for work and heard several confessions.

That afternoon, though Father Cataldo wished to remain in active work on the Mission, he yielded to the urgings of Father Corbett and of the Mother Superior, who had been summoned from Pendleton, and permitted himself to be taken to St. Anthony's Hospital, in Pendleton. The 18 mile journey by automobile, seemed to have a stimulating effect and on reaching the hospital, his first concern was to see Dr. Kavanaugh; the head of the Medical staff, about permission to say Mass the next morning. Though he passed a very quiet night, at 9.00 A. M., on Easter Monday, his heart action was very irregular. A little later when some Indians asked to see him, he had them admitted and heard their confessions. About noon, he gave evidences of failing, and accordingly, Father Joseph McKenna, the Pastor of Pendleton administered the Last Sacraments, while Fathers Corbett and Laux and some Sisters knelt in prayer. For many years, on account of his broken hip, Father Cataldo had not slept in a bed but had taken his rest as best he could in an armchair. Shortly after receiving the Last Sacraments, he consented to being put to bed and admitted that he was comfortable.

At 5.00 P. M., the Mother Superior, realizing that death was near, summoned Father Allain, a secular priest convalescing in the hospital, from the adjoining room; he gave the dying priest a last absolution, imparted the plenary indulgence and said the prayers for the dying, while a blessed candle was held in Father Cataldo's hand and the sisters and doctor knelt in prayer. About 5.30 P. M., peacefully and quietly, the dying priest breathed his last, and the great soul of a great Apostle had gone to meet his God.

Bishop Joseph McGrath of Baker City, Oregon, having asked for the privilege of conducting the funeral services, celebrated pontifical requiem Mass, assisted by many secular and regular clergy, at St. Andrew's Mission, Tuesday Morning, April 10th. Thursday morning, the remains were transported by train to Spokane,
Washington, accompanied by Fathers Corbett and Bruckert, Pastor of Lewiston, Idaho.

Bishop Charles D. White of Spokane, wishing to pay a last tribute to the founder of the first Indian Mission among the Spokanes, of the first Catholic Church in Spokane and of Gonzaga University, solemnly offered the Holy Sacrifice for the repose of the pioneer’s soul, on Friday morning, April 13, in St. Aloysius’ Church, in the presence of Archbishop Howard of Oregon City, of representatives of the city, of civic organizations, of scores of priests, sisters, students of Catholic institutions, and of a congregation which filled the church to capacity. The choir from Mt. St. Michael’s sang the Mass. After the solemn rites, Bishop White ascended the pulpit and paid a touching tribute to the sterling character of the pioneer Missionary.

From St. Aloysius’ Church the funeral cortege consisting of fifty-seven automobiles, proceeded to the cemetery at Mt. St. Michael’s near the place where in 1866 Father Cataldo had built his first Indian Mission and on the land which he had secured for the Scholasticate.

At the cemetery, Archbishop Howard, with Bishop White on his right and Rev. Thomas Martin, Rector of Mt. St. Michael’s on his left, solemnly blessed the grave.

The great Missionary had given his first efforts to the Indians of Peone Prairie; the last public prayers at his grave were to come from the descendants of his early converts. A number of Spokane Indians had come to his funeral. When the liturgical prayers were ended, suddenly the strange accents of the Kalispel language sounded over the hill. Under the leadership of the grandson of Chief Baptist Peone, the Indians were chanting their requiem hymn for the Blackrobe, who had been their life-long friend, apostle and father.

St. Ignatius’ Mission, St. Ignatius Montana

Indian Reception to Bishop Finnegan.

A colorful pageant of Flathead Indian warriors on horseback and in picturesque tribal regalia greeted Bishop Finnegan as he approached Jocko, Mont., at 3 P. M., May 1, on his first official visit. Firing repeated salutes with their rifles and shouting blood surdling war whoops, the Indians formed an escort on either side of the Bishop’s automobile, and the long procession accompanied him for a mile and a half to the church
at Jocko. A double row of Indians greeted the Bishop at the church, while the bell pealed a joyous welcome. The Bishop then preached to the Flathead audience that packed the church, his sermon being translated into Indian by Father Taelman. After conducting the usual catechetical examination, and administering the pledge to the children, His Lordship, assisted by Fathers Dillon and Taelman, conferred the sacrament of Confirmation on 30 candidates.

The preceding evening, April 30, Bishop Finnegan had arrived at St. Ignatius mission, St. Ignatius, Mont., in time to witness the procession held at the solemn opening of the May devotions. A great assemblage of Indians from many parts of the Flathead reservation gathered in front of the church, and then, headed by their banners and singing hymns, marched in two by two and presented their offerings of candles at the altar railing. Father Taelman says that the offering of candles this year was the largest he has ever seen at St. Ignatius mission. The Bishop, with Father Taelman as interpreter, preached the opening sermon for the month of May, and afterwards was celebrant at Benediction of the Blessed Sacrament. At 7 o’clock the next morning, May 1, His Lordship celebrated Mass, preaching after the gospel, and distributed Holy Communion to about 600 Indians. Afterwards, for more than half an hour, he conducted a catechetical examination, and then administered the pledge, and finally confirmed the 170 candidates, about a dozen of whom were adults, mostly converts.

During the six weeks preceding the bishop’s visit, Father Taelman traveled nearly 2000 miles by automobile, instructing the Indians at scattered country schools and private houses. Father Dimier prepared the children attending the mission schools.

**CHICAGO PROVINCE**

St. Ignatius High School, Chicago.

Damen Avenue

The chief item of interest here is the successful termination of the Damen Avenue controversy, one of interest to Ours not only because of the active part played by the community, but also because in changing the name of Robey Street to Damen Avenue, the city has at last given public recognition to the founder of Holy Family parish, who did so much for the southwest side between 1857 and 1884. Two years ago the matter was brought before Damen Council of the Knights of Columbus; however, nothing
further was done until February of last year, when Father Superior put the matter before the Alumni Acoly-thical Society, and the Reverend Joseph Heeney subse-quently was chosen head of a movement whose object was to name a street in honor of Father Damen. Public at-tention was first attracted last May, when the Chicago chapter, Knights of Columbus, had a series of discussions on the point, which resulted in Alderman Dennis Horan, an alumnius of St Ignatius presenting a measure before the city council for the changing of Robey Street to Da-men Avenue. It passed unanimously. Immediate oppo-sition came from merchants and others on the street. A motion to reconsider was rejected in the council, and this was followed by a measure for the changing of Damen Avenue to Robey Street. The debate appeared in the newspapers as it progressed, and was the subject of a number of editorials and letters from readers, always strong, sometimes acrimonious. On December 14, the city council settled the affair with a 28-17 vote in favor of the name Damen. The president of the Chicago chapter and the state deputy of the Knights of Columbus, the High Chief Ranger of the Order of Foresters, the president of the Holy Name Society of the archdiocese, not to mention Father Superior and others of the com-munity, were chiefly instrumental, as the Damen Avenue committee, in carrying the day. It may be noted, too, that Mayor Thompson and most of the city officials con-cerned favored the change.

Robey Street was decided upon by the committee for two reasons: It strikes the Chicago River at the point where Father Marquette landed and spent the winter of 1674-1675, and would thus link the recent with the more remote past; secondly, for a street of its prominence, it has comparatively few business houses which the change might harm. Damen Avenue is to be widened, straight-ened, and bridged. Over eight million dollars have al-ready been appropriated for the purpose, and a council-man is authority for the statement that the appropriation will eventually reach the modest figure of thirty million. The longest bridge in the city is to span the Chicago River at this point, marking the terminus of the Lakes-to-Gulf Waterway. Moreover, the city has set aside here
a plot of ground as a memorial to Father Marquette, with a monument to be erected later. It is of interest to us to add that one of the two companions of Father Marquette's winter at this spot later became a lay brother in the Society. By February 1, the new street signs stretched the length of Damen Avenue, twenty-three miles.

St. Xavier College, Cincinnati, Ohio.

Dedication of Field House

About 10,000 alumni and students of the University of Cincinnati and St. Xavier attended the dedicatory exercises of the new field house on Wednesday evening, March 7. Prominent educators, college and university executives and athletic directors from many Ohio institutions were present. Representatives of many Jesuit colleges and universities included Father McNichols and Father Fitzgerald. Dr. Herman Schneider, president of U. C., Dean Chandler of the College of Liberal Arts of the City's university, Mr. Gregor B. Moorman, president of the Alumni Association of St. Xavier and Mr. Walter S. Schmidt donor of the $325,000 field house, were our guests at dinner. The doors of the field house were opened at 7 o'clock and by 8:15 there was not even standing room left. During this time the bands of St. X. and U. C. vied with one another and with the cheer leaders of the two schools in entertaining the great crowd. Shortly before 8:30 Mr. Moorman made the presentation speech in behalf of Mr. Schmidt. Because of a bad throat, Father Rector was forbidden to speak. He said only a few words and gave his speech to Father John Walsh, who read it. Part of the speech was as follows: "I accept with gratitude and deep appreciation the gift of this magnificent field house... typical of the boundless devotion of this Xavier alumnus to his Alma Mater. I dedicate this structure to the physical, moral and inspirational education of the student body. We are grateful to the Board of Trustees of the University of Cincinnati for the fine compliment of coming to St Xavier for the dedication. We thank the representatives of colleges and universities who are here, for coming from all quarters to do honor to St Xavier College and to rejoice with us on this happy day."
Dean Chandler made a short congratulatory address on behalf of the University of Cincinnati, closing his speech with the words: "May the best team win!" This was the first athletic contest between the two schools since the football game of 1918. Fine spirit was shown at the game and it may mark the beginning of permanent athletic relations. Xavier won 29-25.

MISSOURI PROVINCE
St. Louis.
Notable Confirmation Class

On Sunday afternoon, April 15, Archbishop Glennon administered the Sacrament of Confirmation in our church to a class of 192. Of this number 121 were adults, mostly converts, the fruits of the Catholic Inquiry Class. Among the children a small but notable group came from the Missouri School for the Blind.

Fire at St. Stephen's Mission

(The following is an excerpt from a letter of Father A. Keel to Very Rev. Father Provincial)

The fire started about 8:30 A. M. in the boys' washroom, on the third floor of the tower building, which is connected with the boys' house. Brother Stern discovered the smoke first. We at once tried to control the fire, but failed because it was between the walls and the shingles and the plaster of the mansard roof. The fire spread very rapidly, and we could save almost nothing on the second and third floor. I may mention that when the fire broke out the children were all in school, and thus were out of danger. Out of the first floor we saved a good many things—the boys' shoes, clothing, almost all valuable papers and records, and almost everything out of the church and sacristy. Father Lannon, Brother Stern and Mr. Miller lost almost all their personal effects, and I saved whatever I wore on that day. We don't know how the fire started, but I do know it was not the gas stoves nor the electric wiring. The building is a total loss, nothing is left except a few cracked brickwalls. Our property is insured with the Catholic Mutual Relief Society of America. The building that burned down was insured for $12,000.00 and the contents for $3,000.00. The adjuster has as yet not been here, but I have a wire from
the company telling me that he will be here soon. Fortunately, at the time of the fire there was no wind, and this saved the other buildings; they are entirely intact. We are quarantined on account of meningitis among the school children, and after the fire the health officer, who is also our school physician, said he intended to keep up the quarantine and hold all the children in school. He at once ordered the necessary bedding for the fifty of us who were burnt out. We rearranged the available space and by nightfall everybody was fairly comfortably located for the night. And it was well we were, because it was a bitterly cold night. We intend to carry on school for the rest of the year with the space we have at our disposal. We will be a little crowded, but I think this is better than to close school.

St. Elizabeth’s Projected New Site

Opposition to the projected new group of buildings of St. Elizabeth’s parish for the colored on Taylor and Cook avenues was organized by three neighborhood associations. The pastors of two Catholic parishes gave countenance to the movement, though their participation was not very spirited. A renegade Catholic layman was one of the prime movers. The violent denunciation at their two meetings did not spare the Archbishop or Father Markoe. It is generally agreed that they overreached themselves, and the opposition will have spent itself long ere the first stone is laid on the new site. The campaign for funds was probably aided by the advertising the project secured through the tactics of the opposition. The total collected and pledged in the campaign up to April 22 was $12,115.25, $7,593.50 being cash. The Special Gifts Committee secured $5,061.50 of the total amount. The team obtaining the largest amount in the campaign was headed by two young women teachers, and their total was $1,361.50. Further plans for increasing the fund with which to inaugurate the new enterprise are materializing. The educative value of the campaign for the colored people has not been the least valuable feature.
St. Louis University

Father Schwitalla was elected president of the Missouri Hygiene Association at a meeting on January 23, 1928.

"Catalogus Primus" Discovered

An old ledger reposed unnoticed for many a year among old record books which were stored in the library's "gehenna." On the fly-leaf is written "Catalogus Primus omnium librorum Universitatis Sti. Ludovici . . . 1836." Seven sections of the catalog were written out while eight other sections were not filled in. As 2,057 volumes are enumerated in the seven sections, it is probable that at that early date the library contained at least 5,000 volumes. Many of the volumes were secured by Father DeSmet in Belgium in 1834. During and after the Civil War the old ledger was reversed and used as a register of borrowers. We find the names of Fathers Kernion, I. Boudreaux, Swagers, Brother Kilcullin, Fathers Coppens, Venneman, Keller, Tehan, Zeeland, O'Mara, etc,

Creighton University

School of Nursing Opened

At the beginning of the second semester, Father Sellmeyer's plans for the organization were completed, and the Creighton Memorial, St. Joseph's Hospital School of Nursing became an integral part of the University. The hospital has been extensively remodeled and is fully equipped for all the required courses. The newly enrolled freshman class numbers twenty-nine.

St. Mary's College, Kansas.

In order to clarify any misunderstanding concerning the visitation, made by the Kansas State Board of Education and the University of Kansas, of St. Mary's College on February 21, 1928, it is well to bear in mind the following facts:

There are three State Normal Schools in Kansas, which, together with the denominational schools of the State, issue all State-Teachers' Certificates. At the present time most of the teachers of the State are graduates of the denominational schools and not of the State Normal Schools. Naturally, the State Normal Schools do not like this situation. They want to issue all the Teachers Certificates themselves. A member of the State Code
Commission is credited with taking the stand that all certificates should be issued by the State Teachers' Colleges. If the entire Code Commission took this stand they would bring pressure to bear upon the Legislature to pass such a law. Professor Lunceford of Ottawa University, Ottawa, Kansas, who has inquired into the matter, declares that the view taken by this member of the School Code Commission, is not the view of the entire Code Commission. If the Legislature were to pass such a law stating that all State Teachers' Certificates were to be issued by the State Teachers' Colleges, this law would affect the State University and the State Agricultural College in the same way that it would effect the denominational schools as far as teachers' certification is concerned.

Another important item in the whole affair is that there are many first-class junior colleges in the State. They, too, are bringing pressure to bear upon the State Board of Education to have a sharp distinction made between themselves and the senior colleges in the State.

For these reasons the State Board is requiring the standards of the senior colleges to be very high. The examination of St. Mary's College was only a part of a state-wide movement whereby every college in the State has been examined and the scholastic preparation of its professors carefully looked into. There was every consideration shown us by the examiners and after explaining fully the standards which the State required of the departmental heads of Colleges, they gave us ample time to collect the credits of these professors. St. Mary's has only one or two professors in each department and the State requires those who head the departments to have at least two years of graduate work, including thirty hours of graduate work in the matter they are teaching. This is the minimum. A doctor's degree is recommended, of course.

The following extracts from the Kansas requirements will help clarify the matter:

**Article V. Faculty—Qualification**

The minimum scholastic requirement for all teachers shall be graduation from a standard college. The minimum training for teachers of professional rank shall in-
clude at least one year of study in a recognized graduate school (usually involving the acquisition of a Master's Degree) in the field in which they are teaching. Heads of departments should have completed at least two years of graduate work and it is highly desirable that they should possess the degree of Doctor of Philosophy, or that they shall have had corresponding professional or technological training. In no case should a Freshman-Sophomore course be taught by an instructor who has not had at least ten semester hours of work in advance of the course in question and no Junior-Senior course shall be taught by an instructor who has not had graduate work in that particular field.

Article VI. Faculty—Service

"The number of hours of class room work for each instructor will vary in different departments, but should not exceed sixteen hours per week. To determine this, the amount of preparation required for the class, together with the number of students, must be carefully considered. Special consideration, in the way of assistants, should be given to courses involving laboratory work with the needed oversight and preparation therefor and in courses requiring a large number of written reports and theme assignments also."

The whole affair is political, not professional, and St. Mary's College is being made to suffer along with the denominational schools in the State in this fight concerning the certification of teachers and the distinction between junior colleges and senior colleges.

NEW ORLEANS PROVINCE

Albuquerque, New Mexico.

A Unique Method of Conducting the "Three Hours".

On Good Friday, the "Three Hours" are held at San Felipe from 1:00 to 4:00 P. M. Only adults are admitted. This devotion is most inspiring, and is the high point of Holy Week. The entire Church is darkened, and a huge black veil is hung across the Sanctuary, completely obscuring the altar. In front of this veil is erected a tremendous cross, and upon the cross is hung a life-sized body of Our Lord. The
devotion opens with a prayer, then the choir sings what is an introduction to the entire movement—the motif, as it were. After the singing, the preacher of the occasion begins. From now on, the choir and the Padre alternate; the choir rendering the "words" one after the other, and after each "word" is sung, the Padre gives a ferverino on the word. At the sixth word, "Consummatum est," when the Padre announces the death of our blessed Lord, the church bell is rung as for a funeral, or for the De Profundis, and all pause for a moment. At this point, many whose emotions have gotten the better of them, break out in ejaculations and weeping. At the last "word", three or four of the men, chosen from the most pious and religiously inclined perform the ceremony of taking the body down from the cross. Accompanied by some of the women, they lay the body in a coffin just outside the sanctuary, and the body is then sprinkled with perfume and flowers, "Sicut mos est Judaeis sepileire". Then it is that the tears flow and the weepers weep and the wailings are heard in Juda. The cross, despoiled of the figure, and the body resting in the coffin are left in the church until after the night sermon, when they are removed, and only the huge black veil hiding the altar is left. This veil is removed at the Gloria in Excelsis on the following day. The sermon on Friday night is called "La soledad", and its subject is the solitude of the Most Blessed Virgin Mary, alone in her house while the body of Christ is in the tomb. After the sermon, the cross is again solemnly adored, and the services are over until the next morning. Last year four people attended these ceremonies out of curiosity, and for the added purpose of publishing later what they saw and heard concerning the superstition of these people. They came to scoff, as the trite phrase has it, but they remained to pray; and the only non-catholic member of the party was so impressed that he is now under instruction at his own request.

Grand Coteau, Louisiana.

Pilgrimage in Honor of St. John Berchmans.

Led by Father Mulry, nine boys from the High School in New Orleans, representatives of every grade, arrived in Grand Coteau, whither they had motored from New Orleans. Their purpose was to make a pilgrimage to the shrine of St. John Berchmans at the convent. During their stay the boys were entertained by the Juniors and Novices. Some of them took part in the fusion game on Easter Sunday. On Monday
they walked to the convent, saying the Rosary on the way and heard Mass in the chapel hallowed by the apparition of St. John Berchmans. At about nine-thirty they began the homeward journey. The pilgrims pronounced their trip a great success and are anxious to make the pilgrimage an annual affair.

New Orleans.

Doctor of Laws Degree Conferred on Hon. Paul Claudel.

Paul Claudel, French ambassador to the United States was given the degree of Doctor of Laws, honoris causa, by Loyola University on Monday afternoon, April 16.

Escorted by seven motorcycle policemen the Ambassador arrived at the University at 3:30. The photographers delayed him for a few minutes until they got their pictures. Mounting the steps to the gallery above the driveway he was led along with his daughter, Marie, to his chair on the platform by Father Sullivan, president of the university. Here he shook hands with Archbishop Shaw, Bishop Laval, Father Cummings, S. J., former president of Loyola and at that time provincial of the New Orleans Jesuits, Father Foulkes, S.J., regent of the law school, Dean Grasser of the pharmacy department, and Dean Vignes of the dental school. Standing or sitting along the gallery were the Loyola faculty, prominent ladies and gentlemen of the city, and auxiliary organizations of the university. On the lawn were assembled the university band and the cheering section of the students.

The band opened the program with the Marseillaise. Father Cummings followed with an address of welcome in French. He pictured his old home in Alsace-Lorraine, recounted its occupation by the Germans in 1870 and the enduring love of his country for the France from which it had been torn.

Paul Villere, vice-president of the Hibernia Bank, followed with another address in French. He told the ambassador that he was taking the place of Mr. La Fargue who was prevented from being with the ambassador's well-wishers at Loyola because of an attack of asthma. Mr. Villere showed that the history of Louisiana was the history of the French Jesuits who came first as missionaries to preach the Gospel to the Indians, and next as educators to develop the minds and hearts of the colonists and their descendants with the same training that had made them so celebrated in Europe. Along with the Jesuits, Mr. Villere placed the
Ursuline nuns on the roll of honor. They were French ladies who braved the perils of the ocean and suffered the hardship of pioneer life in the newly founded city of New Orleans to educate the Indian girls and the daughters of the settlers.

The ceremony of conferring the degree of Doctor of Laws followed, with Father John Foulkes reading the document which set forth the reasons why Loyola University chose to honor Mr. Claudel. The document was artistically illuminated by the Ursuline nuns of the State Street convent. The document follows in part:

"When religion, art and genius are found combined in one man, there results the fine flower of citizenship which our young and appreciative university ever proclaims as a fitting pattern for the emulation of her sons. Such a meritorious career and such a high-minded gentleman Loyola University of New Orleans honors today in the person of His Excellency, Paul Claudel, Ambassador of France to the United States."

The Catholicism of Ambassador Claudel is emphasized in the document read by Father Foulkes. "Born in Villeneuve-sur-Fin, Champagne, his early Catholic training moulded in him a character that has ever upheld the unchangeable teachings of Christ, Whose leadership he follows with unshaken faith and unswerving loyalty. Influenced by Christ's saying: 'The poor you have always with you,' this distinguished diplomat is an active worker in the Saint Vincent de Paul Society. For him as for his com-patriot, Frederick Ozanam, the title "Vincentian" opens up his heart to a charity that is cosmopolitan, and truly Catholic."

The document next analyzes Ambassador Claudel's poems: "His brilliant imagination leads us to the lofty walls of Troy in "Agamemnon," while the luxurious Orient flashes its magnificence before us in "La Connaissance de l'Est." His rhythmic odes "L'Announce Faite a Marie," "La Nuit de Noel" and "Les Feuilles des Saints"—themes of Catholic belief and practice—usher us into the angelic presence of Gabriel, the Bethlehem of Christ's birth and the battlefield of God's heroes and heroines—the Saints of Mother Church."

After enumerating the diplomatic posts Ambassador Claudel has filled in China, Bohemia, Germany, Brazil, Denmark, as well as his present one at the capital of the United States, the document ends with the declaration: "Because Loyola University is entitled to honor by her sanction eminent worth and wisdom, whether they shine within or without her halls; because she
deems our guest on this occasion a true representative of Christian culture and eminence in letters, and an ambassador “sans peur et sans reproche.” We, the Senate, have the honor to present to you, Honorable President, for the degree of Doctor of Laws, honoris causa, His Excellency, Paul Claudel, Ambassador of France to the United States.”

Father Sullivan, president of the university, replying to the address of Father Foulkes, declared that “In virtue of the power delegated to us for the performance of this function by public authority of the State of Louisiana, we proclaim to all into whose hands these credentials may come that, in solemn convocation of the faculty, our esteemed guest, His Excellency, Paul Claudel, Ambassador of France to the United States, has been deemed worthy of the degree of Doctor of Laws, honoris causa.”

In his speech of acceptance Ambassador Claudel humorously declared that in his long career he had been honored with many distinctions, but never was he made a doctor of anything before he came to Loyola. He was proud, he said, of his Loyola degree, and prouder still of the fact that Loyola University of New Orleans had stolen a march on other American universities; for Yale, Harvard and Princeton had invited him to accept their university honors at their commencement exercises in June. He will tell these institutions that Loyola of New Orleans was the first to honor him in this way.

Reviewing his career as French representative in diplomacy throughout the many countries where he has served in this department of national intercourse, Ambassador Claudel paid a warm tribute to the Jesuits whom he met in those widely-scattered posts. They served Christ devotedly, and France faithfully. The Church, France and the Jesuit Order were proud of their services. They were missionaries, civilizers and educators. Their record is most glorious. So deeply did he appreciate their ability as educators that he sent his sons to their French colleges for their scholastic and religious training.

At the close of the Ambassador’s address, the cheering section of the student body saluted him with: Vive La France! Vive Claudel! Vive Loyola!
MARYLAND-NEW YORK PROVINCE

New Provincial

Father Edward C. Phillips, S. J., was appointed Provincial of the Maryland-New York Province on Sept. 12, 1928. Father Phillips was born in Germantown, Pa., November 4, 1877 and attended parochial schools in Brooklyn, N. Y. and in Neuille-sur-Seine, France. He later attended St. Francis Xavier's College and received his degree of Bachelor of Arts from that college in 1898. The same year he entered the Society. His Regency was spent at St. Francis Xavier's, New York and at Boston College. After Ordination, Father Phillips received his degree of Doctor of Philosophy from Johns Hopkins. The greater, part of his life since Tertianship has been spent as a member of the Woodstock Faculty. He held successively the positions of Professor of Mathematics and Astronomy, Professor of Fundamental Theology, Professor of Dogma and Prefect of Studies. In 1925 Father Phillips took charge of the Observatory at Georgetown and held that post until his appointment as Provincial.

Bel Alton Maryland. 130th Anniversary of the Laying of the Cornerstone of St. Ignatius' Church, St. Thomas' Manor.

On August 19th, 1928 was celebrated the 130th anniversary of the laying of the corner stone of St. Ignatius' Church, at old St. Thomas' Manor in southern Maryland. The ceremonies, as was befitting, had an entirely religious tone and were all centered around the celebration of a Solemn High Mass. The scene was set in the open, an altar having been set up just outside the church and under the trees, right in front of the little grave-yard. His Lordship, Bishop McNamara honored the occasion with his presence and also addressed a few words to the assembled faithful after the Mass. His Lordship was attended by Right Rev. Thomas P. Griffin, of Raleigh, N. C., and by Rev. John J. Wynne, S. J. The Solemn High Mass began at eleven o'clock, with Very Rev. Lawrence J. Kelly, S. J., as celebrant, Rev. C. J. Hennessy, S. J., as deacon and Rev. H. C. Greenwell, S. J., as sub-deacon; Fr. F. H. Kreis, S. J., was Master of Ceremonies. His Lordship sat within the improvised sanctuary attended by numerous members of the clergy, including Rev. H. J. Weisel, S. J., Rev. W. J. Tynan, S. J., and many others, both religious and secular.

The preacher of the occasion was Rev. John LaFarge, S. J., who was a former laborer in the Lord's vineyard
in the southern part of Maryland. The preacher, after welcoming his Lordship and congratulating the congregation on their loyal showing, proceeded to sketch in detail the history of St. Thomas' Manor and of the church which has succeeded the little chapel that was formerly attached to the manor house. He pictured the times when the manor was built and told of the labors of the Jesuits, who were the only priests toiling for the spiritual welfare of the settlers, and later on of the Negroes and “We Sorts”, all of whom have had their share in forming the congregation and in keeping alive the faith, the devotion and the loyalty to their God, that have always marked St. Thomas’ as a spot most pleasing in the eyes of the Almighty. Father LaFarge then urged upon the parishioners their duty to guard intact the sacred heritage they have received from their ancestors and begged them not to forget in their prayers the departed souls of the missionaries who have labored so long and so fruitfully on their behalf.

When Mass was over, the Pastor, Fr. J. P. Carney, S. J., thanked the congregation for their cooperation in making the jubilee such a success and then he introduced his Lordship, Bishop McNamara. Bishop McNamara also congratulated the congregation and voiced the praises of their pastor, then he proceeded to impress upon them how much they owed to the zeal of the Jesuits and especially of their present shepherd, Fr. Carney. Finally he came to the topic for which everyone was waiting, and that was the Golden Jubilee of Miss Emily Hamilton, who has been preeminent in her loyalty and in her devotion to the church for the past fifty years, acting as choir-directress and organist, and especially as sacristan in what used to be the little chapel that was attached to the manor house when it was first erected. When he had duly praised her for her labors, his Lordship, on behalf of the pastor and the congregation presented to her a pair of silver candlesticks, that were part of the ornaments of the church when it was built. The Bishop concluded his remarks by again thanking the faithful for their cooperation and piety, and begged them not to forget to pray for him and for the large flock entrusted to his care.

When the ceremonies were over and before the priests had left the altar a panorama picture of the entire assemblage was taken and will serve as a fitting token of a celebration that means so much for the
progress of the Catholic Church in Maryland. The celebration lasted over two hours and yet most of the faithful had to remain standing during all that time, thus giving another proof of their self-sacrificing loyalty. And surely the words of the preacher, of Fr. Lawrence Kelly, of their pastor, but most of all of their beloved Bishop will ever echo and reecho in their hearts, spurring them on to even greater zeal and greater devotion to their Eucharistic Lord, to whom they have proved themselves so loyal during the past one hundred and thirty years.

Fordham University New York.
School of Sociology and Social Service.

"They build on the shifting sands of time, who build merely on man alone," wrote His Eminence, Patrick Cardinal Hayes, in a letter addressed to Reverend William J. Duane, S. J., Ph. D., President of Fordham. Prompted by this thought, and in recognition of the increasing importance of professional training, Father Rector reorganized and enlarged the School of Sociology and Social Service. With every encouragement to provide a training for the treatment and correction of social evils, the School is prepared to meet the needs of this great cosmopolitan community.

To such a School, His Eminence calls the younger priests of his Archdiocese, that they may be the better fitted for the mission of Catholic Charity. Mindful also of the splendid educational background acquired by graduates of our colleges, the Cardinal urges naturally endowed young men and women, well grounded in essentials, to make fuller use of their talents by supplementing their college training with intensive preparation in Social Service.

The Fordham policy to attract seriously inclined young men and women who wish promotion to the degrees of B. S. and A. M. in Sociology is in line with the most advanced thought of the day. The well meaning volunteer worker of yesterday is superseded today by the professional of equal willingness but of far superior skill.

Reverend Matthew L. Fortier, S. J., Ph. D., the Dean, maintains the governing principle: "Only a Catholic School can train the Catholic Social Worker in Catholic Principles and Practises, in true Philosophy of Life and the Gospel Lessons of Charity."

Among the successes enjoyed recently by the Fordham School of Social Service is the very consoling con-
tents of the following letter received by Father Fortier, S. J., from Cardinal Gasparri, Papal Secretary of State speaking for His Holiness, Pope Pius XI:

Reverend Father,

I gladly fulfill the pleasing duty of informing Your Reverence that the Holy Father was deeply gratified to receive the homage you humbly offer him by the presentation, through Fr. P. Boetto, of the volume "Probation and Delinquency" by Mr. Edwin J. Cooley.

His Holiness thanks you for this manifestation of filial devotedness and imparts to the "Catholic Charities" and to Your Reverence, as a pledge of Divine favors, the Apostolic Benediction.

I thank you for the copy intended for me, and with sentiments of deep esteem, I remain,

Affectionately in our Lord,

P. CARDINAL GASPARRI.

This letter of approbation was sent to Father Fortier through Father Boetto, S. J., Procurator General of the Society at Rome. The American Assistant, Father E. Mattern, S. J., forwarded the Cardinal's letter to Father Fortier, accompanied by the following commendation:

5 Borgo S. Spirito,
Roma, Feb. 8, 1928

My Dear Father Fortier, P. C.:

Our Procurator General, Father Boetto, has just handed to me the enclosed letter of Cardinal Gasparri, thanking you in the name of His Holiness, and in his own, for Mr. Cooley's book, "Probation and Delinquency." I hasten to forward it to you with my heartfelt greetings and good wishes.

Devotedly yours in Dno.

(Signed) E. MATTERN, S. J.

Mr. Cooley's book was published last March and immediately met with wide approval and praise. Mr. Cooley holds an active position on the faculty of the School of Social Service. He is a member of the Advisory Board of the School, and also of the Committee on Institutes, besides conducting three lecture courses on the Social Treatment of Crime in addition to his duties as Chief Probation Officer of the New York Court of General Sessions. Mr. Cooley, at the request of Cardinal Hayes, organized and was the first administrator of the Catholic Charities Bureau of Probation.

Sodality Reception.

On Thursday, May 31st, a Solemn Pontifical Mass
was celebrated in the gymnasium as part of the Annual Sodality Reception and as a fitting close to the May Devotions. The Rt. Rev. Pascual Diaz, S. J., Bishop of Tabasco and exiled Secretary of the Mexican Episcopate was Celebrant. He was assisted by Father Demetrio Zema as Arch-Priest. Father John Tobin was Deacon of the Mass and Father Francis X. Dougherty was Subdeacon. Father Attilio Raines and Mr. John Tynan were Masters of Ceremonies. The sermon was preached by Father I. W. Cox, Editor of Jesuit Missions.

The music of the Mass was rendered by the Glee Club under the direction of Mr. Frederic Joslyn.

Rev. Father William J. Duane, President of Fordham University received the Candidates into the Sodality. Solemn Benediction of the Blessed Sacrament brought a fitting close to this impressive event.

HOME NEWS

Improvements

During Easter week a force of carpenters and masons began the remodelling of the main entrance of the College, and a week before Ordinations the work was completed, in full time for the reception of the hundreds of guests who attended the Ordination ceremonies. In place of the few steps that formed the old entrance we now have a simple and dignified porch, built of granite, with pillars of composition-stone. The roof of the porch is sustained by ten pillars, two groups of two near the walls of the building and two groups of three in front, thereby allowing three approaches to the door. The roof, in turn, forms another porch, surrounded by a neat iron railing and is entered from the Faculty Reading Room. This porch for the Fathers' recreation has been a long-felt need. In particular, the flat, bare appearance of the front of the building has been considerably relieved by the new entrance.

A thorough renovation has been made of the parlors. What in former time was the sole parlor on the right of the entrance gave place to a spacious lobby, when the wall was removed that formed the old hallway. A porter's lodge and a small private parlor, suitable for confessions, both glass-enclosed, find space next the windows; and facing the main doorway, on an appropriate pedestal, is the large statue of the Sacred Heart, which was formerly above the main altar in the old Domestic Chapel. The woodwork of the lobby is mission-stained oak, while the vestibule is done in
natural oak. The wisdom of such a change in parlor space was well noted at Ordination time, when visitors could be more comfortably received.

The rooms at the left of the entrance, which were formerly the Physics and Chemistry Laboratories, have now become a row of rooms for guests. There are three parlors and a dining room, and the smaller parlor which adjoins the new chapel of Blessed Robert Bellarmine, can be converted by means of folding doors into a pleasant chapel for visitors. One may recall that the ceiling of the old Physics Laboratory was artistically designed with paintings of the meteorological phenomena,—a relic of the Italian builders of Woodstock. These paintings were carefully restored and now prove an object of interest and attraction.

Ordinations

On June 18, 19, and 20, respectively, the Most Reverend Michael J. Curley, Archbishop of Baltimore, conferred the Major Orders of sub-diaconate, diaconate, and priesthood, on forty-one Jesuits in the Domestic Chapel. His Grace was assisted by Very Reverend Father Provincial and Reverend Father Rector. Right Reverend Joseph H. McMahon, Right Reverend Maurice P. Fitzgerald, and Very Reverend Patrick N. Breslin added a touch of purple to the sanctuary, surrounded by over forty members of the clergy, representing Jesuits, Redemptorists, Passionists, Sulpicians, Vincentians, the American Foreign Mission Society of Maryknoll, and the secular clergy of several dioceses. The chapel was filled with some four hundred relatives and friends of the Ordinati, including two dozen Sisters of half as many Orders and Congregations. Members of the community had to content themselves with the choir loft.

The class of Ordinati was the most cosmopolitan in the long history of Woodstock, and the second largest. There were eight men from the California Province, four from New Orleans, one each from Missouri, Mexico and Portugal, and twenty-six from Maryland-New York, four of whom were Filipinos. Seven of the men had brothers present who are also Jesuits. The Ordinati were:


From the Missouri Province, Rev. Henry A. Norton.

From the Province of Mexico, Rev. Jose Bravo.

From the Province of Portugal, Rev. Elias Marcal.

The Ordination Committee under Mr. Edward C. Holton and Mr. Vincent J. Hart received the enthusiastic approval of all present for their comprehensive arrangements and efficiency, and for their generous and meticulous care in meeting unforeseen emergencies. Mr. Francis X. Reardon, Master of Ceremonies, was complimented by several of the visiting clergy on the smoothness and accuracy with which the ceremonies were carried out. A double quartette of theologians and philosophers added to the beauty and devotion of the ceremonies.

The festivities were brought to a fitting close on June 21, by Solemn Benediction of the Most Blessed Sacrament given by three of the newly annointed; Fr. Corkery, Celebrant, Fr. Falvey, Deacon, and Fr. Prange, Sub-deacon.

Science Convention

For the first time in the history of the organization, the American Association of Jesuit Scientists met at Woodstock College, on August 25, 26, and 27, 1928, for the seventh annual convention of the Eastern States Division.

The convention opened on Saturday, August 25th, with an address of welcome to the members by Rev. Vincent McCormick, the Rector of Woodstock College. In the absence of the President of the Association, Rev. E. C. Phillips, the Presidential address was given by the Rev. Richard B. Schmitt who spoke on “The Evolution of the Elements and the Stability of Complex Atoms.” After the appointment of committees for the
convention, the general meeting resolved itself into special meetings for the sections of Biology, Physics, Chemistry and Mathematics. These sectional meetings were held in the various lecture rooms of the new science building of the College.

In the Biology section Mr. Charles Berger read a paper on "Our Present Knowledge of Variation and Heredity and Its Relation to the Evolution Question," while Mr. A. J. MacCormack in "A Biological Reflection" treated several interesting points of lecture and laboratory method in college biology courses.


Two papers were read at the meeting of the Astronomical section: "Simultaneous Records on the Chronograph", by John A. Blatchford, and "Newspaper Astronomy", by Thomas D. Barry.

After the address of the Chairman, Rev. John A. Tobin, on "Physical Laws and Constants", the Physics section listened to a series of eight papers on various aspects of the electromagnetic spectrum.

After the sectional meetings, which were all held on Saturday afternoon and Sunday, the convention reassembled on Monday morning in the auditorium for the final meeting and the election of officers for the coming year. Rev. E. C. Phillips was reelected President of the Association, with Mr. Lawrence C. Gorman as Secretary.

Death of Father Healy

On September 22, 1928, Fr. Hugh S. Healy, Professor of Dogmatic Theology at Woodstock, died in St. Joseph's Hospital, Baltimore. Death followed in less than three days after an operation for appendicitis. Father Healy was born in Buffalo, N. Y., June 4, 1892, and graduated from Canisius High School in 1909, beginning his noviceship at St. Andrew-on-Hudson in August of that year. He was ordained in 1923, and after tertianship and a biennium in Rome had taught at Woodstock during the year 1927-1928. He had started teaching this year, but was brought to the hospital after the fifth day of class.
Reception to Bishop McNamara

On Tuesday, September the twenty-fifth, Woodstock gave a most cordial welcome to a distinguished and devoted friend, The Right Reverend John M. McNamara, D.D., Auxiliary Bishop of Baltimore. The visit of His Lordship was indeed opportune, for was it not proper that, educated and trained by our Fathers, he should join with us in honoring those Blessed Martyrs of North America, whose sacred fires of martyrdom were torches of faith to illumine even those fields, where now our beloved Bishop labors?

Shortly after dinner, which was served at six thirty o’clock, the community gathered in the auditorium to extend its formal message of greeting. The program, of exquisite taste, was not long drawn out and seemed, therefore, all the more sincere and heartfelt.

The Choir chanted the “Ecce Sacerdos Magnus” as the Bishop entered and was escorted to his seat by Rev. Father Rector and the Fathers of the faculty. Mr. F. Schoberg then welcomed His Lordship in the name of the entire community after which the orchestra played the Valse des Fleurs. In a poem breathing alike the virile courage and delicate courtliness of the Knights of the Table Round, Mr. Gardiner gracefully referred to the lordly power and divine quest of our honored guest. The Glee Club gave a very perfect rendition of Dvorak’s “Going Home”, and in a paper entitled “The Triumph of Motive”, Fr. Clarke paid tribute to our Blessed Martyred Brothers and to our Right Reverend Bishop, whose zeal is not unlike that of Jogues and Brebeuf. Gounod’s “Marche Pontificale” by the orchestra was a fitting close to the reception.

At the conclusion, Bishop McNamara expressed his deep appreciation and thanks for the heartfelt welcome accorded him, and humbly and with devotion attributed all his powers and success to the help and training received from the Society of Jesus. He is a kindly man, not at all given to pomp and brilliant display, but shows by his gracious ways how closely he follows the words which adorn his special seal, “Sentire cum Christo.”

On the following morning, the feast of the Blessed North American Martyrs, Bishop McNamara celebrated the Community Mass and distributed Holy Communion to all. May the zeal and courage of Our Blessed Martyrs continue to inspire our holy alumnus and their prayers win for him rich graces.